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THE IMPLEMENTATION OF DA'WAH MANAGEMENT FUNCTIONS TO ENHANCE THE MOTIVATION OF WOMEN IN PERWIRITAN: A Case Study ff Sei Tampang Hamlet, Bilah Hilir District, Labuhan Batu Regency

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Abstract: *This study was motivated by the importance of applying da'wah management to increase community motivation to participate in perwiritan activities, given that there are still several barriers affecting member participation, such as household responsibilities, health conditions, and limited information about the activities. This study aims to analyze the application of da'wah management in increasing the motivation of women to participate in perwiritan activities in Sei Tampang Hamlet, Bilah Hilir Subdistrict, Labuhanbatu Regency. The study employs a descriptive qualitative approach with data collection techniques including observation, interviews, and documentation. The research informants consist of the chairperson and members of the perwiritan group, selected through purposive sampling. Data were analyzed through the stages of data reduction, data presentation, and drawing conclusions. The results indicate that the functions of da'wah management—namely planning, organizing, implementing, and supervising—have been applied in the perwiritan activities, although they remain simple in nature and are not yet fully systematic. The functions of planning and implementation were the most dominant aspects in boosting members' motivation through the selection of materials tailored to the congregation's needs, varied activities, and a comfortable, family-like atmosphere. Members' involvement in various activities also fostered a sense of belonging and responsibility toward the organization. However, members' motivation is still affected by time constraints, health conditions, distance, and suboptimal information dissemination. This study highlights the importance of strengthening communication and evaluation to support the sustainability of community-based activities and increase community participation.*

Keywords: *Dakwah Management; Religious Study Groups; Member Motivation; Women's Religious Groups; Women's Religious Participation.*

INTRODUCTION

Every Muslim has a responsibility to convey and invite others to the teachings of Islam through da'wah. Da'wah can be carried out in various ways, both formal and informal, within the community. One widely recognized form of da'wah is perwiritan, a ritual often performed by community groups, particularly women. This activity serves as a means of deepening religious understanding while strengthening social bonds among its members (Ramadani & Hajatina, 2024).

Perwiritan is a distinctive form of religious activity that has spread widely among the Muslim community in North Sumatra. Broadly speaking, perwiritan is a regular gathering that combines the recitation of wirid, dhikr, religious study sessions, and discussions on Islamic teachings, conducted periodically by a community. In various villages in Labuhan Batu, women's perwiritan gatherings have become a deeply rooted tradition in community life and continue to be preserved from generation to generation. The presence of perwiritan in these villages reflects a strong spirit of religious life among the local community, while also serving as an important forum for women to strengthen social ties and deepen their understanding of Islam (Sulaiman, 2023). Perwiritan is a religious education program that contributes to increasing the public's knowledge of Islamic teachings, particularly among mothers, who play a strategic role in nurturing family life and providing religious education for children (Munawaroh & Zaman, 2020).

However, the results of preliminary observations conducted by the researcher indicate a number of issues related to the suboptimal implementation of management functions in the administration of these Perwiritan activities. Based on the observations, out of the total number of registered members, on average only about 20–22 people regularly attend each meeting. Furthermore, only about 4–5 members are active during discussion and question-and-answer sessions, while the majority of the other members tend to be passive participants. The researcher also found that some members often arrive late and do not stay for the entire duration of the activity. These conditions not only affect the implementation of the religious study group activities but also impact members' motivation to participate. This aligns with the findings reported by Auliadi (2025), who revealed that many religious study groups and Quranic study circles in rural areas are still managed conventionally and have not yet systematically adopted management principles.

Given these conditions, this study aims to analyze the application of da'wah management in enhancing the motivation of mothers participating in perwiritan activities in Sei Tampang Hamlet, Bilah Hilir Subdistrict, Labuhan Batu Regency. This research is important because if low motivation and participation among members persist, the effectiveness of perwiritan as a medium for da'wah and religious guidance for the community may decline.

This issue indicates that da'wah activities within perwiritan groups require more optimal management to achieve their established objectives. One approach that can be taken is the application of da'wah management in organizing perwiritan activities. Da'wah management is a process carried out to organize the implementation of da'wah activities in order to

maximize the achievement of da'wah objectives through the efficient utilization of resources (Manurung, 2024).

A number of previous studies have identified three main trends in research on da'wah management. First, research that focuses on the application of da'wah management functions in community activities. A study by Sellvi in 2022 explains that the success of da'wah management can be seen in the existence of activity planning that aligns with the religious study session schedule, the use of appropriate da'wah methods, the formulation of well-directed work programs, and the optimal implementation of organization and supervision. Similar findings were also presented by Ulfa et al. (2023), who showed that the application of da'wah management in Majelis Taklim activities is reflected in the implementation of da'wah management functions, such as planning (takhthith), organizing (al-thanzhim), directing (tawjih), and supervising (riqabah), thereby allowing da'wah activities to proceed in a more focused and orderly manner.

Second, research examining the effectiveness of managing Majelis Taklim and religious study sessions. Handayani (2023) found that the implementation of religious study sessions in Tanjung Selamat Village has not yet fully maximized management functions. This is evident in the aspects of planning, organizing, implementation, and supervision, which have not been carried out properly, so that the religious study sessions do not yet reflect effective management. Third, research that focuses on increasing the motivation and participation of congregants through the application of da'wah management. A study by Ayni & Walian (2025) revealed that the implementation of da'wah management has proceeded smoothly through the stages of planning, organizational structuring, and evaluation, which were carried out in a focused manner, thereby boosting members' enthusiasm for participation.

Nevertheless, these previous studies still have limitations. Most of them focus on the application of da'wah management functions, the effectiveness of managing majelis taklim, and member motivation in general. Furthermore, the research subjects have primarily focused on majelis taklim or formal religious study groups. However, these studies have not comprehensively examined how da'wah management functions are applied in women's perwitan activities in rural settings, particularly in Sei Tampang Hamlet, Labuhanbatu. Therefore, this study aims to identify how the application of da'wah management functions can influence members' motivation to participate in women's religious study groups within a social context that differs from that of previous studies.

RESEARCH METHOD

This study employs a descriptive qualitative research method with the aim of gaining an in-depth understanding of the application of da'wah management in enhancing the motivation of mothers participating in perwitan activities in Sei Tampang Village, Bilah Hilir Subdistrict, Labuhan Batu. This research method was chosen because of its focus on gaining a deep understanding of the strategies and mechanisms used in applying da'wah management to enhance the motivation of mothers in perwitan activities. The object of

this study is the Perwiritan activities of mothers in Sei Tampang Hamlet, while the units of analysis include the application of da'wah management functions—namely planning, organizing, implementing, and supervising—in Perwiritan activities, as well as their impact on members' motivation to participate in these activities.

The research was conducted in Sei Tampang Hamlet, Bilah Hilir Subdistrict, Labuhanbatu Regency, where the perwiritan activities take place. Informants were selected purposively, specifically Perwiritan leaders who play key roles and are directly involved in the activities (Rany & Yunita, 2022). The research informants consisted of Perwiritan leaders, active Perwiritan members who regularly participate in the activities, and members with less frequent attendance. The inclusion of these various informants was intended to obtain more comprehensive data and support the process of source triangulation.

Data collection was conducted through direct field observations, interviews with informants, and a review of relevant documents. The observations were non-participatory, meaning the researcher directly observed the implementation of the perwiritan activities without participating in the activities carried out by the participants. Interviews were conducted in a semi-structured manner using an interview guide. The documentation analyzed included perwiritan records and other documents related to the organization of perwiritan activities.

Data analysis employed an interactive model encompassing reduction, presentation, and drawing of conclusions, conducted continuously from data collection until systematic and scientifically valid findings were obtained (Agustini et al., 2023). Data validity was ensured through source triangulation and methodological triangulation. Source triangulation was conducted by comparing information from all research informants involved, while methodological triangulation was carried out through observation, interviews, and documentation. Additionally, the researcher conducted member checking to ensure the consistency of the data obtained.

RESULT AND DISCUSSION

The Application of Da'wah Management Functions in Perwiritan Activities in the Hamlet of Sei Tampang, Labuhanbatu

Dakwah management is essentially the process of managing various dakwah activities—from planning and organizing to implementation and monitoring—so that the objectives of dakwah can be achieved effectively and efficiently. According to G.R. Terry, management has four basic functions: planning, organizing, actuating, and controlling. Meanwhile, James A.F. Stoner (as cited in Setiawan et al., 2022) views management as a process that encompasses planning, organizing, and leadership to manage resources in order to achieve specific objectives. Specifically in the field of da'wah, a study by Umar Sidiq (2022) explains that da'wah management is the process of managing da'wah activities in a structured manner through systematic stages, so that its implementation can proceed in a focused manner and realize the planned objectives. Based on this, the success of a

da'wah program depends not only on the content of the material but also on the effective application of these management functions.

Sei Tampang Hamlet is one of the areas in Bilah Hilir Subdistrict, Labuhanbatu Regency, North Sumatra Province. Geographically, this village consists of nine hamlets, each of which has a hamlet head—such as Mr. Muhammad Jufri Mahadi Lubis—and all of which operate under the direction of the village head, Mr. Muhammad Asmui. Sei Tampang Hamlet is known for its fairly active social and religious activities within the community. Based on data obtained through interviews and observations conducted by the researcher together with Mrs. Rosnani, who serves as the chairperson of the perwiritan group in that hamlet, it was found that the residents of the hamlet—particularly the women—are largely active participants in perwiritan activities. These Perwiritan activities are held regularly once a week, on Sundays. In the course of these activities, the researcher observed that management functions have been implemented within the Perwiritan group. When applied to the Perwiritan activities in Sei Tampang Hamlet, the implementation of da'wah management functions is clearly evident. The following are the da'wah management functions that have been implemented:

1. Planning

Based on an interview conducted with the Chairwoman of Perwiritan, Mrs. Rosnani, it was revealed that the planning function in Perwiritan's activities has been implemented in a focused manner through the formulation of objectives, the determination of programs, and the management of activities tailored to the needs of the community, particularly mothers. Planning is an important part of da'wah management because it determines the direction of activity implementation so that the established objectives can be achieved effectively. This finding aligns with George R. Terry's view, which explains that planning is the process of determining the goals to be achieved and designing the actions necessary to achieve them (Sutianingsih et al., 2024). With proper planning, an activity can proceed in a more orderly, systematic, and focused manner.

In the perwiritan activities, the organizers first establish the objectives of the activities, namely to enhance religious understanding, strengthen bonds among the women, and foster enthusiasm for participating in religious activities within the community. These objectives indicate that the organizers have effectively applied the planning function, as every activity carried out has a clear direction. These objectives also align with the views of Sheikh Ali Mahfuz, who states that da'wah is an activity aimed at guiding people to do good, follow the right path, avoid evil, and attain happiness in both this world and the hereafter (Fadilah & Yudha Ardiansyah, 2024).

The implementation of the planning function is also evident in the deliberations held by the executive board before activities take place. Based on information obtained from an interview with Ms. Rosnani, Chairwoman of Perwiritan, it was learned that the executive board first determines the activity schedule, venue, lecture topics, and the ustaz or speakers to be invited. These deliberations demonstrate that the committee strives to carefully plan programs so that activities proceed in accordance with their

intended objectives. In management theory, sound planning facilitates the implementation process because all activity requirements have been prepared in advance.

Furthermore, the selected topics are tailored to the needs of the women, such as daily worship, children's education, family ethics, and social relationships within the community. The selection of topics relevant to daily life demonstrates the application of da'wah management that takes into account the circumstances and needs of the target audience. This is important because content that aligns with the congregation's needs is more readily accepted and can increase public interest in participating in da'wah activities (Kurniawati et al., 2026).

The board also designs a variety of activities to ensure that the religious gatherings do not become monotonous. Activities such as group recitations of the Yasin, religious lectures, religious discussions, community service, and charitable donations are part of the planning aimed at creating a more engaging and participatory atmosphere. This variety of activities has a positive impact on the mothers' motivation because they not only gain religious knowledge but also strengthen social bonds and a sense of community among community members. This is evident from the relatively consistent attendance rates at each event, as well as the increased participation of members in discussion sessions and group activities. These findings indicate that effective planning not only serves as a guideline for implementing activities but also fosters member participation and engagement in the perwiritan activities.

These research results align with Yusup's (2025) study, which states that planning is the key to the success of da'wah, whereas programs not based on an analysis of the congregation's needs tend to be less effective. These findings are also consistent with Sunarti's (2024) research, which shows that management strategies developed through the formulation of goals, the assessment of objectives, and considerations of effectiveness and efficiency can increase member participation in religious activities. However, this study provides more specific findings indicating that planning tailored to the needs of mothers in rural women's groups not only increases participation but also strengthens members' motivation to actively engage in each activity (Budiyanti et al., 2022; Katni et al., 2022).

Nevertheless, the implementation of planning functions in community activities still faces several limitations. Based on interview results, the discussions held by the management are generally still informal and have not been fully documented in the form of written work programs or meeting minutes. Furthermore, evaluations of program implementation are still conducted informally through discussions among committee members after the activities have taken place. This situation risks leaving some plans poorly documented and hinders the process of sustainable program development. Therefore, strengthening administrative and program evaluation processes is necessary to ensure that the planning function operates more effectively.

2. Organizing

Based on the research findings, it can be concluded that the organizational function in the da'wah activities in Sei Tampang Hamlet has been implemented quite well through the establishment of a management structure and a clear division of tasks among each member. Organization is an important aspect of da'wah management because it serves to coordinate all involved elements so that activities can proceed effectively and in a focused manner. These findings align with the theory of organization proposed by Terry (2019) and Setyanto et al. (2024), which explains that organization is a process of identifying, grouping, and arranging the activities necessary to achieve predetermined goals. Organization also involves assigning human resources according to their tasks and responsibilities so that the organization's goals can be achieved effectively.

The application of the organizing function in Perwiritan activities is evident in the well-structured leadership framework, which includes a chairperson, secretary, treasurer, and other members. This organizational structure demonstrates that the leadership has worked to create a systematic workflow so that every activity can be carried out effectively. The chairperson is responsible for coordinating all Perwiritan activities and ensuring that programs proceed in accordance with established objectives. The secretary is responsible for administrative record-keeping, scheduling activities, and communicating information to members, while the treasurer manages finances to support the needs of the activities. Other members assist with preparing the venue, refreshments, and equipment for the activities. This clear division of tasks ensures that each member understands their respective responsibilities, allowing Perwiritan activities to proceed in a more orderly and effective manner.

From a da'wah management perspective, effective organization is essential to ensure that da'wah activities proceed in a focused manner and achieve their intended goals. The establishment of a leadership structure within the perwiritan reflects cooperation among members to support the continuity of da'wah activities in the community. Based on the interview results, several members stated that their involvement in preparing activities, providing refreshments, and managing equipment made them feel more valued and like an important part of the Perwiritan activities. This fostered a sense of responsibility to attend and actively participate in every activity carried out. Additionally, a clear division of tasks helped members understand their respective roles, making the implementation of activities more orderly and coordinated.

Observations also showed that members assigned specific responsibilities tended to have more consistent attendance rates compared to members who were not directly involved in the organizing committee or the implementation of activities. These findings suggest that active involvement in the organization's structure and activities enhances members' commitment to participating in spiritual activities on an ongoing basis. Thus, the organizational function not only supports the smooth implementation of programs but also plays a role in boosting members' motivation and participation.

The results of this study are consistent with the research by Kahfi (2025), which shows that organization through a clear division of tasks and responsibilities can support the smooth running of da'wah activities while also increasing congregational engagement. These findings are also supported by the research by Suswandy & Thursina (2023), which states that active participation in religious activities has a positive impact on mental well-being, the strengthening of moral values, and better social relationships. Furthermore, research by Okta Selfiyani et al. (2023) indicates that member involvement in the organization and strengthened communication among members can increase participation in religious activities. However, this study offers a more specific finding: in women's prayer groups in rural settings, social relationships and a sense of community are key factors that strengthen members' motivation to actively participate in the activities.

Although organizational functions have been running fairly well, there are still several obstacles that could potentially affect the effectiveness of their implementation. Based on the interview results, some activities still depend on the guidance of the Perwiritan chairperson, so the decision-making process has not yet been fully distributed among all committee members. Additionally, member involvement in carrying out activities is not yet evenly distributed, as there are still some members who tend to be passive and only participate in activities as attendees. This situation highlights the need to increase member involvement and strengthen the capacity of committee members so that the organizational function can operate more effectively.

Based on these findings, it can be understood that the organizational function in the Perwiritan activities in Sei Tampang Hamlet has played a role in boosting the motivation of the women through clear task distribution, member involvement in various activities, and the fostering of a sense of ownership toward the organization. Therefore, organization serves not only as a means of managing activities but also as a key factor in encouraging participation and the sustainability of da'wah activities within the community.

3. Actuating

Based on findings from researchers' interviews with the vice chairperson of the Perwiritan group in Sei Tampang Hamlet, the "actuating" function in Perwiritan activities in Sei Tampang Hamlet has been carried out through various religious activities conducted routinely and continuously. Implementation involves mobilizing and motivating all group members to develop the willingness and dedication to carry out their duties in order to achieve the established goals, with full sincerity and in accordance with the planning and organization established by the leadership (Mustofa et al., 2017). In da'wah management, the implementation function plays a crucial role as it constitutes the stage of realizing all previously formulated da'wah programs.

An interview with Mrs. Risnawati Dalimunte, the vice chairperson, revealed that Perwiritan activities are held every Sunday and consist of a series of activities, including Quran recitation, religious lectures, religious discussions, and other social activities. In addition, there is a charity program for orphans held regularly every year as a form of

social concern for the surrounding community. The implementation of these activities demonstrates that the perwiritan serves not only as a means of enhancing religious understanding but also as a forum for social development and the reinforcement of values of compassion in community life.

These regularly held perwiritan activities are in line with the concept of the majelis taklim as a non-formal Islamic educational institution. According to Munawaroh & Zaman (2020), the majelis taklim is a place for learning and teaching guided by an ustaz or ustazah, with the aim of deepening understanding of Islam and carrying out various activities that benefit the congregation. Meanwhile, based on Regulation of the Minister of Religious Affairs of the Republic of Indonesia No. 29 of 2019, a majelis taklim is a non-formal Islamic educational institution that functions as a means of da'wah for the community (Rahmat & Mansur, 2021). Thus, the perwiritan activities in Sei Tampang Hamlet can be understood as a form of da'wah implementation through non-formal education aimed at enhancing knowledge of and practice of Islamic teachings among the community.

In terms of their role in the implementation of da'wah management, the Perwiritan leadership not only develops programs but also mobilizes members to actively participate in every activity carried out. Regular religious lectures serve as the primary means of conveying da'wah messages to the congregation. The material presented by ustaz or ustazah provides religious understanding that can be applied in daily life, thereby enabling the goal of da'wah—to enhance the community's religious awareness and understanding—to be achieved.

Furthermore, activities such as reciting the Qur'an and providing assistance to orphans demonstrate that da'wah is not only carried out through the delivery of religious material but is also manifested in the form of religious practices and social activities. This aligns with the essence of da'wah, which involves not only inviting others to goodness through words but also through concrete actions that benefit the community (Putri et al., 2026). Through these social activities, members of the perwiritan not only gain religious knowledge but are also encouraged to put Islamic values into practice in their social lives.

In addition to implementing various religious and social programs, the actuating function is also evident in the leadership's efforts to mobilize and motivate members to actively participate in perwiritan activities. Based on interview findings, the leadership actively communicates information about activities to members, both directly and through communication among members prior to the perwiritan sessions. The leadership also persuasively encourages members who rarely attend and fosters a family-like atmosphere so that members feel comfortable participating in the activities. This approach constitutes a form of the actuating function because it focuses not only on program implementation but also on efforts to build members' awareness and willingness to engage in da'wah activities (Mubarok et al., 2024; Mz et al., 2025).

Research findings indicate that the mobilization efforts undertaken by the leadership influence members' motivation. This is evident in the consistent attendance of most

members at weekly activities, as well as their increased participation in discussions, Quran recitation, and social activities organized by the perwiritan. Some members also stated that the sense of community fostered by the leadership made them more motivated to participate in activities on a regular basis. Thus, the implementation function not only plays a role in carrying out planned programs but also contributes to increasing members' participation and engagement in Perwiritan activities.

The results of this study are consistent with the research by Amelia et al. (2025), which shows that participatory leadership can strengthen the relationship between leaders and members while increasing their participation and commitment to the organization. These findings support the conclusion of this study that the success of implementation is determined not only by the execution of programs but also by the ability of leaders to build communication, provide motivation, and foster harmonious relationships with members. However, this study offers a more specific finding: in women's social gatherings in rural settings, a family-oriented approach and persuasive communication are key factors in boosting members' motivation to attend and their level of engagement.

Nevertheless, the implementation of the perwiritan activities still faces several challenges. Based on observations and interviews, there are still members who are unable to attend regularly due to household responsibilities, family commitments, or age-related factors. Additionally, participation levels in discussion sessions remain uneven, as some members still tend to be passive and prefer to remain listeners. These conditions indicate that the actuating function has been carried out fairly well, but more intensive mobilization strategies are still needed to optimally increase the involvement of all members.

Thus, the actuating function in the perwiritan activities in Sei Tampang Hamlet has been carried out in accordance with the principles of da'wah management. This is evident from the regular implementation of various religious and social programs as a form of da'wah in the community.

4. Controlling

Based on the research findings, the evaluation function in da'wah activities in the hamlet of Sei Tampang is carried out through a meeting after the activity has taken place. Evaluation is crucial in da'wah management to assess the level of success achieved, identify emerging issues, and plan improvements for future activities (Ainullah et al., 2025). Through evaluation, the committee can ensure that Perwiritan activities continue to align with the established objectives.

The implementation of the evaluation function in the Sei Tampang Hamlet Perwiritan is evident in the deliberations held by the committee after the activity takes place. During these deliberations, the committee discusses the implementation of the activity, the obstacles encountered, and various aspects that need improvement for future activities. This practice demonstrates that the committee strives to monitor the

programs that have been implemented so that Perwiritan activities continue to run smoothly and in accordance with the members' needs.

From a management perspective, the evaluation function aims to compare the implementation of activities with established plans and then take corrective action if deficiencies or deviations are found (Jeka et al., 2024). When applied to da'wah management, evaluation serves as a means to assess the effectiveness of da'wah activities in achieving their objectives, such as enhancing religious understanding, strengthening social bonds, and increasing community participation in religious activities. Therefore, the deliberations conducted by the management can be viewed as a form of evaluation aimed at ensuring the sustainability and quality of da'wah activities (Marpuah et al., 2024; Utari et al., 2023).

Although the evaluation process is still rudimentary, the research findings indicate that these deliberations have a positive impact on members' motivation. Based on interview results, the various suggestions provided by members are often taken into consideration by the management to improve the implementation of subsequent activities, such as adjusting schedules, selecting materials that better suit the congregation's needs, and improving the communication of activity information. These improvements make the activities more aligned with members' expectations, thereby encouraging them to continue attending and participating in the perwiritan activities.

These findings indicate that the evaluation function serves not only as a means of program oversight but also as a channel of communication between the leadership and members. When members' input is heeded and acted upon, they feel valued and engaged within the organization. This, in turn, contributes to increased motivation, engagement, and commitment among members to participate in activities on an ongoing basis.

The results of this study align with the research by Saidah et al. (2025), which states that the success of da'wah can be measured by quantitative indicators—such as the number of participants and congregational engagement—as well as qualitative indicators, such as increased religious understanding, behavioral changes, and the relevance of the material to community needs. These findings highlight the importance of evaluation in measuring the success of da'wah programs.

However, this study found that in women's religious study groups in rural settings, evaluation serves not only as a tool for program management but also as a means of strengthening communication and social bonds between organizers and members. Through deliberation, members can provide feedback that informs improvements for future activities.

Nevertheless, evaluations are still conducted in a rudimentary manner through deliberations without structured indicators and are not yet supported by adequate documentation. This situation can make it difficult for administrators to objectively measure program success and implement continuous improvements. Therefore, the evaluation system needs to be strengthened through the use of attendance records,

documentation of deliberation outcomes, program achievement indicators, and clear follow-up actions on each evaluation result.

Thus, the evaluation (controlling) function in perwiritan activities has been carried out through deliberations and the gradual resolution of problems. Although still rudimentary, evaluation continues to play a vital role in maintaining the quality of activities, improving program implementation, and boosting members' motivation to participate on an ongoing basis.

Community Motivation for Participating in the Perwiritan Ceremony in Sei Tampang Hamlet, Labuhanbatu

The community's motivation to participate in religious study groups in Sei Tampang Hamlet, Labuhanbatu, is one of the key factors influencing the sustainability of da'wah activities within the community. Motivation is the inner drive that prompts an individual to take action in order to achieve a specific goal. This aligns with Bernard Berelson's view (as cited in Sholekhah & Zahari, 2025), which states that motivation arises from a combination of needs, drives, goals, and rewards.

Interviews with several Perwiritan members revealed that one of the main factors driving community participation in Perwiritan is the desire to deepen their religious understanding and improve the quality of their worship. The material presented during perwiritan activities is considered relevant to daily life, such as discussions on worship, children's education, family ethics, and social relationships. This relevant material makes members feel that perwiritan activities provide tangible benefits in their lives, thereby fostering enthusiasm to continue attending the activities.

The findings also indicate that the mothers' motivation to participate in the perwiritan does not arise naturally but is influenced by the implementation of da'wah management functions carried out by the organizers. In terms of planning, members' motivation is evident in their interest in topics relevant to their daily needs, such as worship, children's education, family ethics, and social relationships. The selection of these topics is the result of planning tailored to members' needs, thereby increasing their interest and desire to participate in activities on a regular basis. In addition, the leadership also provides opportunities for the women to be involved in both the preparation and implementation of activities. This involvement makes members feel valued and that they play an important role in the continuity of the perwiritan. When members feel needed and included, a sense of belonging to the organization emerges, thereby strengthening their motivation to actively participate in activities (Maria, Sudars, & Perangin-Angin, 2023).

In terms of organization, members' motivation is evident in their increased participation in various group activities. A clear division of tasks and the involvement of members in the preparation and implementation of activities foster a sense of ownership and responsibility for the organization's continuity. Some members stated that this involvement makes them feel valued and like an important part of the group's activities, thereby motivating them to attend and participate more actively (Rizvi Jafree, 2022).

In addition, the leadership also provides opportunities for the women to participate in both the preparation and implementation of activities. This involvement makes members feel valued and that they play an important role in the continuity of the prayer group. When members feel needed and included, a sense of belonging to the organization emerges, thereby strengthening their motivation to actively participate in activities

Furthermore, regarding the implementation (actuating) aspect, based on an interview with Ustadzah Rosnani, chairwoman of the Sei Tampang Hamlet prayer group, the leadership strives to build members' motivation through various means, such as creating a dynamic atmosphere for activities, directly involving members in the activities, and fostering close relationships among members. The committee members serve not only as activity organizers but also as motivators who inspire members to remain active in the perwiritan. The activities designed are diverse, such as collective recitation of Surah Yasin, religious lectures, religious discussions, community service, and other social activities. This variety prevents members from becoming bored, thereby sustaining their interest in attending. In da'wah management, strategies like this are part of efforts to maintain the attention and participation of the target audience so that da'wah activities run effectively. Engaging and beneficial activities can gradually build members' motivation (Osler & Hussain, 1995; Ramadhan et al., 2023).

Meanwhile, in terms of evaluation (controlling), members' motivation is maintained through deliberation and follow-up on the various suggestions they provide. When members' aspirations are taken into account in the planning of subsequent activities, they feel valued and recognized, which encourages them to continue participating in Perwiritan activities.

When analyzed using Abraham Maslow's hierarchy of needs theory (Cahyono et al., 2022), the motivation of perwiritan members is most significantly influenced by spiritual and social needs. Spiritual needs are evident in members' desire to deepen their religious knowledge and improve the quality of their worship through perwiritan activities. Meanwhile, social needs are evident in the sense of community, social bonding, and social support gained while participating in these activities. Additionally, there is a need for recognition, evident in members' desire to be involved in various activities, as well as a need for self-actualization through opportunities to contribute to the organization of perwiritan programs (English, 2016).

On the other hand, an interview with Ustadzah Rosnani, chairperson of the Sei Tampang hamlet prayer group, revealed several barriers affecting members' motivation, such as the demands of household chores, health conditions, fatigue, and the distance to the activity location. These barriers have prevented some members from participating in activities on a regular basis. These factors stem from both the members' personal circumstances and external environmental factors. To overcome these obstacles, the committee is working to improve the dissemination of information about the activities, adjust the schedule to accommodate members' circumstances, and strengthen communication and coordination among members to ensure continued participation.

The results of this study are consistent with the research by Al-Rasyid & Pujiyanto (2024), which shows that the active participation of organizational members can be enhanced through effective communication, the assignment of clear responsibilities, the organization of engaging activities, and the fostering of good relationships among members. Additionally, recognition of members' contributions and opportunities to participate in various activities also play a role in increasing their motivation and engagement within the organization.

Based on the study's findings, the community's motivation to participate in the perwiritan in Sei Tampang Hamlet, Labuhanbatu, is influenced by spiritual, social, and environmental factors. This motivation is reinforced by the role of the leadership through the planning of activities tailored to members' needs, the involvement of members in various activities, and the creation of a harmonious, family-like atmosphere. With this support, the women are encouraged to participate more actively in the prayer group activities, even though there are still some obstacles to their implementation.



Figure 1. Documentation of the interview with Mrs. Rosnani, chairperson of the women's group



Figure 2. Documentation of the interview with Ms. Febria Ning Tias, a member of the women's group

CONCLUSION

The perwiritan activities in Sei Tampang Hamlet, Bilah Hilir Subdistrict, Labuhanbatu have implemented the functions of da'wah management—including planning, organizing, executing, and evaluating—as part of efforts to achieve established goals. The implementation of these functions is evident in the existence of targeted program planning, a clear division of management tasks, the routine implementation of religious and social activities, and evaluation through deliberation to improve the implementation of activities.

The research findings indicate that the planning and implementation functions are the most dominant aspects in building the motivation of mothers to participate in Perwiritan activities. Planning carried out through the development of materials and programs tailored to members' needs is able to increase the congregation's interest in attending regularly.

Meanwhile, the implementation of activities that are communicative, varied, and supported by a family-like atmosphere encourages more active member involvement. Furthermore, the organizational function—achieved by involving members in various activities—and the evaluation function—carried out through deliberation—also strengthen members' sense of belonging and participation in the perwiritan activities. This study also indicates that the mothers' motivation to participate in perwiritan is influenced not only by spiritual needs but also by social needs, such as a sense of togetherness, recognition, and involvement in group activities.

In practical terms, this study highlights the need to improve the ability of group leaders to manage Perwiritan activities, particularly in terms of evaluation. From an academic perspective, this study contributes to the body of research on the application of da'wah management to Perwiritan activities in the community. Further research could be conducted on Perwiritan groups in different regions to gain a broader perspective.

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