THE APPLICATION OF ISLAMIC EDUCATION MANAGEMENT IN MAJLIS TAKLIM ACTIVITIES BAITURRAHIM CIMANGGIS DEPOK

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Abstract (In English). *This study discusses implementing Islamic education management in the activities of the Baiturrahim Taklim Assembly in Cimanggis, Depok. Islamic education management focuses on the management of learning activities based on Islamic values and aims to improve religious understanding and shape the religious character of participants. It is important to examine how Majelis Taklim Baiturrahim Cimanggis Depok can overcome these challenges by implementing good educational management strategies. With proper management, it is expected that this taklim assembly can continue to play a role as an effective center for religious education and guidance, as well as being able to improve the quality of understanding and practice of religion of the congregation. This study uses a qualitative descriptive method with data collection techniques through observation, interviews, and documentation. The study results indicate that implementing Islamic education management in the Baiturrahim Taklim Assembly includes planning a structured study program, organizing competent educators, implementing activities that focus on studying the Qur'an and Hadith, and routine evaluation of participant participation and understanding. This implementation is effective in building an active learning community oriented towards improving morals and strengthening Islamic brotherhood in the surrounding environment. However, several challenges in terms of funding and facilities still require more attention to improve the quality of the taklim assembly activities.*

Keywords*: Implementation, Management of Islamic Education, Majelis Taklim*

A.   INTRODUCTIONS

One of the dakwah organizations that is growing and developing in Indonesia is majelis taklim. This happens not only because of the collective awareness of Muslims about the importance of learning religious knowledge in everyday life carried out in an organized, regular, and systemic manner, more than that, taklim assemblies have become a forum that can foster intimacy among fellow worshipers. Strategically, taklim assemblies become a means of da'wah and tabligh whose style plays a central role in fostering and improving the quality of life of Muslims according to the guidance of Islamic teachings.

In addition, to sensitize Muslims to live and practice their religious teachings

that are contextual to their social, cultural, and natural environment, to make Muslims Ummatan Whasatan who exemplify other people. So, the functional role of the Taklim Assembly is to strengthen the foundation of human life in particularly in the mental and spiritual field of Islamic religion to improve the quality of life integrally, physically and inwardly, worldly and ukrowiyah simultaneously according to the guidance of Islamic teachings, namely faith and piety which underlie worldly life, in all fields of activity[1].

Majelis taklim can also be a forum for forming a religious soul and personality that functions as a stabilizer in all the activities of the life of Indonesian Muslims, so it is appropriate that activities with Islamic nuances receive attention and support from the community, to create people who have a balance between intellectual and mental spiritual potential to face the changing times that are increasingly global and advanced[2].

One of the problems faced in Majelis Taklim is the problem of management or governance in the implementation of its activities. Not a few taklim assemblies are not well organized because they do not understand good management or governance based on management principles and organizational principles. Management is the science and art of managing the process of utilizing human resources and other resources effectively and efficiently to achieve a certain goal.

Majelis Taklim is not only intended for parents but is open to the public including young people who want to gain knowledge through this non-formal education channel. The presence of this da'wah institution as a form of activity in the form of coaching, education, and direction has given new hope for the efforts of intelligence and enlightenment of society, especially in the religious and social fields. The main purpose of the formation of taklim assemblies is to spread Islamic preaching and save people from adversity, where taklim assemblies have grown rapidly in Indonesia. Starting from teenagers to parents have taken part in the taklim assembly activities[3].

Majelis taklim as one of the non-formal educational institutions in Indonesia has an important role in fostering and improving the religious understanding of the community. Amid social dynamics and the challenges of globalization, the existence of taklim assemblies is increasingly relevant as a means of spiritual development and strengthening the morals of Muslims. Majelis Taklim Baiturrahim in Cimanggis, Depok, seeks to provide a forum for the community to learn and deepen the teachings of Islam through various recitation activities, Qur'anic studies, and religious discussions[4].

However, along with the increasing number of participants and the development of community needs for more structured religious education, the challenges in managing the activities of majelis taklim are increasingly complex. One of the main problems that arise is how to manage the activities of majelis taklim effectively and efficiently, so that the objectives of Islamic religious learning

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[1] Aih Kemal Mustofa, Asep Muhyiddin, and Nase Nase, "Manajemen Majelis Taklim Dalam Meningkatkan Fungsi Masjid," *Tadbir: Jurnal Manajemen Dakwah* 2, no. 1 (2017), https://doi.org/10.15575/tadbir.v2i1.148.
[2] Rizal DJ Kasim, "Majelis Taklim Dan Masyarakat Multikultural (Tinjauan Fungsi Dan Bentuk Kegiatan Majelis Taklim Pada Masyarakat Multikultural Di Kota Manado)," *Jurnal Syntax Transformation* 2, no. 03 (2021), https://doi.org/10.46799/jst.v2i3.249.
[3] Lana Salsabila Salsa et al., "Optimalisasi Fungsi Manajemen Majelis Taklim At-Taufiqy Wonopringgo Pekalongan Sebagai Upaya Transmisi Pemahaman Islam Intensif," *Al-Manaj : Jurnal Program Studi Manajemen Dakwah* 3, no. 02 (2024), https://doi.org/10.56874/almanaj.v3i02.1482.
[4] M Yusuf, "Urgensi Pendidikan Non Formal Dalam Konsep Pendidikan Sepanjang Hayat," *Jurnal Pikir: Jurnal Studi Pendidikan Dan …*, 2019.

can be achieved optimally. The activities of taklim assemblies are often faced with limited human resources, funding, and supporting facilities. In addition, the lack of well-directed and organized program planning can have an impact on the quality of learning and active participation of the congregation[5].

Majelis Taklim Baiturrahim Cimanggis Depok is present as a forum for the community to learn Islamic knowledge, strengthen their faith, and form a religious character. In the context of modern life that is full of various global challenges, both in terms of moral and social, taklim assemblies become very important as a means of bridging between deep religious understanding and the practice of Islamic values in everyday life.

In addition, the development of information technology and social media has an impact on the way people, especially the younger generation, access religious information. The taklim assembly must be able to adapt to this digital trend to remain relevant and attract the interest of the congregation. Activities that have been carried out conventionally need to be combined with new approaches that are more interactive and utilize digital platforms to expand the reach of da'wah[6].

It is important to examine how Majelis Taklim Baiturrahim Cimanggis Depok can overcome these challenges by implementing good educational management strategies. With proper management, it is expected that this taklim assembly can continue to play a role as an effective center for religious education and guidance, as well as being able to improve the quality of understanding and practice of religion of the congregation.

According to the Big Indonesian Dictionary (KBBI), the definition of application is the act of applying. Meanwhile, several experts argue that the application is an act of practicing a theory, method, and other things to achieve a certain goal and for an interest desired by a person and for an interest desired by a group or group that has been planned and group or group that has been planned and organized beforehand[7].

According to Usman (2002), application implementation boils down to activity, action, action, or the mechanism of a system Implementation is not just an activity, but an activity that is planned and to achieve the objectives of the activity Implementation is not just an activity, but an activity that is planned and to achieve the objectives of the activity.

According to Setiawan (2004) implementation is the expansion of activities that adjust the interaction process between goals and actions to achieve them and require an effective network of implementers, bureaucracy, and implementers, effective bureaucracy[8].

In this context, the application of Islamic education management becomes

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[5] Kurniati Kurniati, "Peluang Dan Tantangan Majelis Taklim Pada Era Teknologi Informasi Ditinjau Dari Perspektif Sosiologi Dakwah: Studi Kasus Majelis Taklim Jabal Al-Rahma Di Perumahan Bukit Lawang Indah," *Proceedings of International Conference on Da'wa and Communication* 1, no. 1 (2019), https://doi.org/10.15642/icondac.v1i1.283.

[6] Lathifah Nuri Hidayah, Rodliyah Khuza'i, and N. Sausan M Sholeh, "Strategi Dakwah Majelis Taklim Mar'atusholihah Dalam Meningkatkan Pemahaman Akidah Islam Di Kelurahan Sukanampa Kota Cimahi," *Bandung Conference Series: Islamic Broadcast Communication* 3, no. 2 (2023), https://doi.org/10.29313/bcsibc.v3i2.8265.

[7] Firdaus, A. Y., & Hakim, M. A. (2013). Penerapan "acceleration to improve the quality of human resources" dengan pengetahuan, pengembangan, dan persaingan sebagai langkah dalam mengoptimalkan daya saing Indonesia di MEA 2015. *Economics Development Analysis Journal*, 2(2).

[8] Rahman, A. A. (2018). Penerapan pendekatan Realistic Mathematic Education (RME) pada materi statistika untuk meningkatkan pemahaman konsep dan prestasi belajar siswa. *GENTA MULIA: Jurnal Ilmiah Pendidikan*, 8(2).

very important. Islamic education management does not only regulate administrative aspects but also touches on moral and spiritual aspects, which aim to create a learning atmosphere that is by Islamic values. By applying good management principles, the majlis taklim can improve the quality of activities, maximize the congregation's participation, and ensure the sustainability of the programs organized[9].

In the implementation of education, management is needed to form a pattern in such a way as to achieve education that has an impact on usefulness. in such a way as to achieve education that impacts usefulness. Education management is present to carry out structured management related to the field of education related to the field of education. The functions that exist in education management consist of planning or planning so that activities can run more systematically. Then organizing or organizing as a side to be able to divide existing tasks. existing tasks. Then there is the function of movement or actuating as the realization of the plans and organizing that have been made at the beginning has been made at the beginning. Movement is more to provide enthusiasm to achieve the goals of education management[10].

Islamic education management is the process of utilizing all resources through the help of others and working with them so that common goals can be achieved effectively, efficiently, and productively. The basis of Islamic education management is broadly speaking there are 3 (three), namely: the Qur'an, As-Sunnah, and the laws that apply in Indonesia of existing education management[11].

Islamic education management according to experts including Sulistyorini writes that Islamic education management is a process of structuring/managing Islamic education institutions that involve Muslim and non-Muslim human resources. Islamic education institutions that involve Muslim and non-human resources in moving to achieve the goals of Islamic education effectively human resources in mobilizing them to achieve the goals of Islamic education effectively and efficiently[12]. Meanwhile, Mujamil Qomar defines the term as a process of managing Islamic education institutions in an Islamic manner by learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently. Management must prioritize Islamic management because this is what distinguishes between Islamic management and general management Islamic management with general management[13].

Implementing Islamic education management in Majelis Taklim Baiturrahim Cimanggis Depok is a solution that is expected to overcome various challenges in managing activities. With good management, the tackle assembly can become a more effective and sustainable learning center and play a more significant role in fostering the community's morals and religious knowledge. Therefore, it is important to examine how Islamic education management is applied in this

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[9] Imaduddin and Sayyid Muhammad Al Attas, "Manajemen Majelis Taklim Dalam Meningkatkan Pemberdayaan Ekonomi Masyarakat Di Kota Samarinda Provinsi Kalimantan Timur," *Nidhomiyyah: Jurnal Manajemen Pendidikan Islam* 3, no. 2 (2022), https://doi.org/10.38073/nidhomiyyah.v3i2.870.

[10] Syarhani, S. (2022). Manajemen Pendidikan Islam, Konsep, Fungsi Dan Prinsip. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, *16*(6), 2007-2017.

[11] Syaban, M. (2019). Konsep Dasar Manajemen Pendidikan Islam. *Al-wardah: Jurnal Kajian perempuan, gender dan agama*, *12*(2), 131-141.

[12] Sulistyorini. (2006). Manajemen Pendidikan Islam. Surabaya: elKAF.

[13] Qomar, M. (2016). *Manajemen Pendidikan Islam*. Jakarta: Erlangga.

Majelis Taklim activity and its impact on the management and learning outcomes of the congregation[14].

B. METHOD

Research on the application of Islamic education management in the activities of Majelis Taklim Baiturrahim Cimanggis Depok uses a qualitative approach to understand how education management is applied deeply and its impact on the management and development of religious activities in the assembly. This research uses a case study to deeply analyze how Majelis Taklim Baiturrahim manages its programs by applying Islamic education management. Case studies allow researchers to explore various management aspects, including planning, implementation, organization, and evaluation of activities carried out at Baiturrahim Taklim Assembly.

Data collection was carried out using various methods including in-depth interviews conducted with the assembly management, ustaz/ustazah, and worshipers who actively participated in the assembly activities. This interview aims to get views on the management of activities, the educational strategies applied, and how this management affects the sustainability of activities in the taklim assembly[15].

The researcher made direct observations of the activities of the majelis taklim, such as routine recitation, Qur'anic studies, and other religious programs. This observation helps in understanding the dynamics of the implementation of activities as well as the interaction between the congregation and the management of the taklim assembly. Next, documentation was collected, including records of activities, program schedules, and teaching materials used in majelis taklim activities. These documents are analyzed to see how program planning is carried out and how educational materials are delivered to the congregation.

To ensure the validity and accuracy of the data, triangulation was carried out by comparing the results of interviews with the results of observation and documentation. This triangulation aims to ensure that the data obtained truly reflects the reality in the field and is not subjective[16].

C. RESEARCH

This research activity was carried out at the Baiturrahim Cimanggis Depok talkie assembly. Based on the results of research conducted by the author that Baiturrahim Cimanggis Depok is one of the forums for fostering the ummah through recitation activities and other activities. in the implementation of its activities, the taklim assembly in Kelapa Dua Wetan village applies the principles of management, namely: planning, organizing, actuating, controlling, abbreviated as POAC.

The first stage is planning, which is carried out by the management of the

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[14] Siti Saodah Susanti et al., "Manajemen Pembelajaran Majelis Taklim Dalam Meningkatkan Pemahaman Agama Islam Di Provinsi Jawa Barat," *AS-SALAM: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 6, no. 2 (2021).
[15] Tutik Rachmawati, "Metode Pengumpulan Data Dalam Penelitian Kualitatif," *UNPAR Press*, no. 1 (2017).
[16] Ascarya Academia, "Triangulasi Data, Contoh, Penjelasan Dan Prakteknya Pada Riset," *Ascarya Soulution*, 2022.

taklim assembly, including the preparation of the required administration such as the database of taklim assembly congregations, attendance lists, recitation journals, materials to be taught in the taklim assembly, curriculum, taklim assembly teachers and the agenda of taklim assembly activities in one year. In the second stage, namely organizing the taklim assembly, namely all activities covering the activities of the taklim assembly are arranged and prepared as well as possible by the management and involve the congregation of the taklim assembly so that the planned agenda of activities runs well.

In the third stage, namely actuating (implementation) carried out by the taklim assembly management is to carry out agendas that have been compiled in one year such as the recitation agenda, the rihlah agenda (spiritual tourism), the implementation of Islamic holidays (PHBI) and other activities. then in the fourth stage, namely controlling (supervision) of the entire agenda of activities that have been programmed by the taklim assembly management and evaluated together to know the level of smoothness of activities and obstacles faced to be improved in the next activity.

The learning model carried out by the Baiturrahim Cimanggis Depok taklim assembly in preserving religious values. For learning models in weekly activities such as: maulid and shalawat, yasin and tahlil, manaqiban, diba'an, interactive lectures. While the learning model in monthly activities includes: maulid and shalawat, ratib and istighasah, khatmil Qur'an and yellow book studies and general taushiyah. Learning models in annual activities include commemoration of Islamic holidays (PHBI), istighasah kubra, and halal bihalal.

D. RESULTS

1. Observation Results

Observation is a data collection technique that is done through observations, accompanied by notes on the state or behavior of the target object or behavior of the target object[17]. According to Nana Sudjana[18], observation is the systematic observation and recording of the symptoms studied. The observation technique is systematic observation and recording of the phenomena under investigation. In a broad sense, observation is not only limited to observations that are carried out either directly or indirectly directly systematic observation and recording of the symptoms under study[19].

Based on observations made of the activities of Majelis Taklim Baiturrahim Cimanggis Depok, several important findings related to the application of Islamic education management can be identified. This observation includes aspects of planning, implementation, organization, and evaluation of activities that take place in the assembly. The following are the results found. The activities at Majelis Taklim Baiturrahim have been well planned, as seen from the schedule of routine activities that have been set, including weekly recitation, monthly thematic studies, and special

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[17] Fatoni, A. (2011). hlm. 104.) Metodologi Penelitian dan Teknik Penyususna Skripsi (Jakarta: Rineka Cipta, Tenggara Timur. *Jakarta: Depertemen Pendidikan dan Kebudayaan*.

[18] Sudjana, N. (1989). Penelitian dan penilaian dalam Pendidikan. *Bandung: CV Sinar Baru, 39*.

[19] Sofran, E., & Masri, S. (1995). Metode Penelitian Survey. *Jakarta: LP3ES*.

programs on Islamic holidays. This systematic scheduling allows the congregation to participate consistently.

The material presented in each study session is per the needs of the congregation and the developing social situation, such as studies on morals, interpretation of the Qur'an, and contemporary issues in Islam. This shows the existence of planning that pays attention to the relevance and needs of education. In observations of the implementation of activities, the methods used by teachers are quite varied, involving lectures, discussions, and question and answer sessions. These methods provide opportunities for the congregation to not only listen but also interact actively, which can increase their understanding of the material presented.

The attendees showed high enthusiasm in participating in the activities. Their involvement can be seen from the many questions asked during the question-and-answer session and active participation in small group discussions after the recitation session. There are some efforts to utilize technology in the implementation of activities, such as the use of projectors to display slides or videos related to the material presented. However, the utilization of this technology is still limited and not fully integrated in teaching-learning activities.

Observations show that the ustaz and ustazah involved have good competence, both in terms of mastery of religious material and in teaching skills. The teachers brought in also vary, ranging from local figures to outside teachers, who provide different perspectives to the congregation. Majelis Taklim Baiturrahim has a clear board structure, where administrative, financial, and technical tasks are shared among members. This organization makes the activities run smoothly without significant obstacles, although there are still some challenges in terms of facilities and funding.

One of the challenges found is the limited physical facilities. The meeting room used for majelis taklim activities is relatively small and simple, so when the number of worshipers present is quite large, the space feels inadequate. In addition, supporting facilities such as presentation and audio-visual tools are still limited. Despite the limited facilities, the atmosphere of the activities is still conducive. The congregation can learn comfortably, and the environment around the majelis taklim supports the activities well.

Observations show that the evaluation of activities is carried out informally through discussions between the management and the congregation after each study session. However, there is no structured formal evaluation mechanism, such as a satisfaction survey or assessment of the ability of the congregation. This could be an area for improvement to ensure the effectiveness of the activities in the long run. Some programs have been improved based on feedback from the congregation, especially in terms of more flexible scheduling of activities and more varied materials. This indicates an evaluation process that runs organically and is based on the needs of the pilgrims.

The implementation of Islamic education management in Majelis Taklim Baiturrahim Cimanggis Depok shows quite good results, with structured planning and implementation of activities. The enthusiasm of the

congregation, the competence of the teaching staff, and the organization of the board are factors that support the success of the activities. However, challenges in terms of limited facilities and the absence of formal evaluation still need to be improved to improve the quality of activity management in the future.

2. Interview Results

According to Esterberg (2002) defines an interview as a meeting of two people to exchange information and ideas through questions and answers, so that the results of the interview can be processed and constructed on a particular topic[20]. Interviews can be conducted in the early stages of the research process. Interviews can be conducted in the early stages of research and continued with more in-depth research interviews. In qualitative research, the interviewer is known as the interviewer and the interviewee is known as the informant/interviewee. Interviewers and informants can be more than more than one depending on the needs of the research[21].

Interviews were conducted with various parties involved in the activities of Majelis Taklim Baiturrahim Cimanggis Depok, including administrators, teachers, and worshipers. The management stated that the planning of activities is done collectively by involving the members of the assembly. They hold regular meetings to discuss programs that are relevant and interesting to the congregation. The management also claimed to prioritize feedback from the congregation in formulating the program.

One of the main challenges faced is the limited funds to implement more varied programs. The management hopes to be able to raise better funds to expand programs, such as seminars or training for congregants. Teachers revealed that they use a variety of teaching methods to attract the attention of the congregation, including lectures, discussions and interactive activities. They feel it is important to provide not only theory but also practical examples of Islamic teachings.

Some teachers find it difficult to adapt the material to the diverse educational backgrounds of the congregation. Nevertheless, they try to deliver the material in a language that is easily understood by all. The congregation generally gave positive responses about the activities in the majelis taklim. They feel that these activities provide useful knowledge and support the formation of better character. Many congregants claimed to feel closer to the teachings of Islam after participating in the activities at the majelis.

Interviews show that the surrounding community shows active participation in the majelis taklim activities. Many of them find the majelis a convenient place to learn and discuss religion. The management emphasizes that Majelis Taklim Baiturrahim functions not only as a place to learn religion, but also as a community center that strengthens ukhuwah Islamiyah. They try to organize social activities that involve the congregation

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[20] Helmuth Y. Bunu, Metodologi Penelitian Kualitatif, (Bandar Lampung: Pusaka Media, 2022), 76
[21] Wijoyo, H. (2022). Analisis teknik wawancara (pengertian wawancara, bentuk-bentuk pertanyaan wawancara) dalam penelitian kualitatif bagi mahasiswa teologi dengan tema pekabaran injil melalui penerjemahan alkitab. *Academia. Edu*, 1-10.

and the surrounding community.

The board expressed a desire to develop new programs, such as skills training classes related to Islamic values. They hope to involve more people in the activities, especially young people and women. Some teachers stated that they are trying to use digital platforms to reach out to congregants who cannot attend in person. Although still in its early stages, this initiative is expected to expand access to learning.

The interview results show that the implementation of Islamic education management in Majelis Taklim Baiturrahim Cimanggis Depok has been going well, with active participation from administrators, teachers and congregants. Although there are challenges related to funding and material variations, all parties are committed to continuing to innovate and improve the quality of activities. The activities of majelis taklim not only function as a means of education, but also as a strengthener of solidarity and ukhuwah among community members.

3. Triangulation Results

Triangulation is a combination of methods used to study interrelated phenomena from different perspectives[22]. In addition, the term triangulation is not only understood as one of the data analysis techniques and qualitative validation techniques, but triangulation can also be understood as a research technique that combines quantitative and qualitative research. Triangulation is essentially a multi-method approach taken by researchers when conducting research, collecting and analyzing data. The idea is that the phenomenon being researched can be understood better so that a high level of truth can be obtained if approached from various perspectives[23].

Data obtained from observations, and interviews with administrators, teachers, and worshipers show consistency in terms of planning and implementing activities. All sources agree that the activities of the majelis taklim are well planned and by the needs of the congregation. Both administrators and teachers expressed the importance of using various methods in teaching, which was also reflected in the observations. The congregation was satisfied with the variety of methods used, such as lectures, discussions, and interactive activities.

Data from interviews with administrators and teachers reflect the same challenges related to limited funds and adequate facilities. Observations show that the meeting room used feels cramped when many congregants are present, supporting this statement. Interviews with teachers mentioned the difficulty in adjusting the material for congregants with different educational backgrounds. Observation also shows that sometimes the teaching needs to be adjusted to be more easily understood by all.

Both interviews with worshipers and observations show that many worshipers are satisfied with the activities carried out. They claim to benefit from the recitation and feel closer to the teachings of Islam. This reinforces the data obtained from various sources. Pilgrims gave similar feedback in interviews, with suggestions to increase the variety of materials and involve

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[22] Denzin, N. K., & Lincoln, Y. S. (2009). Handbook of Qualitative Research (Pustaka Pelajar)
[23] Nurfajriani, W. V., Ilhami, M. W., Mahendra, A., Afgani, M. W., & Sirodj, R. A. (2024). Triangulasi data dalam analisis data kualitatif. *Jurnal Ilmiah Wahana Pendidikan*, *10*(17), 826-833.

more younger generations in the activities. This was also evident in direct interactions during observation, where congregants actively asked questions and made suggestions.

The management noted plans to introduce new programs and relevant skills training. Interviews with teachers revealed similar expectations, indicating agreement among all parties on the importance of innovation to attract more worshippers. Sources from the interviews mentioned a desire to utilize digital platforms in majelis taklim activities, and observations showed initial efforts to do this. Awareness of the importance of modern technology in improving the accessibility of activities also emerged in discussions with congregants.

The triangulation results show that the implementation of Islamic education management in Majelis Taklim Baiturrahim Cimanggis Depok is running well, with consistent data from observation, interviews, and documentation. The alignment of this information indicates a shared awareness among administrators, teachers, and worshipers regarding the importance of effective management in improving the quality of activities. Although challenges such as limited funds and facilities still exist, all parties are committed to continuing to innovate and develop programs to be more beneficial to the congregation and the community.

E.   CONCLUSION

The application of Islamic education management in the activities of Majelis Taklim Baiturrahim Cimanggis Depok shows significant results in the management and implementation of religious activities. Based on the results of observations, interviews, and data triangulation. Majelis Taklim Baiturrahim has a good and structured activity planning. The programs arranged consider the needs of the congregation and the relevance of the material to the current social situation. Activities such as routine recitation and thematic studies are carried out with a clear schedule, allowing worshipers to participate consistently. The teaching methods used in majelis taklim are diverse and interactive, including lectures, discussions and practical activities. This creates a conducive learning atmosphere, where the congregation feels actively involved in the learning process. The enthusiasm of the congregation in participating in the activities shows the success in implementing the teaching methods applied. The teachers and administrators of the majelis taklim show high dedication in carrying out the activities. The management has a clear organizational structure, while the teachers have adequate knowledge and ability to deliver the material. Both collaborate to create a supportive learning environment. With continuous efforts to improve and develop educational management, it is expected that Majelis Taklim Baiturrahim Cimanggis can increasingly make a significant contribution to character building and religious education in the community.

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