

Management of Majelis Taklim Darussunnah to Fostering Sakinah Families In Bilah Hulu Labuhan batu

Research Article

Gusti Bayu Wiranda¹, Soiman²

¹ Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

² Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Corresponding Author: gusti0104201018@uinsu.ac.id

Abstract. This research aims to describe the management functions applied by Majelis Taklim Darussunnah in fostering a sakinah family. Without the provision of religious knowledge, it is difficult for individuals to build a sakinah family. This study employs a stepwise method with a descriptive scheme. The sources of information include four informants from the management of Majelis Taklim Darussunnah. Data collection methods involve assessments, interviews, and document analysis. The study results indicate that the management functions applied by Majelis Taklim Darussunnah in fostering sakinah families include planning, organizing, implementation, supervision, and evaluation. These management functions can effectively be used to foster sakinah families.

Keywords: Majelis Taklim, Sakinah Family, Management, Islam.

Introduction

Management is the process utilized by individuals or team in a coordinated manner to enhance the achievement of a goal. In Arabic, the term for management is defined as "an-nizam" or "at-tanzhim", which means a place where something is kept and where things are put in their proper stations (Munir & Ilaihi, 2006).

The definition of management varies based on different perspectives. According to George R. Terry, management is a process involving planning, organizing, implementing, and supervising to define and achieve predetermined goals through the use of human and other resources. Terry describes management as a distinctive skill that involves these steps to select and achieve stated objectives using manpower and other resources. Similarly, H. Malayu S.P. Hasibuan defines management as the knowledge and skill required to organize human resources and other implementation measures effectively and appropriately to achieve specific goals (Mahmuddin, 2018).

To state that the company is doing well in achieving the set goals, one must evaluate the performance of its management functions. If these functions are executed effectively, it indicates that the management is competently striving to meet its objectives. Conversely, if the management functions are not properly executed, it suggests that management is also ineffective (Rohman, 2017).

There are various perspectives on formulating management functions, but this research focuses on the functions described by George R. Terry in the book by Candra

Article info:

<https://doi.org/10.29240/jf.v9i1.9939>

Wijaya & Rifa'i (2016). Terry outlines four management functions: (1) planning (2) organizing (3) mobilizing (4) monitoring. The importance of management functions in achieving goals is also reflected in several concepts found in the Qur'an that pertain to management functions are.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe! Fear Allah and let each one of you consider what he has done for tomorrow (hereafter), and fear Allah. Indeed, Allah knows best what you do." (QS. Al-Hasyr 59: Verse 18)

Referring to Terry's management functions, the researchers contend that the process of implementing da'wah. By focusing on the functions of planning, organizing, mobilizing, and supervising, the goals of implementing da'wah can be achieved optimally.

This is closely related to Islam, which is a religion of da'wah. Da'wah is a crucial aspect of Islam, and every Muslim is encouraged to participate in its implementation. One of the efforts to enhance and disseminate both general and religious knowledge is through majelis taklim activities (Lukman et al., 2020). Majelis taklim is an informal Islamic educational institution that has its own plans, is held regularly and is attended by a significant number of participants (Syukri, 2019). According to its historical origins, the talkim assembly is the oldest educational institution in Islam (Pulungan, 2014). It dates back to the era of the Prophet Muhammad when it was held secretly in the house of Arqam Ibnu Abu Al-Arqam (Munawaroh & Zaman, 2020). The purpose of majelis taklim, in terms of its functionality, includes: Firstly, serving as a religious learning center; secondly, providing a place for social interaction; and thirdly, fulfilling social interest with the aim of increasing awareness and improving the welfare of households and the congregation's environment (Suhaidi & Anwar, 2021).

Based on the above facts, it can be understood that one of the functions of the taklim assembly is to improve household welfare. A family is an institution that is formed due to marital ties, who live together with a husband and wife legally (Asmaya, 2012). The main task of the family is to provide a sense of peace, love, and develop good relationships among its members. (Ummatin et al., 2021). An ideal (Islamic) family is a family that has the same goals and ideals, namely to gain the pleasure of Allah SWT (Aizid, 2018). Sakinah families are families formed based on legal marriage. able to provide affection to their family members so that they have a sense of security, tranquility, peace and happiness in trying to achieve the welfare of the world hereafter. (Asman, 2020). Meanwhile, according to Ali Abdul Halim Mahmud in (Pulungan, 2014). States that a sakinah family is a household that is established on a strong Islamic foundation, a salihah wife and a commitment to religion. The formation of a sakinah family in Islam can be in three stages: First, after marriage; Second, during the implementation of marriage, third, when undergoing a household ark (Taqiyudin, 2020).

Islam places great importance on personal and family development. Good people make good families, if not, bad people will give birth to bad families. (Ismatulloh, 2015). Households that are controlled by Islamic morals and live Islamically by applying the laws of halal and haram, shaded by the adab sharia and Islamic law as a whole are the development of Islamic society. Mutual understanding is an asset to build a family towards tranquility (Bhakti et al., 2020). The characteristics of a sakinah family in the book (Machrus & Dkk, 2017) are, (1) Standing on a solid foundation of faith, (2) Carrying out the mission of worship in life, (3) Obeying religious teachings, (4) Loving and caring for each other, (5) Taking care of each other and strengthening each other in goodness, (6) Providing the best for each other, (7) Deliberation in solving problems, (8) Dividing roles fairly, (9) Compactly educating children, (10) Contributing to the good of society, nation and state. The characteristics of a sakinah household itself are first established on the basis of worship, internalization of Islamic values, there is a real role model, the position of each family member must be in accordance with Islamic law, accustomed to helping in upholding Islamic rules, the house must be conducive to the implementation of islamic rules, sufficient material needs are reasonable, avoiding things that are not in accordance with the spirit of Islam, fortified from bad environmental influences (Pohan, 2020).

Lately there have been many cases of divorce in households. Many internal family problems cannot be resolved in a good way so they use a quick way, namely divorce. In realizing a strong household, it cannot be careless, it must have a clear plan for the future and a serious effort. Generally, household problems that occur lead to divorce because they are not equipped with good religious knowledge and obedience to Allah. So before getting married it would be nice to first study the knowledge according to Al quran and sunnah. If the family is already as per quran and sunnah, then all that is left is for the family to grow.

A number of previous studies on fostering sakinah families focused more on the role of the taklim assembly method in fostering sakinah families (Pulungan, 2014) and also management in running sakinah households (Pohan, 2020). So in this study using the point of view of the management function applied to the taklim assembly fostering the current sakinah family. Therefore, the results of this study are expected to be a source of explanation for the Islamic community in implementing a sakinah family.

Method

The informants in this study were the selected congregation of majelis taklim as many as 4 heads of families including the management of majelis taklim and religious leaders. The reason the researchers did this is because the tools used in collecting data are by exchanging information and ideas through questions and answers on a predetermined topic, and observing an event that occurs through selection to accomplish research goals, and making notes of events in the form of writing or images (Hikmawati, 2020). The study used case study research. Case study research studies that explain a issue with detailed boundaries, has deep data collection, and includes various sources of information. This category of case study research aims to

get a complete and deep picture of an object. Case studies embody data that will be further examined to generate theory. As with qualitative study materials acquisition procedures, case study data is obtained from interviews, observation, and documentation (Murdiyanto, 2020). The data description used is data reduction, which is summarizing information based on important things to discuss or draw a conclusion (Sahir, 2021). Data that has been concluded will provide clearer information and make it easier for reviewers to collect further data. (Murdiyanto, 2020). After the data is obtained, it is collected according to their respective forms through interviews, observations and also documentation in the field.

Results and Discussion

Management of Majelis Taklim In Fostering Sakinah Family

In this case, the researcher takes a study in terms of the management functions of the Darussunnah Taklim Assembly which are applied in fostering a sakinah family including planning, organizing, mobilizing, supervising and evaluating. Therefore, the researcher wants to describe how the management function of the Darussunnah Taklim Assembly in fostering a sakinah family, including as follows:

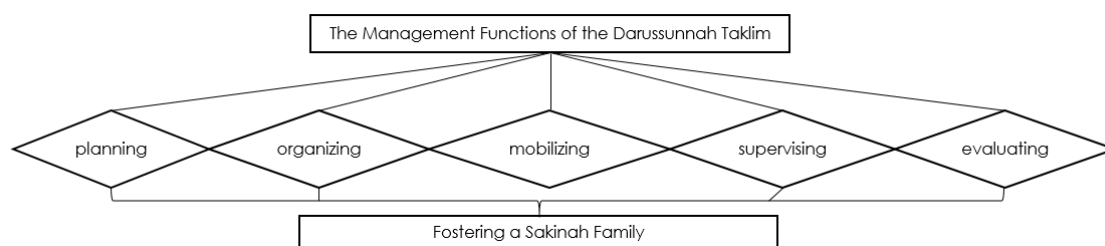


Figure 1. The Management Functions of the Darrussunnah Taklim In Fostering a Sakinah Family

a. Planning

Planning is determining the activities to be carried out by a group for a predetermined objective. Planning includes decision-making activities (Ananda, 2019). From the results of interviews with Mr. Miftah about the definition of planning, he argued that: "Planning in a sakinah family is a process that begins with musyarawah in the family and arranges the stages of all activities that will be carried out by each family member with the guidance of religious science, social science, national science." according to an interview with Mr. Muhammad Sa'id, he said that: "The first thing to prepare before starting a household is to have a job and understand religious knowledge, especially about the family, so that it is easy to overcome problems in the household." Mr. Abu Dzar Al Ghifari also believes that: "Things that must be prepared before starting a family are mental preparation, getting to know the prospective partner and always being honest with the prospective partner." As according to ustadz. M. Abdussalim Bukhori in his interview he explained that in implementing its management function, Majelis Taklim Darussunnah has several activity plans in fostering a sakinah family, including:

1. Regular Recitation
2. Socialization to the Community of Bilah Hulu Subdistrict

3. Gathering to Several Islamic Boarding Schools

From the above statement, it can be seen that planning is fundamental to making an activity by carrying out various planning applications that will be carried out in fostering a sakinah family and managing an institution in order to achieve the desired goal.

b. Organizing

Organizing is all the process of grouping people, tools, responsibilities, and authority so as to create an institution that can be moved in order to achieve a predetermined goal (Munir & Ilaihi, 2006). From the interview with Mr. Miftah about the definition of organizing in the family, he argued that: "Organizing is the existence of rules in the family that each family member must do in accordance with the direction and guidance of the head of the family."

Results of the reviewer's interview with the chairman of Majelis Taklim Darussunnah ustadz. M. Abdussalim Bukhori, he stated that, "each board of the taklim assembly already has its own job responsibilities and is structured, for example in the routine recitation carried out by the taklim assembly, the speaker is the chairman and also ustadz imron. If the two ustadz are absent, it will be replaced with another day. And the one responsible for storing the congregation's infaq money and issuing the things needed for the development of the Darussunnah Taklim Assembly is Mr. Muhammad Sa'id. And in the Darussunnah Taklim Assembly has an advisor whose purpose is as an arbiter in deliberation, namely Mr. Abu Dzar Al Ghifari".

In this context, the administrators of Majelis Taklim Darussunnah have carried out their respective responsibilities in the core activities. But if there are additional activities outside the scope of routine recitation, then deliberations will usually be held. With the results of the interview above, it can be seen that all those responsible for the Darussunnah Taklim Assembly have been in accordance with their respective duties so that in carrying out activities they are able to implement them effectively and efficiently.

c. Implementation

Implementation is mobilizing, motivating and guiding members to work together to achieve predetermined goals (Ritonga, 2015). As the results of interviews with ustadz M. Abdussalim Bukhori, he said there were several implementations of the Darussunnah Taklim Assembly activities in fostering a sakinah family according to the previous description, namely:

1. Regular Recitation

This recitation activity is held 4 times a month. This recitation activity takes place every Monday night. This recitation activity aims to increase the piety of the congregation of the Darussunnah Taklim Assembly. From the results of the researchers' observations, this routine recitation activity was delivered by the speaker for one hour after the maghrib prayer in congregation and continued with a question and answer discussion between the speaker and the congregation of Majelis Taklim Darussunnah, after that the isya prayer in congregation, and

continued with a meal together. This recitation moves every week to various villages in Bilah Hulu District, and the material presented also varies according to the schedule that has been set. But in this case, the material for marriage studies or about sakinah families is scheduled every Monday night.

So, researchers argue that the existence of this recitation can form a sakinah family. Because by following the recitation, the spiritual needs of the congregation will be fulfilled and sooner or later a sakinah family will be formed in their lives. From the results of an interview with Mr. Muhammad Sa'id, one of the administrators of Majelis Taklim Darussunnah, he said that, "Everyone must want a family.

Before getting married, you must prepare knowledge about religion, so that you can respect each other's families, wives and children".

2. Socialization to the Community of Bilah Hulu Subdistrict

In a sakinah family, finding family peace is a social interaction that fosters bonds between its members. Strong emotional relationships can be established between family members. Love between family members ensures that the family is always harmonious and satisfied (Azhari et al., 2022). Sourced from interviews with ustadz M. Abdussalim Bukhori he said that: "Socialization is carried out to the community of Bilah Hulu District with the target being the majority of mothers. This socialization discusses various kinds of polemics that exist in the household, how to educate children in an Islamic manner and also about maintenance in the family. The person in charge of socialization is the head of the Darussunnah Taklim Assembly, Ustadz M. Abdussalim Bukhori and is done every Friday afternoon."

3. Silaturahmi to the Scholars

Silaturahmi is the most basic communication between humans, making the lives of human beings able to provide or exchange services with each other, helping each other in obtaining good benefits (Dewi et al., 2022). According to interview with Mr. Abu Dzar Al Ghifari, he stated that: "One of the functions of the family is to provide opportunities for communication within the family and friendship with other families." As for the results of the interview with ustadz M. Abdussalim Bukhori about the relationship of friendship in the family, he said that, "Friendship for the family can teach how important a sense of brotherhood, harmony in social relations and friendship to the boarding school is done to ask for advice about the good in life to the scholars."

So, from the above interview, the researcher argues that some of the work done by Majelis Taklim Darussunnah can foster a sakinah family in the surrounding environment. Because the sakinah family is a family that has been able to fulfill all the needs of faith, piety and akhlakul karimah perfectly, social psychological needs and development and can be a role model for its environment (Kusmidi, 2018). From an Interview with Mr. Miftah, he argued that: "a sakinah family is a family that fulfills the shortcomings of other family members and all their actions are in accordance with religious teachings".

Researchers also argue that Majelis Taklim Darussunnah has carried out in accordance with one of its functions, namely increasing awareness and household welfare. One of the efforts in improving the quality of the family is through a religious approach, because religion is a guide to life including building a sakinah family, because with a good religious practice, each part of the family will be able to mobilize its role properly (Al Farosyi, 2019).

d. Monitoring and Evaluation

Supervision is a management function that has a process to oversee various activities of planning, organizing, implementing and including the evaluation itself. Supervision and evaluation are carried out so that the process of implementing the management function can run well (Darmayenti & Kustiawan, 2023). An interview with ustadz M. Abdussalim Bukhori, he said that: "Majelis Taklim Darussunnah has always been under the auspices of the Indonesian Ulema Council of Regency.

Labuhanbatu so that the movement of its various activities is always supervised so that there is no deviation or misguided understanding in its recitation." After implementing the supervisory function in the Darussunnah Taklim Assembly, do not forget to evaluate. From interview with Mr. Abu Dzar Al Ghifari as the advisor of Majelis Taklim Darussunnah, he explained that: "The evaluation is carried out to correct all the shortcomings that aim to make the Darussunnah Taklim Assembly even better than before. The evaluation is carried out 4 times a month, the things that are evaluated are related to the delivery method of the ustadz, the style of speech, the question and answer session, and the activities that have been carried out previously in the Darussunnah Taklim Assembly."

e. Barriers To Building A Sakinah Family

Someone who wants to get married must have preparation, preparation in the form of sexual and economic maturity. Having a family is not just to channel sexual desires, but many problems that face the future are faced with full consideration, without excessive emotion and communication that continues to be well established (discussion with the whole family, especially the wife and children) (Dlaifurrahman, 2017). Obstacles in running a household must exist. No human being is free from obstacles in life. So are the obstacles in the formation of a sakinah family. From questions and answers with 4 interviewees, researchers will describe the obstacles in fostering a sakinah family, as follows:

1. Economy

Household welfare can be seen from the socio-economic conditions of the family. The circumstances of each family's life as seen in the level of income, employment, education, and children. (Hanum & Safuridar, 2018). A prosperous family is a family that is able to meet its needs in daily life and a prosperous family is part of a sakinah family. As the results of interviews with Mr. Abu Dzar Al Ghifari he said that, "Every family must have obstacles, the solution so that the obstacles can be resolved by always exchanging ideas with the family. The obstacles that suit at this time are economic obstacles in the household"

2. Not fulfilling domestic rights and obligations

In a marriage aims to build a household, in a household consisting of husband, wife and children (if the marriage has children), and in a household each party has rights, obligations, according to Law No. 1 of 1974 concerning marriage, resolutions regarding the rights and obligations of parents towards children, and also the rights and obligations of children towards parents, the provisions are: Article 45 paragraph (1) which reads: "Parents are obliged to take care of and educate their children properly." (Zulfikar & Fathinuddin, 2023). question and answer to Mr. Miftah, one of the congregation of Majelis Taklim Darussunnah, he said: "In fulfilling family needs, you must know the freedoms and commitments of your spouse and also children. If all authority and responsibility in family have been fulfilled, the family will be sakinah." Mr. Muhammad Sa'id is also of the opinion that: "The rights and duties of the household must be emphasized by the head of the household in order for the family to prosper."

3. Time Barriers

In everyday domestic life, there are two important roles, namely internal roles and external roles. Internal roles are various tasks and activities carried out in the home or activities related to reproductive tasks. Among the internal roles are washing, cleaning the house, caring for children, cooking, accompanying children to study, and maintaining the house. While external roles are roles outside the home whose purpose is to earn money (income) and for the benefit of potential development (Machrus & Dkk, 2017). Based on the results of interviews with ustadz M. Abdussalim Bukhori, he argued about the obstacles in fostering a sakinah family, he said that: "Every obstacle in the family must exist, generally household obstacles can be resolved as long as they are based on faith and piety to Allah. There are various kinds of obstacles in the family, some are tested by the quality of education of the parents so that the result is not good at educating their children and also tested by time constraints because both parents are busy working and there is no free time to gather with the family."

f. Supporting Factors Of Majelis Taklim Darussunnah In Fostering A Sakinah Family

Interview results with ustadz M. Abdussalim Bukhori stated that there are several supporting factors for Majelis Taklim Darussunnah in fostering a sakinah family, namely:

1. The spirit and cooperation of the management and congregation of Majelis Taklim Darussunnah. Even though they are not paid, the administrators and worshipers have extraordinary enthusiasm in preaching and efforts to increase the enthusiasm of the surrounding community to carry out religious activities. This spirit and cooperation is the main key in inviting other communities to participate in carrying out activities at Majelis Taklim Darussunnah.

2. The sincerity and struggle of the regular recitation congregation is extraordinary. The recitation congregation who works hard to increase the enthusiasm of the community never expects rewards or profits. In fact, they are willing to sacrifice their wealth and energy for the smooth running of the recitation in the hope that all other worshipers and the surrounding community will be more enthusiastic and consistent in coming to the recitation to learn in depth about Islamic religious knowledge.
3. A conducive environment. The community environment at Majelis Taklim Darussunnah is a conducive environment. With a conducive, safe, and controlled environment, all activities at Majelis Taklim Darussunnah can run smoothly without any disturbances and threats of danger that hinder the activity process. So that in spreading da'wah to the surrounding community in fostering a sakinah family can run calmly and comfortably.

The pride of the surrounding community towards Majelis Taklim Darussunnah. Some people support the activities at Majelis Taklim Darussunnah, they hope that with this activity the understanding of the community will be better and in accordance with the guidance of Islamic law so that it can be applied in their family environment. The positive view of the community is very helpful in the process of the activity.

Conclusion

From the above study, it can be concluded that management of Majelis Taklim Darussunnah in fostering a sakinah family must indeed align with its management function. Based on the interview data, it turns out that the management of the Darussunnah Taklim Assembly in fostering a sakinah family in Bilah Hulu Labuhanbatu District has been implemented quite well, despite a few challenges. Obstacles in households are inevitable, but the response to these challenges is crucial. A family with a strong foundation of faith and piety can effectively overcome any obstacles. Having good supporting factors facilities Majelis Taklim Darussunnah in executing its planned activities. Therefore, based on the description provided, it can be stated that the management of Majelis Taklim Darussunnah in Bilah Hulu, Labuhanbatu District, in fostering a sakinah family is quite well implemented.

References

- Aizid, R. (2018). *Fiqh Keluarga Terlengkap* (P. 459). Laksana. https://books.google.co.id/books?hl=id&lr=&id=2Mm7DwAAQBAJ&oi=fnd&pg=PA5&dq=Info:Zpmzayqbjzpj:Scholar.Google.Com/&ots=-Ds45hagzi&sig=Jumegsir7pgpardyamds2ltj4mo&redir_esc=y#v=onepage&q&f=false
- Al Farosyi, M. F. (2019). *Peran Masjid Dalam Pembinaan Keluarga Sakinah (Studi Di Masjid Al-Muhajirin Kelurahan Tulusrejo Kecamatan Luwukwaru Kota Malang* [UIN Maulana Malik Ibrahim Malang]. <http://etheses.uin-malang.ac.id/Id/Eprint/17651>
- Ananda, R. (2019). *Perencanaan Pembelajaran*. Lembaga Peduli

- Pengembangan Pendidikan Indonesia (LPPPI). [Http://Repository.Uinsu.Ac.Id/6719/1/5_Perencanaan Pembelajaran %28BUKU-PENULIS%29.Pdf](http://Repository.Uinsu.Ac.Id/6719/1/5_Perencanaan_Pembelajaran%28BUKU-PENULIS%29.Pdf)
- Asman, A. (2020). Keluarga Sakinah Dalam Kajian Hukum Islam. *Al-Qadha: Jurnal Hukum Islam Dan Perundang-Undangan*, 7(2), 99–118. [Htpps://Doi.Org/10.32505/Qadha.V7i2.1952](https://doi.org/10.32505/Qadha.V7i2.1952)
- Asmaya, E. (2012). Implementasi Agama Dalam Mewujudkan Keluarga Sakinah. *Jurnal Dakwah Dakwah & Komunikasi*, 6(1), 1–11. [Htpps://Doi.Org/Htpps://Doi.Org/10.24090/Komunika.V6i1.341](https://doi.org/10.24090/Komunika.V6i1.341)
- Azhari, A., Bahauddin, A., & Fasya, R. (2022). Manajemen Keluarga Sebagai Persiapan Menuju Keluarga Sakinah. *Jurnal Usroh*, 6(2), 159–177. [Http://Jurnal.Radenfatah.Ac.Id/Index.Php/Usroh/Article/View/14388](http://jurnal.radenfatah.ac.id/index.php/usroh/article/view/14388)
- Bhakti, P. A. K., Taqiyuddin, M., & Saputra, H. (2020). Keluarga Sakinah Menurut Perspektif Al-Qur'an. *Al Tadabbur*, 05(02), 229–250. [Htpps://Doi.Org/10.30868/At.V4i01.42](https://doi.org/10.30868/At.V4i01.42)
- Candra Wijaya, D., & Rifa'i, M. (2016). Dasar Dasar Manajemen Mengoptimalkan Pengelolaan Organisasi Secara Efektif Dan Efesien. In *Perdana*. Perdana Publishing. [Http://Repository.Uinsu.Ac.Id/2836/](http://Repository.Uinsu.Ac.Id/2836/)
- Darmayenti, A. N., & Kustiawan, K. (2023). Fungsi Dakwah Dalam Kegiatan Keagamaan Di Majelis Taklim Darusshofa. *Journal Of Education Research*, 4(2), 715–723. [Htpps://Doi.Org/Htpps://Doi.Org/10.37985/Jer.V4i2.260](https://doi.org/10.37985/Jer.V4i2.260)
- Dewi, U., Asyafah, A., & Anwar, S. (2022). Konsep Silaturahmi Dalam Alquran Dan Implikasinya Terhadap Pendidikan Agama Islam Di Sekolah. *Civilization Research: Journal Of Islamic Studies*, 1(1), 1–25. [Htpps://Doi.Org/Htpps://Doi.Org/10.61630/Crjis.V1i1.4](https://doi.org/10.61630/Crjis.V1i1.4)
- Dlaifurrahman, M. (2017). Upaya Membangun Keluarga Sakinah. *Jurnal Hadratul Madaniyah*, 4(2), 40–55. [Htpps://Journal.Umpr.Ac.Id/Index.Php/Jhm/Article/View/486](https://journal.umpr.ac.id/index.php/jhm/article/view/486)
- Hanum, N., & Safuridar. (2018). Analisis Kondisi Sosial Ekonomi Keluarga Terhadap Kesejahteraan Keluarga Di Gampong Karang Anyarkota Langsa. *Jurnal Samudra Ekonomi Dan Bisnis*, 9(1), 42–49. [Htpps://Doi.Org/Htpps://Doi.Org/10.33059/Jseb.V9i1.460](https://doi.org/10.33059/Jseb.V9i1.460)
- Hikmawati, F. (2020). *Metode Penelitian*. Rajawali Pers. [Htpps://Etheses.Uinsgd.Ac.Id/31676/1/Methodologi Penelitian.Pdf](https://etheses.uinsgd.ac.id/31676/1/Methodologi_Penelitian.Pdf)
- Ismatulloh, A. M. (2015). Konsep Sakinah, Mawaddah Dan Rahmah Dalam Al-Qur'an (Perspektif Penafsiran Kitab Al-Qur'an Dan Tafsirnya). *MAZAHIB: Jurnal Pemikiran Hukum Islam*, 14(1), 53–64. [Htpps://Doi.Org/Htpps://Doi.Org/10.21093/Mj.V14i1.335](https://doi.org/10.21093/Mj.V14i1.335)
- Kusmidi, H. K. (2018). Konsep Sakinah, Mawaddah Dan Rahmah Dalam Pernikahan. *EL-AFKAR: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 7(2), 63. [Htpps://Doi.Org/10.29300/Jpkth.V7i2.1601](https://doi.org/10.29300/Jpkth.V7i2.1601)
- Lukman, S., Abidin, Y. Z., & Shodiqin, A. (2020). Peranan Majelis Taklim Dalam

- Meningkatkan Pemahaman Keagamaan Masyarakat. *Tabligh: Jurnal Komunikasi Dan Penyiaran Islam*, 4(1), 65–84. <https://doi.org/10.15575/Tabligh.V4i1.802>
- Machrus, A., & Dkk. (2017). *Fondasi Keluarga Sakinah*. Subdit Bina Keluarga Sakinah. https://kutipedia.id/images/0/0f/Fondasi_Keluarga_Sakinah.Pdf
- Mahmuddin, M. (2018). *Manajemen Dakwah Edisi Revisi*. In *Manajemen Dakwah Edisi Revisi*. Wade Group.
- Munawaroh, & Zaman, B. (2020). Peran Majelis Taklim Dalam Meningkatkan Pemahaman Keagamaan Masyarakat. *Jurnal Penelitian*, Vol. 14(No. 2), 369–392. <https://journal.lainkudus.ac.id/index.php/jurnalpenelitian>
- Munir, M., & Ilaihi, W. (2006). *Manajemen Dakwah*. Kencana.
- Murdiyanto, E. (2020). *Penelitian Kualitatif (Teori Dan Aplikasi Disertai Contoh Proposal)*. Lembaga Penelitian Dan Pengabdian Pada Masyarakat UPN "Veteran" Yogyakarta Press. https://eprints.upnyk.ac.id/24095/1/penelitian_kualitatif_eko_murdiyanto.pdf
- Pohan, A. F. (2020). *Manajemen Keluarga Dalam Menjalankan Rumah Tangga Yang Sakinah (Studi Kasus Di Desa Aek Tapa Kecamatan Merbau Kabupaten Labuhanbatu Utara)* [Universitas Islam Negeri Sumatera Utara]. http://repository.uinsu.ac.id/11008/1/skripsi_aida_fitri_pohan%5B1%5D%281%29.pdf
- Pulungan, M. Y. (2014). Peran Majelis Taklim Dalam Membina Keluarga Sakinah Masyarakat Muslim Di Kota Padangsidimpuan. *Tazkir*, 9(1), 121–139. [http://download.garuda.kemdikbud.go.id/article.php?article=893565&val=13071&title=Peran Majelis Taklim Dalam Membina Keluarga Sakinah Masyarakat Muslim Di Kota Padangsidimpuan](http://download.garuda.kemdikbud.go.id/article.php?article=893565&val=13071&title=Peran%20Majelis%20Taklim%20Dalam%20Membina%20Keluarga%20Sakinah%20Masyarakat%20Muslim%20Di%20Kota%20Padangsidimpuan)
- Ritonga, H. J. (2015). *Manajemen Organisasi*. Perdana Publishing.
- Rohman, A. (2017). *Dasar-Dasar Manajemen*. Inteligencia Media. <http://repository.unitri.ac.id/1353/>
- Sahir, S. H. (2021). *Metode Penelitian*. Penerbit Kbm Indonesia. [https://repositori.uma.ac.id/jspui/bitstream/123456789/16455/1/E-Book Metodologi Penelitian Syafri.pdf](https://repositori.uma.ac.id/jspui/bitstream/123456789/16455/1/E-Book%20Metodologi%20Penelitian%20Syafri%20da.pdf)
- Suhaidi, & Anwar, S. S. (2021). *Kurikulum Majelis Taklim Fiqih-Tauhid-Tasawuf*. PT. Indragiri Dot Com. [https://books.google.co.id/books?id=Etqheaaaqbaj&pg=PA63&dq=Pengetahuan+Majelis+Taklim&hl=id&newbks=1&newbks_redir=0&source=gb_mobile_search&sa=X&ved=2ahukewjo-ttnx5cdaxwutmwghqkbc-Cq6af6bagfeam#v=onepage&q=Pengertian Majelis Taklim&f=false](https://books.google.co.id/books?id=Etqheaaaqbaj&pg=PA63&dq=Pengetahuan+Majelis+Taklim&hl=id&newbks=1&newbks_redir=0&source=gb_mobile_search&sa=X&ved=2ahukewjo-ttnx5cdaxwutmwghqkbc-Cq6af6bagfeam#v=onepage&q=Pengertian%20Majelis%20Taklim&f=false)
- Syukri. (2019). *Majelis Ta'lim Dan Keluarga Sakinah*. Bening Pustaka. [http://repository.uinsu.ac.id/9872/1/BUKU-MAJLIS TA%27LIM DAN KELUARGA SAKINAH.pdf](http://repository.uinsu.ac.id/9872/1/BUKU-MAJLIS%20TA%27LIM%20DAN%20KELUARGA%20SAKINAH.pdf)

- Taqiyudin, H. (2020). Urgensi Dan Pola Pembentukan Keluarga Sakinah Perspektif Islam. *Jurnal Hukum Perdata Islam*, 20(2), 329–356. <https://doi.org/10.37035/Syakhsia.V20i2.2356>
- Ummatin, A. R., Agustini, R., & Yuisman, D. (2021). Pola Asuh Keluarga Jama'ah Tabligh Dalam Membina Keluarga Sakinah. *Al-Muaddib : Jurnal Ilmu-Ilmu Sosial Dan Keislaman*, 6(1), 109–125. <https://doi.org/10.31604/Muaddib.V5i1.109-125>
- Zulfikar, T., & Fathinuddin, M. (2023). Hak Dan Kewajiban Orang Tua Terhadap Anak Berdasarkan Pasal 45 Undang Undang Nomor 1 Tahun 1974 Tentang Perkawinan. *Journal Evidence Of Law*, 2(1), 31–39. <https://doi.org/10.59066/Jel.V2i1.230>