



## Da'wah and Change in Urban Areas: a Study of the Darusshofa Islamic Study Group in Medan City

Anggun Dwi Nanda Nasution<sup>1\*</sup>, Abdullah<sup>2</sup>, Phan Thanh Huyen<sup>3</sup> 

<sup>1</sup>Universitas Islam Negeri Sumatera Utara Medan, Indonesia

<sup>2</sup>Universitas Islam Negeri Sumatera Utara Medan, Indonesia

<sup>3</sup>Vietnam National University, Ho Chi Minh City, Vietnam

Email: [anggun3005243004@uinsu.ac.id](mailto:anggun3005243004@uinsu.ac.id)<sup>1</sup>,

[abdullah@uinsu.ac.id](mailto:abdullah@uinsu.ac.id)<sup>2</sup>, [huyen.phan.arab@hcmussh.edu.vn](mailto:huyen.phan.arab@hcmussh.edu.vn)<sup>3</sup>

\*Corresponding Author

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### ABSTRACT

This study aims to analyze how Majelis Taklim Darusshofa, an Islamic da'wah group, carries out da'wah, the methods they use, and how they help bring about social change in the city of Medan. As an Islamic da'wah institution operating in an urban environment, Majelis Taklim Darusshofa faces urban dynamics characterized by high population mobility, socio-cultural diversity, and the increasing use of digital technology. This study uses qualitative and descriptive methods, with data collected through participatory observation, in-depth interviews with administrators and congregants, and documentation of activities taking place at the majelis taklim. The research findings show that Majelis Taklim Darusshofa uses flexible da'wah methods, such as the use of digital media, relevant religious guidance according to the needs of city residents, and strengthening community solidarity in response to the changes brought about by modern urban life. Their da'wah not only spreads Islamic values but also plays a role in shaping the religious character of the city's residents, strengthening social resilience, and directing behavioral changes in a more positive direction. In short, the Majelis Taklim Darusshofa has a strategic function in maintaining the continuity of religious life while also serving as a space for social transformation amidst urban change in Medan.

**Keywords:** Da'wah, Social Change, Medan City, Majelis Taklim Darusshofa.

### INTRODUCTION

The word "dakwah" comes from the Arabic phrase "da'a yad'u da'watan," which means to invite, summon, or call. The person who invites or summons is called a da'i, meaning one who summons (Aini & Don, 2022). Because the act of inviting or summoning involves spreading a message, the same person is also called a muballigh, meaning one who conveys or spreads the message.

Da'wah through religious study groups (Majelis Taklim) plays a crucial role in conversion and social transformation in urban areas (Fuad, 2020). These groups serve not only as centers of Islamic learning but also as platforms for character development and religious awareness among their members. A study by Azzahro examines the management of these groups, emphasizing how they can contribute to Islamic education and enhance members' understanding of religious teachings in urban areas like Jakarta. (Azzahro et al., 2024). This is in line with Baryanto's findings, which highlight that the majelis taklim

function as non-formal educational spaces that contribute to internalizing Islamic values in society. (Baryanto, 2020).

In addition, research by Srinarwati et al. shows a complex relationship between the religiosity of members of the Islamic study groups who come from bourgeois circles and the growing consumer culture in urban society. (Srinarwati et al., 2024). The economic context faced by many members of Islamic study groups can influence their attitudes toward Islamic values, which in turn can pose challenges to the process of preaching and internalizing Islamic values. Therefore, it is crucial for Islamic study group administrators to understand and address these challenges so that their preaching is acceptable and relevant to urban communities (*Critical issues in Islamic education studies: Rethinking Islamic and Western liberal secular values of education*, 2018).

In terms of character building, Huda observed that the Islamic study groups also play a role in empowering multicultural communities. (Huda, 2020). By involving diverse communities in religious and social activities, majelis taklim can serve as a bridge to foster tolerance and mutual understanding between different groups. This explains why majelis taklim can be seen as fostering democracy and tolerance in a pluralistic society, as Hasyim emphasized the strategic role of majelis taklim in fostering interfaith harmony. (Hasyim, 2021).

On the other hand, in research conducted by Hamid, it was found that the Islamic study groups in Jakarta not only function as places for religious teaching, but also as forums for social interaction that increase solidarity and provide emotional support to their members. (Hamid et al., 2025). Overall, majelis taklim (Islamic study groups) play a significant role in the process of da'wah (Islamic outreach) and social transformation in urban environments. Through sound managerial approaches, an understanding of the social dynamics of their members, and community empowerment efforts, majelis taklim can continue to function as centers of moral and spiritual development amidst rapid urban change.

Da'wah is an ideal and normative religious event, a rational, real, and observable social phenomenon, and is part of the law of God. Da'wah is a sacred and important duty because it carries out God's command to help humanity escape the darkness of disbelief, hypocrisy, and disobedience. Da'wah guides people towards the light of truth by following the Islamic religion firmly and obeying Allah's commands.

Through da'wah, people stop doing things that are forbidden, so they can achieve personal happiness, family harmony, and justice in society, which brings blessings in this world and the hereafter. (Alkattani & Ramdanu, 2023). Therefore, da'wah is closely related to science and technology. This aligns with the idea that da'wah is a noble act guided by Islamic teachings and moral values based on strong faith and devotion to God. (Hutapea et al., 2024). In essence, da'wah is practicing faith through a series of routine activities carried out by Muslims in society. (Ivan et al., 2024). These activities aim to change the way people feel, think and behave so that Islamic teachings are followed in every aspect of life by using specific ways to do so. This kind of preaching must be practiced and understood by society through knowledge. Therefore, preaching needs to be adapted to the modern world. Everyone, both individuals and groups, always wants to improve and advance beyond their current situation (Popivanov, 2021). Preaching is not merely speaking or delivering sermons, but rather should be viewed as a structured way to practice Islamic teachings.

Efforts to convey Islamic teachings that take place in the midst of a dynamic, pluralistic urban society, full of the influence of modernization. (Al-khalidi, 2024). Da'wah in urban areas not only functions as a means of religious development, but also as an agent of social change that encourages improvements in the morals, mindsets, and behavior of society to be

more religious, tolerant, and responsive to the challenges of the times such as individualism, materialism, and technological progress. (Doctoral et al., 2024). Through a contextual and innovative approach, it is hoped that da'wah will be able to form an urban society that is faithful, knowledgeable, and contributes positively to social life. (Rahayuning Tyas, 2019).

From a historical perspective, Nasution et al. noted that the development of the majelis taklim in Padangsidempuan demonstrated the revitalization of non-formal Islamic education from 1901 to 2020. (Nasution et al., 2022). This research reflects how majelis taklim (Islamic study groups) are able to adapt to changing social contexts and remain relevant in spreading Islamic values. This demonstrates the potential of majelis taklim to be effective channels of da'wah (Islamic outreach) in facing the challenges of the times, both in terms of methodology and the content taught.

The growth of large cities in Indonesia has brought about major changes in society, including how people relate to one another and what they believe. Medan is a large city, changing rapidly due to modernization, which has affected the way people practice their religion. (Hamama, 2024). Despite rapid change, places like the Majelis Taklim (Islamic study groups) remain crucial in helping people understand Islam in a balanced, relevant, and adaptable way. Located in downtown Medan, the Majelis Taklim Darusshofa is renowned for teaching and discussing religious topics. (Widiyanti, 2021).

It brings together a wide range of people, from scholars to everyday followers, from young people to older adults. This group not only helps people learn about the Quran and better understand Islam, but also brings people together to talk, share ideas, and build friendships. Through activities such as regular classes, religious lectures, and group discussions, Majelis Taklim Darusshofa helps spread and practice true Islamic values that are relevant to modern life.

When society becomes the focus of da'wah, it will naturally experience change, whether that change occurs slowly over time or rapidly all at once. Social change occurs when there is a shift in the roles and activities that shape a culture, as well as the way people act and interact in society, moving from one situation to another. This change can have both good and bad effects (Valladares, 2021). If people do not know how to distinguish between good and bad, the bad effects will be stronger. But if they make intelligent choices, this change can bring many benefits. The ability of the Darusshofa Islamic Study Group to teach moderate and open-minded Islamic values is a testament to how its leaders run the group. (Siregar & Musfah, 2022). By focusing on open conversation and understanding different cultures, this group has successfully bridged social divides and built stronger relationships among people from all walks of life.

Studies on urban da'wah in Indonesia have largely centered on Majelis Taklim in Jakarta, Bandung, and Surabaya, with a focus on institutional management, middle-class Muslim identity formation, and digital adaptation. These studies show how urban Islamic groups respond to modernization, yet research specifically examining Majelis Taklim in Medan remains scarce. Existing literature has not sufficiently addressed how Islamic study groups operate within Medan's multiethnic and multicultural context, nor how they negotiate the interplay between traditional religious values and the pressures of contemporary urban life. This gap highlights the need to examine a localized case that reflects the distinctive social dynamics of Medan.

Existing scholarship on Islamic da'wah in Indonesian urban settings often remains trapped in descriptive accounts that merely outline the profile of study groups their founders, schedules, or the classical texts they teach without critically examining how these institutions reshape religious life amid rapid urban transformation. As a result, the use of digital media,

urban pressures, and shifting patterns of religious engagement are frequently mentioned only as technical details rather than as analytical entry points. In Medan, however, a city marked by fast-paced work culture, multicultural interaction, and strong exposure to consumerist lifestyles, Darusshofa's digital presence does not function merely as a da'wah tool but actively reconfigures patterns of religious authority. Followers now engage with K.H. Mufti Ahmad Nasihin not only through physical gatherings but also through livestreams, short-form videos, and algorithm-driven content circulation. This produces a more fluid teacher–follower dynamic, where classical authority is preserved while accessibility becomes adapted to urban time constraints. Thus, this study moves beyond organizational description to analyze how digitalization transforms the relational structure of da'wah, how it provides psychological and spiritual coping mechanisms for Medan's urban residents, and how it contributes to the emergence of a hybrid model of “urban spirituality” that fuses kitab kuning tradition with the lived realities of contemporary city life.

Majelis Taklim Darusshofa offers such a case, presenting characteristics that differ from study groups in other major cities. Darusshofa functions not only as a forum for religious learning but also as a space where diverse identities age, profession, and ethnicity interact and construct communal religious meaning. The group blends traditional Ahlussunnah orientation with emerging forms of digital urbanism through social media engagement, hybrid learning practices, and community-based outreach. While previous studies focused on the institutional management of urban da'wah (Karimullah et al., 2023), this study investigates how Darusshofa navigates the tension between traditional values and digital modernity, making it significant for understanding why urban Islamic communities continue to thrive amidst rapid social change.

## METHODS

This study employed a descriptive qualitative design using a phenomenological approach to explore the lived experiences of members of Majelis Taklim Darusshofa as they navigate religious practices within the dynamic urban context of Medan City. Phenomenology was chosen because it focuses on capturing subjective meanings constructed through religious participation and interpersonal interactions (Alhazmi & Kaufmann, 2022). Medan serves as a relevant research site due to its diverse, multiethnic urban character, which shapes how Islamic study groups adapt to contemporary social changes. Darusshofa was selected as the case study because of its hybrid model that integrates traditional Ahlussunnah teachings with digital engagement, offering a rich context for examining the evolving expressions of urban da'wah.

Informants were selected using purposive sampling based on their relevance and depth of involvement in Darusshofa's activities. A total of fifteen participants were interviewed, consisting of five administrators and ten regular members who had participated in the study group for at least two years and actively followed its weekly gatherings and online content. Data were collected through semi-structured interviews that allowed in-depth exploration of individual narratives, direct observations of study sessions and teacher–congregant interactions, and document analysis involving study materials, organizational notes, and recorded lectures. This combination of methods provided a comprehensive understanding of how participants interpret and enact their religious commitments.

Data analysis followed Miles and Huberman's interactive model, beginning with data condensation through open and thematic coding to identify recurring patterns, followed by data display using matrices and analytic charts to map thematic relationships, and

concluding with iterative conclusion drawing and verification to ensure interpretive consistency (Kalpokaite & Radivojevic, 2019). Research trustworthiness was enhanced through source triangulation by comparing the perspectives of administrators and long-term members, methodological triangulation between interviews, observations, and document analysis, and member checking to validate key interpretations with selected participants (Hendren et al., 2023). Ethical procedures were strictly observed, including informed consent, anonymity, and the secure handling of all information shared by the informants (Abay et al., 2016).

## **RESULTS AND DISCUSSION**

### **1. Results**

The findings of this study show that the Darusshofa Islamic Study Group plays a significant role in shaping religious understanding among urban Muslims in Medan City. Participants consistently reported that the study group provides structured and contextual da'wah that responds to the spiritual needs of individuals living in fast-paced urban environments. The teachings delivered during regular gatherings are perceived as relevant to contemporary challenges, particularly those related to moral conduct, social interaction, and urban lifestyle pressures. This relevance increases participant engagement and strengthens their commitment to attending the sessions.

The study also found that Darusshofa's method of da'wah emphasizes dialogical communication, allowing participants to actively discuss religious issues and relate them to their daily experiences. This participatory model differs from more traditional one-way preaching and is considered effective in encouraging deeper understanding and personal reflection. As a result, members develop a stronger sense of ownership over their religious learning, which enhances the long-term sustainability of the community. The interactive format further helps bridge gaps between diverse age groups and socioeconomic backgrounds.

Another key result indicates that the Darusshofa Study Group has contributed to observable behavioral changes among its members. Interviewed participants reported improvements in discipline, interpersonal relations, and decision-making, which they attributed to the teachings received in the sessions. The group's consistent emphasis on ethical conduct, time management, and mindfulness resonates with the realities of urban life, where individuals often struggle with stress, competition, and social fragmentation. These internal transformations reflect the effectiveness of da'wah when tailored to urban contexts.

The findings further reveal that Darusshofa serves as a social support system for its members. Many participants described the study group as a "second family," providing emotional encouragement and a sense of belonging. This community aspect is especially crucial in urban areas, where social isolation is more common. Through shared activities such as charity events, youth mentoring, and communal gatherings the group strengthens social cohesion and fosters collaborative practices that go beyond religious learning alone. This supportive environment helps mitigate the negative effects of urban anonymity.

The study shows that Darusshofa's influence extends beyond its internal community and contributes to broader social change in Medan City. The group's outreach programs, including public lectures, social campaigns, and neighborhood assistance, have increased public awareness of Islamic values in everyday life. Local residents noted improvements in community harmony and mutual respect in areas where Darusshofa is active. These findings suggest that well-organized da'wah movements in urban settings can play a strategic role in

promoting positive social transformation, encouraging moral development, and strengthening community resilience.

## 1. Discussion

### General description Majelis Taklim Darusshofa

The da'wah practices of the Darusshofa Islamic Study Group must be understood within the broader context of Medan's urban landscape, which is shaped by fast-paced work rhythms, high population mobility, ethnic heterogeneity, and increasing patterns of individualism in gated housing complexes. The findings demonstrate that Darusshofa functions as a crucial space for "re-linking social ties" among urban residents who often feel disconnected due to workplace pressures and weakened neighborhood interactions. When informants state that attending the majelis makes them feel "calmer" or "better," these statements cannot be interpreted merely as general expressions of spiritual growth; rather, they reflect a form of psychological coping mechanism against the stress, congestion, and economic competition that structure daily life in Medan. In this sense, Darusshofa provides a spiritual refuge that directly addresses the emotional and social vulnerabilities produced by urban living.

Medan's multicultural character comprising Malay, Javanese, Batak, Minangkabau, and Chinese communities adds another layer of complexity to its religious sphere (Sinambela et al., 2024) (Lubis, 2003). Darusshofa responds to this diversity by promoting an inclusive and non-ethnic-based model of Islamic learning grounded in Ahlussunnah wal Jama'ah teachings. The study's findings indicate that its combination of classical kitab kuning learning, collective dhikr, and thematic religious discussions attracts members across ethnic lines. This suggests that Darusshofa is negotiating the tension between traditional Islamic identity and the plural, fluid identities characteristic of urban Medan. As a result, the majelis becomes a site where a new form of "urban Islamic identity" emerges one that blends classical religious authority with the everyday realities of multicultural city life.

Furthermore, Darusshofa's use of digital media such as live-streamed lectures, short-form videos, and YouTube or TikTok sermons serves a deeper purpose than merely disseminating religious content. In an urban environment where residents often work in shifts and spend long hours commuting, digital da'wah provides flexible access to religious learning. This digital presence also reshapes religious authority: followers who cannot attend physically still maintain a sense of proximity to K.H. Mufti Ahmad Nasihin, illustrating the rise of hybrid religious authority that merges traditional sanad-based legitimacy with digital-era visibility. This pattern reflects a broader shift toward "urban spirituality," where Islamic learning is mediated through both collective gatherings and personalized digital consumption. In this regard, Darusshofa does not simply adapt to the urban dynamics of Medan it actively shapes them by offering a model of da'wah that bridges classical Islamic scholarship with the psychological, social, and technological demands of modern urban life.

Darusshofa, established in 2004 under the guidance of K.H. Mufti Ahmad Nasihin, provides a useful entry point for understanding how urban Islamic communities negotiate identity and religious meaning in contemporary Medan. Rather than emphasizing its institutional history, what makes Darusshofa analytically significant is its ability to attract a consistently large and diverse urban audience. In a city characterized by rapid mobility, ethnic pluralism, and the pressures of digital modernity, the group has developed a model of religious engagement that is emotionally resonant, socially inclusive, and adaptable to the rhythms of urban life. Its emphasis on spiritual purification (tazkiyah) and ethical conduct

appeals to individuals seeking stability in a fast-changing environment, which explains why its weekly gatherings draw more than 1,500 participants.

More importantly, Darusshofa's activities reveal why certain forms of Islamic learning become transformative in urban settings. The group integrates traditional teachings with contemporary communicative methods such as digital sermon circulation, interactive question-and-answer sessions, and community-centered outreach which collectively create a sense of belonging for urban Muslims who often feel socially fragmented. Major events that attract tens of thousands of attendees are not merely ceremonial; they function as public affirmations of shared identity, reinforcing social cohesion in an otherwise competitive city landscape. Thus, Darusshofa is not significant because of its founding story, but because it demonstrates how religious communities construct meaningful spaces that reshape moral aspirations, social relationships, and patterns of Islamic expression in Medan's urban context.

These people come from within and outside Medan. To spread Islam, many people use various means and methods. One way is through religious study groups known as Majelis Taklim. These groups are often connected to mosques. Their primary goal is to unite Muslims, help them grow in their faith, and guide them according to the teachings of Ahlussunnah wal Jama'ah, who follow the example of the Prophet Muhammad (PBUH). They aim to strengthen faith, spread Islam, and build a better and more religious society. This community assists groups by supporting their efforts to spread Islam. The author studied at Taklim Darusshofa in Medan, a public study group in East Medan, North Sumatra.

Darusshofa's relevance in Medan lies not in its institutional background but in its ability to address the distinctive pressures of urban life faced by the city's residents. As a commercial metropolis marked by high work stress, increasing individualism in housing complexes, and the rise of consumerist culture around malls and entertainment districts, Medan creates forms of spiritual fatigue that differ from rural environments. Darusshofa responds to these conditions through an approach to urban spirituality that provides emotional grounding, social connectedness, and ethical guidance for navigating the fast pace of city life. Its collective dhikr reduces work-related anxiety, its weekly gatherings rebuild social cohesion that urban neighborhoods often lack, and its teachings offer an alternative to hedonistic lifestyles prevalent among youth in metropolitan spaces. This is why the group attracts students, young professionals, and middle-class Muslims who describe becoming "better people" not in a generic sense, but specifically in terms of improved stress management, stronger self-control amid consumer pressures, and deeper spiritual stability within Medan's demanding urban environment.

Darusshofa Islamic Boarding School is located on Jalan Purwosari, Gang Sederhana, East Medan. It was founded in 2004. Daily activities at this Islamic boarding school include reading the Quran, performing Hadrah Basaudan prayers, and discussing the virtues of pious people from the book Syarah Ainiyah. They also hold Islamic court sessions called Jalsah Istnain. The school's goal is to help young people in Medan strengthen their faith and spread Islam. Darusshofa Islamic Boarding School selects preachers who meet certain standards and provide quality material for their sessions. They also use social media to promote religious activities, raise awareness, and help those in need. One of their main events is Maulid Arbain, a forty-day celebration honoring the birth of the Prophet Muhammad (PBUH) held in various locations.

The findings of this study resonate with Smith's research in Egypt, which showed that urban Islamic circles increasingly adopt sufistic practices to cope with rising work stress and social fragmentation; however, unlike Smith's case where digital da'wah diluted the

authority of preachers, Darusshofa in Medan demonstrates a strengthened religious authority through hybrid interactions that combine in-person rituals (ratib, qasidah, collective dhikr) with a growing digital audience. This aligns partially with Al-Husseini, who found that short-form religious reminders on TikTok appeal to young urban Muslims, yet Darusshofa contrasts this pattern by sustaining interest in long-form kitab-based teachings on YouTube reflecting Medan's preference for deeper doctrinal guidance amid rising moral uncertainty.

Interviews with K.H. Mufti Ahmad Nasihin show that initial community resistance shifted as residents sought spiritual stability in a city marked by consumerism and identity fragmentation, confirming Nur'ain argument that urban spirituality emerges when traditional values clash with metropolitan pressures. However, unlike Nur'ain's observations in Jakarta where Majelis Taklim merely reproduce moral norms, Darusshofa actively reconstructs urban religious subjectivity by offering not only doctrinal teaching but also emotional therapy that helps participants navigate stress, isolation, and ethical ambiguity.

The digital expansion of Darusshofa further creates a virtual congregation whose interactions reinforce, rather than weaken, Mufti Nasihin's religious authority demonstrating a unique urban da'wah model where message typology (ethical reminders, spiritual purification, anti-hedonism guidance) and media preference (hybrid offline online engagement) collectively reframe Islamic learning for Medan's contemporary urban landscape. (Nur'ain et al., 2023).

### **The Majelis Taklim's Da'wah Method**

An effective way to spread Islamic knowledge and spirituality within the community is through practical and engaging learning methods. (Evta et al., 2024). The Darusshofa Taklim Assembly uses a combination of traditional and modern teaching techniques that suit the diverse needs and backgrounds of the participants. (Azizah, 2022). A key component of their curriculum is the use of detailed religious lessons. These are taught by experienced Islamic teachers called Ustadz and scholars who are knowledgeable in many areas of Islam. The topics covered go beyond religious law and interpretation to include practical issues facing modern Muslims, such as business, ethical behavior, and family matters. This helps students understand how to apply Islamic teachings to their daily lives. In addition to these lessons, the group also studies ancient Islamic texts known as yellow books. (Ikhsanudin & Firnanda, 2023). These writings come from earlier scholars, and by reading and discussing them, participants gain a deeper understanding of traditional Islamic ideas and develop a greater respect for the religion's intellectual heritage. The group also recognizes the importance of discussion and sharing ideas.

After each lecture, they hold a question-and-answer session where members can ask for clarification and discuss the topic. This helps everyone understand the topic better and makes the learning process more connected and supportive. (Ulfa, 2024). To reach a wider audience and keep up with technological developments, Majelis Taklim Darusshofa has begun using digital media as part of its teaching.

Teaching is conducted not only in person but also through live streaming, videos, and audio recordings that can be accessed online. This helps those who cannot attend in person stay engaged and learn. Majelis Taklim Darusshofa recognizes that learning must be sustainable and long-term.

They frequently hold seminars and workshops on specific topics, giving people the opportunity to explore specific aspects of Islam in greater detail. These workshops are usually led by experts who teach ideas and how to apply Islamic teachings to everyday life.

Therefore, the teaching methods of Majelis Taklim Darusshofa Medan are a good example of how religious groups can be creative and flexible in meeting the educational needs of their congregations (Azhari & Rangkuti, 2025). Using a combination of lectures, discussions, studying sacred texts, and technology, they have built a space that supports learning and faith growth.

### **The Impact of Urban Change on the Congregation**

The statements from Darusshofa members reveal how the group functions as a form of urban spiritual coping mechanism. As expressed by Ms. Marsitah, "Majelis Taklim Darusshofa helps us get closer to Allah SWT and become better people," a narrative that reflects not only personal piety but also the search for emotional stability amid Medan's fast-paced urban pressures. Her emphasis on "better guidance for daily life" suggests that the majelis acts as a moral compass in a city where consumer culture and occupational stress often blur ethical boundaries. Similarly, Fathiyah's remark that Darusshofa "keeps people away from bad influences" indicates collective anxiety about urban moral disruption echoing findings from urban spirituality studies that religious gatherings serve as protective buffers against social fragmentation and hedonistic environments. The recurring theme of "easy-to-understand teachings" shows how Darusshofa strategically simplifies complex religious knowledge to meet the cognitive load of busy urban residents, thereby transforming doctrinal teaching into accessible, practical frameworks for navigating the uncertainty and instability characteristic of Medan's metropolitan life.

The aforementioned interview shows that this assembly offers a way for people to learn about Islam, especially for those who have not yet been exposed to Islamic religious education. Congregants are taught about a way of life that includes their obligations to Allah, others, and the environment. Majelis Taklim Darusshofa also helps the community better understand Islamic teachings. The Majelis Taklim Darusshofa aims to build good character and help its members develop good behavior and respect for Allah, the Prophet Muhammad, their parents, and their companions.

People can learn about Islam by attending these meetings, paying attention to everything the teacher says, and taking notes so they can focus and understand the lessons. The Majelis Taklim Darusshofa serves to help congregants learn Islamic teachings through various activities. The goal is to make the assembly a forum for community growth and development, and to play a vital role in increasing knowledge and strengthening Islamic faith, which can be practiced by the community in their daily.

This was also confirmed in an interview with K.H. Mufti Ahmad Nasihin, the leader of the Majelis Taklim Darusshofa, who stated, "Activities at the Majelis Taklim Darusshofa focus on a combination of dhikr (remembrance of God), prayers, and Islamic studies, which are routinely held, particularly during the Jalsah Istnain program. The goal is to help people form good habits and stop doing wrong things. (Yuyun Juwita Lestari, 2021). Based on field observations, activities at the Majelis Taklim Darusshofa, especially during Jalsa Istnain, include the recitation of Ratib Al-Haddad and Ratib Al-Atthos, reading of Surat Al-Mulk, reading of the books Adhiya Ulami and Simtudduror, reading of shalawat and other educational activities. The academic side of this event includes teaching about belief in one God, Islamic law based on the Shafi'i school of thought and discussion of books about good morals. (Setyowati, 2024). Other activities include holding sermon sessions at mosques in Medan, visiting Islamic boarding schools (pesantren), and organizing large Islamic gatherings called Tablig. All of these activities are open to everyone, both men and women.

Based on an interview with a member of the congregation, Arsyad Kamal, he spoke about the Majelis Taklim Darusshofa and said, "This Majelis Taklim is very beneficial because it can build good relationships among members and teach them mutual respect." The interview results indicate that the Majelis Taklim Darusshofa is very beneficial for the community because it helps them learn how to interact well with others according to Islamic teachings.

The community also learns about good manners, helping them treat others with respect and maintain politeness in their daily lives. This helps create positive relationships and avoid conflict within the community. (Tamirano, 2024). If people do not follow etiquette and religious teachings in their relationships, it can cause problems such as quarrels, broken families, unfair treatment, and even separation.

## CONCLUSION

The findings of this study show that Majelis Taklim Darusshofa plays a strategic role in shaping urban Islamic life in Medan by offering a model of spirituality that responds directly to the psychological pressures, social fragmentation, and moral uncertainties characteristic of metropolitan environments. Rather than merely organizing routine rituals, Darusshofa creates a space where urban residents can restore emotional stability, rebuild social connections, and negotiate ethical challenges arising from work stress, consumerism, and rapid demographic changes. Its hybrid approach combining face-to-face gatherings with digital engagement enables the community to cultivate a sense of belonging and moral clarity within the complexity of city life, demonstrating that religious institutions remain central to sustaining social cohesion and spiritual resilience in urban settings.

Theoretically, this research contributes to the field of Islamic Communication and Broadcasting by illustrating how urban da'wah can function simultaneously as moral guidance, psychological support, and socio-cultural mediation. The Darusshofa model may serve as a framework for other urban centers in Indonesia seeking to integrate traditional Islamic teachings with the rhythms and challenges of contemporary city living. Practically, its approach highlights the importance of adaptive communication strategies, accessible religious content, and community-building mechanisms that address the specific needs of urban populations.

Like all qualitative studies, this research has limitations. The analysis relies on a limited number of informants and focuses primarily on one institutional setting, leaving broader patterns of urban religious change in Medan unexplored. Future studies could compare multiple majelis taklim, investigate digital audience behavior in more depth, or examine gender-specific experiences within urban Islamic learning communities to provide a more comprehensive understanding of urban religiosity in Indonesia.

## Declaration of AI and AI-Assisted Technologies in the Writing Process

During the preparation of this work, the authors used ChatGPT to assist with language refinement and organization of ideas. After using this AI-assisted tool, the authors thoroughly reviewed, revised, and edited all content as needed and take full responsibility for the integrity, accuracy, and originality of the final version of this publication.

## CRedit Authorship Contribution Statement

Authorship contributions are reported following the CRediT (Contributor Roles Taxonomy) system.

1. **Anggun Dwi Nanda Nasution:** Conceptualization, Data Curation, Investigation, Formal Analysis, Methodology, Writing – Original Draft, Writing – Review & Editing.
2. **Abdullah Jamil:** Supervision, Validation, Project Administration, Writing – Review & Editing.
3. **Phan Thanh Huyen:** Software, Visualization, Resources, Writing – Review & Editing

### **Declaration of Competing Interest**

The authors declare that they have no known financial interests, personal relationships, or competing influences that could affect the work reported in this paper. This study was conducted independently without institutional or external interference.

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### **Data Availability Statement**

The data supporting the findings of this research are available upon reasonable request to the corresponding author. Data have not been placed in a public repository but may be shared for academic purposes upon request.

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### **Ethical Approval Statement**

The authors confirm that this study adheres to ethical research standards established by Universitas Islam Negeri Sumatera Utara Medan. Ethical approval for conducting field observations and interviews was obtained through the relevant institutional procedures. No personal or sensitive identifying information was collected or disclosed in this study.

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## AUTHOR BIOGRAPHIES

**Anggun Dwi Nanda Nasution** was born in Batubara, North Sumatra, on May 3, 2001. She completed her undergraduate studies in the Faculty of Da'wah and Communication at Universitas Islam Negeri Sumatera Utara in 2023. She is currently a graduate student in the Master's Program of Islamic Communication and Broadcasting at the Postgraduate School of Universitas Islam Negeri Sumatera Utara Medan. Her research interests include Islamic communication, da'wah studies, and contemporary Islamic society. She can be contacted at: [anggun3005243004@uinsu.ac.id](mailto:anggun3005243004@uinsu.ac.id)

**Prof. Dr. H. Abdullah, M.Si.** was born on December 31, 1962, in Bada Barat Village, Peusangan District, Bireun Regency, Aceh Province. He completed his Bachelor's degree in Islamic Broadcasting at IAIN Sumatera Utara Medan in 1987, followed by a Master's degree in Regional and Rural Development Planning at Universitas Sumatera Utara in 1999. He earned his Doctorate in Islamic and Asian Civilization (TITAS) with a concentration in da'wah from Universiti Sains Malaysia in 2011. He has served as a Professor of Da'wah Studies at the Faculty of Da'wah and Communication, UIN Sumatera Utara Medan, since 2014. He can be contacted at: [abdullah@uinsu.ac.id](mailto:abdullah@uinsu.ac.id)

**Phan Thanh Huyen** completed her Bachelor's degree at Vietnam National University, Ho Chi Minh City, Vietnam, where she also pursued her Master's studies. She currently works as a lecturer at Vietnam National University, Ho Chi Minh City. Her academic interests include Islamic studies, Arabic language studies, and cross-cultural communication. She can be contacted at: [huyen.phan.arab@hcmussh.edu.vn](mailto:huyen.phan.arab@hcmussh.edu.vn)