Empowering Women through Majelis ta'lim: Social Change in Al-Hasanah Community

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ABSTRACT

This article discusses the dynamics of the Al-Hasanah Islamic Religious Learning Council (Majelis ta'lim Al-Hasanah) as a religious learning space that plays a vital role in fostering social change among mothers. Using a descriptive qualitative approach, this research examines the activity patterns, social interactions, and the impact of the council on increasing religious knowledge, forming moral values, and strengthening community solidarity. The study results indicate that the Al-Hasanah Islamic Religious Learning Council (Majelis ta'lim Al-Hasanah) functions not only as a means of religious instruction but also as a forum for empowerment that influences the mothers' thinking, attitudes, and social behavior. The resulting social change is evident in the increased participation of women in religious activities, the formation of stronger social networks, and the emergence of a collective awareness to develop more religious and harmonious lifestyles. Thus, the Islamic Religious Learning Council (Majelis ta'lim) plays a strategic role not only in shaping religious identity and strengthening social cohesion at the community level, but also in illustrating women's religious agency in contemporary Muslim societies, where informal religious spaces function as sites of empowerment, negotiation of gender roles, and reinterpretation of Islamic values in line with broader discussions on Islamic feminism and modern religious subjectivity.

Keywords: Islamic Religious Learning Council (Majelis ta'lim), social change, women's empowerment, community.

INTRODUCTION

As non-formal educational institutions, *majelis ta'lim* (Islamic study groups) play a strategic role in Indonesian society, particularly in fostering religious understanding that is relevant to everyday needs (Pohl, 2006; Saeed, 1999). In various regions, *majelis ta'lim* serve not only as a space for deepening religious knowledge but also as a platform for character development, social solidarity, and adaptation to changing times (Fadli, 2023a). Their flexible and dynamic role makes *majelis ta'lim* relevant as a foundation for developing the community, especially in a society undergoing ongoing social transformation. (Ainah, 2023).

While previous studies focused on ritual aspects of *Majelis ta'lim* Kaum Ibu Al-Hasanah, this study fills the gap by analyzing the sociological shift of women from passive participants to active agents of social change through digital adaptation (David & Phillips, 2023). The Al-Hasanah Mothers' Study Group (*Majelis ta'lim* Kaum Ibu Al-Hasanah) is an example of a religious community demonstrating significant development in community-based Islamic learning. Formed out of the need for women to have a space for spiritual development, this group has grown into a center of activity with a significant social impact. From lectures and religious discussions to skills training, this group provides a form of learning that is closely related to the realities of its members' lives (Azhari & Rangkuti, 2025; Vermeer, 2010).

In the context of social change, the *majelis ta'lim* plays an adaptive role in responding to various challenges and developments in their environment (Fadli, 2023b). Technological changes, social interaction patterns, and shifts in societal values also influence the activities and dynamics of the Al-Hasanah *Majelis ta'lim*. This response to these changes is evident in the way members manage their activities, expand their social networks, and utilize modern communication tools. (Arniyani et al., 2023).

The existence of Islamic study groups (*Majelis ta'lim*) within women's communities plays a crucial role, as these institutions provide a safe space for mothers to learn, share experiences, and strengthen solidarity among women. At the Al-Hasanah Islamic Study Group, routine activities emphasize not only ritual and spiritual aspects but also the psychological and social needs of its members. This makes the group an agent of change capable of improving the quality of life of its participants.

The dynamics emerging within the Islamic study groups can be seen in the development of their organizational structure, adjustments to their activities, and increasingly inclusive leadership patterns. Women, who previously played only a role as participants, are now increasingly acting as movers, group leaders, and initiative-makers in social activities. This phenomenon demonstrates the changing role of women in the socio-religious sphere. (Ikhsanudin & Firnanda, 2023).

Furthermore, social change is evident in how members interpret the religious teachings presented in the study groups. The study material is not limited to aspects of worship but expands to include contemporary issues such as children's education, family finances, mental health, and social media ethics. This broadening of study themes reflects the participants' increasingly open perspectives and their need to understand Islam in the context of modern life.

The Al-Hasanah Study Group also serves as a platform for increasing critical and moderate religious literacy. In a social climate often influenced by the flow of digital information, the study groups help mothers sort out information that aligns with Islamic values and avoids the spread of hoaxes or extreme religious ideologies. This function demonstrates the strategic role of study groups in maintaining religious harmony and moderation at the community level. (Mufrida et al., 2025).

Majelis ta'lim has evolved beyond a purely religious learning space into a community-based institution that also contributes to social transformation. In many communities, including Majelis ta'lim Kaum Ibu Al-Hasanah, activities are not limited to religious study but extend to empowerment programs such as home-based business training, social fundraising, and mutual cooperation initiatives. These activities demonstrate that majelis ta'lim can function as a platform for strengthening economic resilience and social solidarity among members. Such developments highlight the adaptive nature of *majelis ta'lim* in responding to the changing social needs of Muslim communities (Khojir et al., 2025).

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In the context of rapid social and technological change, the sustainability of *majelis ta'lim* activities has become an increasingly important concern (Leal Filho et al., 2009; *Practising circles*, 2019). Factors such as structured organizational management, leadership regeneration, digital communication practices, and member participation significantly influence the continuity of these community-based institutions. The growing influence of digital culture also presents both opportunities and challenges, requiring majelis ta'lim to balance traditional religious values with modern modes of interaction and organization.

Majelis ta'lim Kaum Ibu Al-Hasanah provides an interesting case that illustrates how a local religious assembly attempts to maintain relevance amidst these transformations. The assembly has shown adaptive efforts in organizing activities and fostering community engagement; however, maintaining long-term sustainability requires consistent collaboration between administrators and members, as well as strategic adaptation to contemporary social dynamics.

Although previous studies have discussed the religious and social roles of majelis ta'lim, limited research has specifically examined how local women's majelis ta'lim sustain organizational continuity while simultaneously functioning as agents of social change in the digital era (Sallquist et al., 2010). This gap indicates the need for a more contextual and in-depth exploration of the dynamics and sustainability strategies practiced within community-based religious institutions.

Therefore, this study aims to analyze the dynamics, sustainability strategies, and social roles of Majelis ta'lim Kaum Ibu Al-Hasanah in responding to contemporary social changes. The findings are expected to contribute to the development of Islamic social studies and provide practical recommendations for strengthening the management and long-term sustainability of majelis ta'lim in modern society.

RESEARCH METHODS

1. Research Process Flowchart

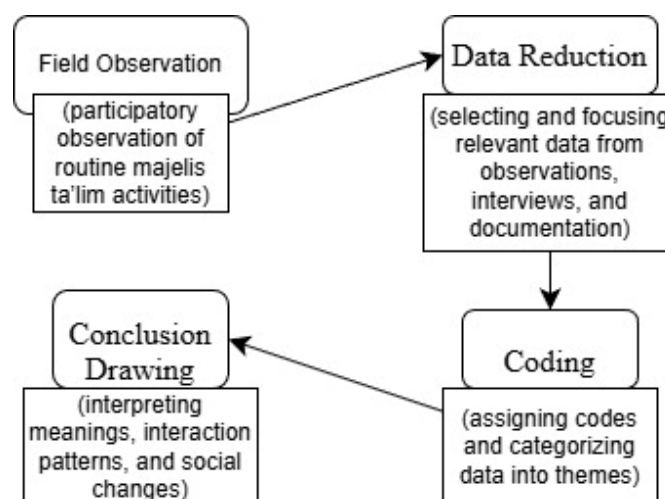The qualitative research process in this study can be described through the following flowchart:

Figure 1. Research Process

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The operational framework of this study is visualized in Figure 1, which adopts the interactive data analysis model proposed by Miles, Huberman, and Saldaña (Kalpokaite & Radivojevic, 2019). This flowchart illustrates the cyclical nature of the research, starting from data collection, followed by data condensation (reduction), data display, and conclusion drawing/verification. This systematic approach ensures that the analysis of social change within the *Majelis Ta'lim* is rigorous, with each stage informing the next to produce valid and verifiable findings.

2. Data Validation Techniques

To ensure the credibility and trustworthiness of the research findings, several data validation techniques were employed:

a. **Source Triangulation**
Source triangulation was conducted by comparing data obtained from different informants, including *majelis ta'lim* members, administrators, and relevant community leaders (Natow, 2020). Information from interviews was cross-checked with data from participatory observations and documentation. This technique helped ensure consistency and reduce researcher bias.

b. **Methodological Triangulation**
The study employed multiple data collection techniques, namely participatory observation, in-depth interviews, and documentation. Findings obtained through one method were verified using other methods to enhance the reliability of the data (Rutakumwa et al., 2020).

c. **Member Checking**
Member checking was carried out by returning interview summaries and initial research interpretations to key informants after the transcription process was completed (Zairul, 2021). The summaries were shared with informants through WhatsApp messages and followed by brief confirmation discussions, either via online communication or direct face-to-face meetings when possible. Informants were given the opportunity to review, clarify, add, or correct any information that did not accurately represent their statements or intentions. The researcher documented all feedback and revised the data interpretations accordingly. This process strengthened the credibility and validity of the findings and ensured that the results accurately reflected participants' perspectives and experiences.

Through the application of triangulation and member checking, the data were considered valid, credible, and capable of comprehensively describing the social phenomena within the majelis ta'lim in its socio-cultural context.

RESULTS AND DISCUSSION
The Role of Majelis ta'lim as a Space for Religious and Social Development

The Al-Hasanah Mothers' Study Group (*Majelis ta'lim* Kaum Ibu Al-Hasanah) is a non-formal religious education forum that plays a vital role in shaping the spiritual and social qualities of its congregants. As a learning space open to the community, this assembly not only delivers Islamic material but also serves as a center for social interaction for mothers in

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the surrounding area. Its existence reflects the dynamics of the Muslim community, which continuously strives to improve religious understanding while strengthening social cohesion. In the context of a modern society full of challenges, this assembly serves as a place for fostering and strengthening religious identity.

The findings indicate that the *majelis ta'lim* functions not merely as a religious learning forum where women study *fiqh*, but as a dynamic social space that facilitates gradual social change. This phenomenon can be analyzed using Social Change Theory, particularly the concept of micro-level social transformation, where changes in values, attitudes, and behaviors emerge through continuous social interaction (Ekardt, 2024). Regular participation in the *majelis ta'lim* contributes to shifts in religious understanding, social awareness, and collective identity among members, reflecting a process of internalized social change rather than abrupt structural transformation.

From the perspective of Group Communication Theory, the *majelis ta'lim* operates as a small-group communication system characterized by face-to-face interaction, shared norms, and emotional bonding (Jones et al., 2021). Communication patterns within the group such as dialogical learning, peer reinforcement, and informal discussion strengthen group cohesion and enhance the effectiveness of religious messages (Watson, 2011). These interactions encourage active participation, mutual support, and the internalization of religious and social values, aligning with the concept that group communication plays a crucial role in shaping individual behavior and collective meaning.

To enhance analytical clarity, the mechanism of social change within the study group is visualized in Figure 2. This diagram illustrates the progressive flow from religious instruction to tangible social empowerment. It demonstrates how routine interaction acts as a catalyst, converting theoretical religious knowledge into practical social behavior. This visualization clarifies that the *Majelis Ta'lim* functions as an ecosystem of value internalization, where the output is not just knowledgeable individuals, but a cohesive and socially active community.

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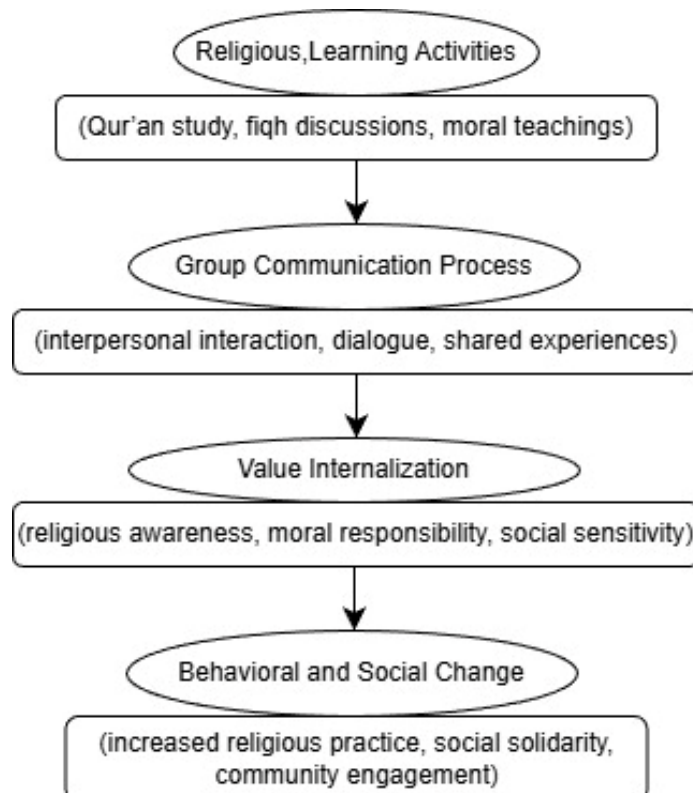April. Vol. 9 Special Edition No. 1, 2026.

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Figure 2. Mechanism of Social Change in Majelis Ta'lim Al-Hasanah

This analytical model demonstrates that religious instruction alone does not directly result in social change. Instead, transformation occurs through communicative processes within the group that mediate learning and enable the internalization of values, eventually influencing individual and collective behavior.

The findings of this study support previous research by Tamirano (2024) and Kurniawan (2018), which emphasize the role of religious study groups in strengthening moral awareness and social cohesion at the community level. However, this study extends their arguments by highlighting the communicative mechanisms that facilitate social change within *majelis ta'lim*, rather than focusing solely on instructional outcomes.

When compared to studies in other countries, similar patterns emerge. Research on Muslim women's study circles (*halaqah*) in Malaysia demonstrates that such forums serve as spaces for religious learning and social empowerment, fostering leadership skills and community participation (e.g., studies on *pengajian wanita*). Likewise, studies in the Middle East reveal that informal religious gatherings function as platforms for collective identity formation and moral negotiation within rapidly changing social contexts. These international findings align with the present study, suggesting that *majelis ta'lim* represents a localized expression of a broader transnational phenomenon within Muslim societies.

By situating the findings within both national and international scholarly discussions, this study elevates the issue of *majelis ta'lim* from a local religious practice to an academically relevant subject in the global discourse on religion, communication, and social change.

Social changes occurring in society have also influenced the activities of the Al-Hasanah Mothers' Study Group. Modernization, technological advances, and increased access to information have encouraged the study group to adapt its delivery methods to remain relevant. While previously relying solely on traditional lectures, some administrators have now begun utilizing digital media such as portable loudspeakers, simple presentations, or the use of WhatsApp groups to disseminate information. These innovations allow congregants to stay connected and receive religious material even if they are not always present in person.

The dynamics of the congregation also demonstrate an increase in the participation of mothers in various activities. They are not only present as listeners, but also actively participate in discussions, Q&A sessions, and even manage social activities. The Al-Hasanah Islamic Study Group (*Majelis ta'lim* Al-Hasanah) has developed into a space for women's empowerment, where mothers have the opportunity to deepen their religious knowledge and improve their personal skills. The presence of competent local figures also encourages the congregation to participate more fully in routine activities.

In addition to religious education, the group has developed into a center for social activities. Programs such as orphan assistance, community service, fundraising for disaster relief, and Islamic holiday celebrations are on the agenda, strengthening solidarity among members. These activities demonstrate that the Al-Hasanah Islamic Study Group (*Majelis ta'lim* Al-Hasanah) not only fulfills a spiritual function but also plays a significant role in fostering social awareness and strengthening relationships among residents. Through these

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activities, the values of togetherness and mutual cooperation are increasingly embedded in the congregation's lives.

The social changes that have occurred have also influenced the nature of interactions among members. With diverse socio-economic backgrounds, the group has become a space for inclusive social integration. Mothers from various professions and educational levels can interact harmoniously without social barriers. This interaction enriches the learning experience, as each member can share knowledge, life experiences, and religious perspectives gained from various sources. This evolving dynamic is not without challenges. Mothers' busy work and household chores sometimes diminish their attendance. Furthermore, the rapid flow of digital information sometimes gives rise to differing views on religious issues. The Al-Hasanah Islamic Study Group (*Majelis ta'lim* Al-Hasanah) strives to address this challenge by strengthening the guidance of female teachers, prioritizing dialogue, and promoting tolerance so that diverse views remain within the framework of togetherness.

The dynamics and social changes occurring at the Al-Hasanah Islamic Study Group (*Majelis ta'lim* Kaum Ibu Al-Hasanah) illustrate how religious institutions are able to adapt to changing times. This group serves not only as a place for religious learning but also as a space for empowerment, social strengthening, and the maintenance of Islamic values in community life. Through continuous adaptation, the Al-Hasanah Islamic Study Group (*Majelis ta'lim* Al-Hasanah) is able to maintain its existence and remain relevant as a center for spiritual and social development for mothers.

The Islamic study group plays a crucial role as a space for religious development for mothers, providing a structured yet flexible place for religious learning. In the context of the Al-Hasanah Mother's Ta'lim Council, recitation activities are structured in such a way that they are easily understood by congregation members who come from diverse educational and social backgrounds. Through regular studies, mothers gain a deeper understanding of Islamic teachings, so that the knowledge gained can be applied in everyday life (Tamirano, 2024).

In addition to serving as a learning space, the *Majelis ta'lim* (Islamic study group) also serves as a forum for internalizing moral and spiritual values. Subjects such as morals, Islamic jurisprudence (fiqh), and tafsir (interpretation of the faith) are studied not only theoretically but also directed towards developing a polite, patient, and empathetic character. This guidance encourages mothers to improve themselves and become role models for their families and those around them. The Al-Hasanah *Majelis ta'lim* also creates a religious atmosphere that helps strengthen the spirituality of its members. Attendance at each meeting provides a space for reflection and inner peace through the recitation of dhikr (remembrance of God), communal prayer, and spiritually-focused lectures. This process fosters a closer connection with Islamic values and empowers congregants to face the dynamics of life with fortitude. (Kurniawan et al., 2018).

In addition to spiritual guidance, Islamic study groups (Masyarakat Ta'lim) play a significant role in enhancing practical religious knowledge. Mothers are taught the proper way to worship, from ablution and prayer to reading the Quran. This practical approach provides a practical learning experience so that congregants can consistently apply this knowledge.

The role of Islamic study groups extends beyond religious studies to serve as a vehicle for strengthening women's social function. In regular meetings, mothers interact with one another, share experiences, and discuss daily life issues. This interaction enriches their knowledge and strengthens their mental resilience in facing various family and social

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challenges. Through the dynamics that form, Islamic study groups contribute to the formation of strong social networks among their members. The mothers feel a sense of belonging to a supportive community, fostering solidarity and togetherness. These relationships enable them to help each other when facing difficulties, whether moral or material. (Nur et al., 2022).

The social development program also includes community-based activities. The Al-Hasanah Islamic Study Group (*Majelis ta'lim* Al-Hasanah) frequently organizes community service programs, provides assistance to orphans, and raises funds for those in need. These activities not only strengthen empathy but also foster the values of mutual cooperation, a hallmark of Indonesian society.

Within the Islamic study group, women's roles as primary educators within the family are also reinforced. Through study, mothers are encouraged to instill moderate, friendly, and civilized Islamic values in their children. The role model provided at home is crucial to the success of the Islamic study group. Furthermore, the Islamic study group provides a place for mothers to improve their capacities through training activities integrated into the Islamic study program. Activities such as skills training, family management, and household financial management help them become more independent and productive.

The developmental space created within the Al-Hasanah Islamic Study Group also helps boost members' self-confidence. With improved religious knowledge, mothers feel more confident in carrying out their religious obligations and social roles in the community. This self-confidence is crucial for their participation in social activities. The role of the Islamic study group as a religious development institution is further enhanced through the guidance of experienced female religious teachers (ustazah). The teachers deliver material using a communicative and easy-to-understand approach, ensuring that mothers feel comfortable learning. The warm atmosphere of the study sessions facilitates effective learning.

The Islamic study group also serves as an educational platform for correcting erroneous religious practices or practices inconsistent with Islamic teachings. The ustazah help clarify understandings, particularly regarding worship and social etiquette. This process is conducted thoughtfully so that the congregation feels valued and motivated to improve themselves. The ongoing development is not only cognitive but also affective. Mothers are encouraged to apply the values of tolerance, patience, and compassion in their daily lives. These values are essential foundations for maintaining family harmony and healthy social relationships. (Desria & Ihsan, 2024).

Within the dynamics of the majelis, women's social roles are also growing, particularly through their involvement in management. Mothers are given the opportunity to organize activities, plan programs, and assume responsibilities that foster leadership. This experience forms part of the process of empowering women in modern religious spaces.

Majelis ta'lim (Islamic study groups) function as comprehensive centers for religious and social development. Majelis ta'lim Al-Hasanah not only provides religious knowledge but also builds character, strengthens social networks, and empowers mothers in various aspects of life. Through regular activities and harmonious interactions, Majelis ta'lim becomes a space of transformation that brings positive change to its members.

Patterns of Interaction and Social Solidarity between Members
The interaction patterns among members of the Al-Hasanah Mothers' Study Group are formed through regular meetings, which provide a space for mothers to get to know each other and build stronger social relationships. Each meeting provides an opportunity for

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members to communicate directly, both before and after the study session. This interaction fosters emotional closeness, which forms the basis for social solidarity within the community. (Pandan et al., 2023).

In addition to formal interactions during study sessions, informal conversations that occur during these sessions strengthen personal relationships among members. Mothers often engage in lighthearted discussions about daily life, childcare, and household issues. These conversations make the majelis ta'lim not only a place for religious learning but also a space for sharing life experiences.

The shared presence of various religious activities strengthens the sense of togetherness among the congregation. They motivate each other to attend each meeting, join in the prayers, and support one another in the process of spiritual development. This mutual reminder demonstrates a naturally growing and ongoing solidarity.

Patterns of interaction are also created through cooperation in organizing the majelis' activities. Preparing the venue, meals, and documentation are handled collaboratively by members divided into work groups. Through these shared activities, their social skills improve and their sense of belonging to the majelis strengthens. Social solidarity is further demonstrated when members experience difficulties. The mothers readily provide moral support and material assistance according to their means. These actions reflect the values of empathy and caring that are characteristic of women's communities within religious spaces like the majelis ta'lim. (Arianti et al., 2022).

The interactions that ensue also help create a broader network of friends. Many members who initially didn't know each other eventually become close through frequent meetings and activities together. This network then expands beyond the assembly's activities, such as in family matters, children's education, and community activities. The values of togetherness created are inseparable from the social norms that have developed within the assembly. Each member is encouraged to be polite, humble, and respectful of one another. These norms are learned through example and dialogue, serving as guidelines for building positive interactions. (Rafsanjani, 2021).

Tadarus (recitation of the Koran), collective dhikr (remembrance of God), and prayer recitation are important moments that strengthen spiritual bonds among members. They feel connected by shared religious values, fostering a sense of brotherhood based on faith and togetherness in practicing Islamic teachings. Furthermore, the role of the religious teacher or council leader is also influential in establishing harmonious interaction patterns. The leader exemplifies a friendly, open, and compassionate attitude, which is then emulated by the members. This attitude creates a comfortable atmosphere for the congregation to interact without feeling awkward or isolated.

Social solidarity is further strengthened when the council holds activities outside of regular religious studies, such as celebrating Islamic holidays, social visits, or social gatherings (arisan). These activities broaden the space for interaction, fostering closer and deeper relationships among members. They become not only partners in religious study but also companions in everyday life.

The established interaction patterns also facilitate the exchange of information, both on religious matters and other practical matters. Mothers often offer recommendations regarding children's education, family health, or small business opportunities. This exchange of information enriches their knowledge and improves the quality of life of the members. Within the evolving social dynamics, members also learn to resolve minor conflicts that may arise. Open dialogue and mutual understanding help maintain harmony within the assembly.

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This ability to resolve differences of opinion demonstrates that their interaction patterns have reached a high level of social maturity. (Effendi et al., 2023).

Majelis ta'lim also provides a space for building mutual trust. Through frequent interaction, members learn to accept each other's shortcomings and develop more sincere relationships. This trust becomes an important foundation for strengthening social solidarity. Intensive interaction fosters the emergence of a group identity among members. They feel part of a community with a shared goal of improving religious understanding and strengthening social life. This group identity fosters a sense of pride and loyalty to the majelis. (Sumardi et al., 2025).

The patterns of interaction and social solidarity fostered within the Al-Hasanah Mothers' Study Group are a key strength that keeps this community going and growing. The warmth, togetherness, and support shared among members serve as crucial social capital for maintaining the group's sustainability. These harmonious relationships not only benefit the mothers but also positively impact their families and the surrounding community.

The Influence of Majelis ta'lim on Changes in the Behavior and Social Roles of Mothers

The Al-Hasanah Mothers' Study Group (*Majelis ta'lim* Kaum Ibu Al-Hasanah) has significantly influenced changes in the religious behavior of its members. Through regular study sessions, the mothers gain a deeper understanding of religion, encouraging them to improve the quality of their worship, such as prayer, reading the Quran, and implementing Islamic etiquette in their daily lives. This behavioral change is evident in their increased awareness of carrying out religious obligations more consistently and earnestly.

In addition to improving religious behavior, the *majelis ta'lim* also has a positive impact on the mothers' moral and ethical attitudes. Studying material on morals makes them more reflective about how they behave, both within their families and social circles. Many members report being more patient, more respectful of others, and more intentional about maintaining their words and actions in accordance with Islamic values (Purqan & Dewi, 2023).

The Islamic study groups help shape a more open and wise mindset in dealing with family issues. Mothers learn the importance of good communication, calmer conflict resolution, and emotional management in fulfilling their roles as wives and mothers. This understanding helps them create a more harmonious and loving family atmosphere. Behavioral changes are also evident in the social dimension, where mothers become more active in community activities. The Islamic study groups provide a space for them to participate in social activities such as community service, fundraising, and visits to those in need. This involvement expands their social roles and raises awareness of the importance of contributing to society. (Nikmah, 2020).

The Al-Hasanah Islamic Study Group (*Majelis ta'lim* Al-Hasanah) encourages mothers to develop a stronger sense of empathy for others. Through shared activities, they learn to help, support, and share experiences with other members facing difficulties. This empathy then spreads to the surrounding community, strengthening social relationships and creating a more caring community. Another visible impact is the mothers' increased confidence in expressing opinions or leading small activities within the group. Those who were previously passive become more willing to participate in discussions, become event organizers, or lead prayers. This process indirectly improves their communication and organizational skills.

The Islamic study group also strengthens women's role as primary educators in the family. With the religious knowledge they gain, they become more confident in guiding their

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children, setting good examples, and creating a religious home environment. These changes contribute to the development of children's character and the moral resilience of the family. Furthermore, the Islamic study group helps mothers develop their potential through additional activities such as skills training or family seminars. These activities make them more independent, creative, and productive in carrying out their domestic and social roles. This growing self-potential creates a stronger sense of empowerment. (Efendi et al., 2023).

The changes that occurred were not only individual, but also impacted the relationships between members of the congregation. They became more united, supportive of each other, and able to collaborate in various activities. This togetherness strengthened group identity and created a positive social space for mothers.

The influence of the Al-Hasanah Mothers' Study Group on the behavioral changes and social roles of its members demonstrates that this religious space is not only a place for religious learning, but also a vehicle for social transformation. Through spiritual guidance, character building, and social empowerment, the study group is able to create women who are more religious, empowered, and play an active role in family and community life.

Challenges and Driving Factors of Social Change at the Al-Hasanah Islamic Study Group

The Al-Hasanah Islamic Study Group faces various challenges in maintaining positive social dynamics amidst societal changes. One of the main challenges is the diverse educational, social, and age backgrounds of its members. These differences often affect how they understand the study material and participate in activities, necessitating a flexible coaching approach that can reach the entire congregation equally. (Kurniawan et al., 2018).

Besides the diversity of the congregation, another challenge is the limited time available to mothers. Their dual roles as housewives, workers, and community members mean that some congregants cannot always attend all assembly activities. This can reduce the continuity of learning and hinder the ongoing development process.

Developments in technology and social media also pose challenges for Islamic study groups. On the one hand, religious information is easily accessible via the internet, but not all sources are credible. This requires the assembly to play a more active role in providing correct understanding so that members are not influenced by erroneous or misleading religious information. (Wibowo, 2019).

Another challenge lies in the regeneration of members and administrators. As some core members age, the assembly needs to encourage the emergence of a new generation capable of continuing its activities with fresh energy and ideas. Without proper regeneration, the assembly's sustainability could be hampered in the long term. Nevertheless, several driving factors contribute to the dynamic and positive social change within the Al-Hasanah Ta'lim Assembly. One important factor is the mothers' religious passion for improving themselves and their families. This spiritual motivation provides a strong foundation for them to actively participate in development activities despite facing various limitations. (Widiyanti, 2021).

In addition to internal factors such as personal motivation, support from the social environment also drives change. The closeness between members creates a conducive atmosphere that makes mothers feel accepted, supported, and valued. This solidarity facilitates their adaptation and self-development, ensuring that the changes are not only individual but also collective.

The role of the religious teacher as a mentor is also a key driver of social change. With communicative, thoughtful, and relevant delivery methods, mothers find it easier to

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understand and apply religious values. The presence of a competent mentor ensures the quality of the material presented and provides clear direction for member development. The diverse activities of the majlis, ranging from religious studies and training to social activities, are also a crucial motivating factor. This variety of activities encourages mothers to participate enthusiastically and broadens their horizons and skills. Structured programs tailored to the needs of the congregation make the majlis ta'lim an engaging and rewarding learning space. (Widiyanti, 2021).

Another driving factor is social change, which increasingly requires a calming spiritual and social space. Amidst economic pressures and the dynamics of modern life, majelis ta'lim (Islamic study groups) exist as a place to find peace, strengthen mental strength, and gain moral support. This need drives members to maintain their involvement (Yulia et al., 2024).

The challenges and driving factors mutually shape the dynamics of the Al-Hasanah Ta'lim Assembly as a vibrant space for social and religious development. The assembly's survival and growth demonstrates the community's strong spiritual foundation, social solidarity, and adaptability. By managing challenges and maximizing driving factors, the Ta'lim Assembly can continue to be an agent of positive change for mothers and the wider community.

CONCLUSION

The Islamic study group (*Majelis ta'lim*) plays a central role in shaping the religious behavior and social dynamics of its members. Through religious study, moral development, and Islamic learning, this group serves as an effective space for mothers to strengthen their religious identity and gain a deeper understanding of the faith. The interactions fostered within the group demonstrate that religious spaces can foster an atmosphere of togetherness that influences the way members act and think in their daily lives.

Beyond serving as a forum for spiritual development, the Al-Hasanah Islamic study group has also proven to be a vehicle for social transformation for its members. This change is evident in the increased participation of mothers in community social activities, the growth of mutual support, and the development of a collective awareness of the importance of religious education. This strengthening of its social function demonstrates that the learning process in the Islamic study group extends beyond theological aspects to foster solidarity and broader social networks.

The dynamics within the Islamic study group also demonstrate a process of adaptation to changing times. The use of social media to disseminate information, the formation of small groups for discussion, and innovations in learning materials exemplify how the group is able to respond to the social changes surrounding it. This adaptation not only broadened the reach of activities but also increased the effectiveness of material delivery and strengthened member engagement.

The social changes emerging within the Al-Hasanah Islamic study group were also influenced by the leadership of the group and the coaching model implemented. Communicative leadership, relevant material delivery, and a persuasive approach successfully created an inclusive and productive learning atmosphere. This reinforced the belief that the quality of interactions within the group significantly determines the development of the social dynamics within it.

This study concluded that the Al-Hasanah Islamic study group for mothers functions not only as a non-formal educational institution but also as an agent of social change, capable of guiding the behavior, mindset, and social relationships of its members. This transformation demonstrates the critical role of the Islamic study group in fostering the

community, particularly mothers, to face modern social challenges without losing the religious values that underpin their lives.

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. **Fauzi Wirahyuda:** Conceptualization, Data Curation, Investigation, Formal Analysis, Methodology, Writing – Original Draft, Writing – Review & Editing.
2. **Abdullah Jamil:** Supervision, Validation, Project Administration, 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.

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.

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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