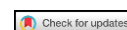





IMPROVING THE MANAGEMENT OF ISLAMIC STUDY GROUP: A CASE STUDY OF JAMMIYATUL UMMAHAT MAJELIS TA'LIM IN SPECIAL CAPITAL REGION OF JAKARTA



 **Nuraeni, H.A.¹⁺**
Arif, A.²
Bariyah, O.N.³

¹University of Muhammadiyah Jakarta & University of Muhammadiyah Prof. Dr. Hamka, Jakarta, Indonesia.

Email: heninura123@gmail.com

^{2,3}University of Muhammadiyah Jakarta, Indonesia.



(+ Corresponding author)

ABSTRACT

Article History

Received: 14 March 2019

Revised: 26 April 2019

Accepted: 29 May 2019

Published: 24 July 2019

Keywords

Majelis ta'lim
Management
Development
Human resource
Financial system and
Infrastructures.

This study aims to improve the management of Islamic Study Group (*Majelis Ta'lim*) in Special Capital Region of Jakarta (DKI Jakarta). The research employed qualitative research with a case study approach. The study was conducted at Jamiyyatul Ummahat Majelis Ta'lim (the name of Islamic Study Group) and four people participated in this study, namely 1) head of the majelis ta'lim, 2) staff of the majelis ta'lim, 3) the teacher, 4) the member. Data collection involved observation, interview, documentation, and triangulation. Data were analyzed using Miles & Huberman's Interactive Model. The results of the study showed that the management of the Jamiyyatul Ummahat Majelis (the name of Islamic Study Group) had been developed in terms of its modernization in the learning management, improvement of human resources, as well as the management of financial systems and infrastructures. It also focused itself on the level of quality achievement gradually and sustainably. The results also underline that the modernization occurred because of several factors, including the management function in the administration of the majelis ta'lim and the educational level improvement of human resources. The leaders and administrators of majelis ta'lim were elementary school graduates, but now 75% of them hold an undergraduate degree. Thus, the improvement of education leads to better and more modern management.

Contribution/ Originality: This research contributes to the context of *Majelis Ta'lim* (the name of Islamic Study Group) development. This research was developed based on the management function paradigm. The quality of the *Ta'lim* will increase by implementing the management function. This study benefits the *Majelis Ta'lim* managers by providing evidence of management development, which can be further developed into the operational standard of implementation. This research is independent research without funding from any party.

1. INTRODUCTION

Majelis Ta'lim is a non-formal Islamic education institution organizing Islamic studies. It nourishes within the Muslim communities in Indonesia, both in Jakarta and other regions.

The term "*Majelis Ta'lim*" is commonly used in Jakarta, especially among the Betawi people, while it is called "Islamic study group" (Pengajian Agama Islam) in other regions. Although the term "*Majelis Ta'lim*" originates from Arabic, it is uncommon within the Arabic society (Ensiklopedi, 2000). Saepudin in his article entitled

“Standarisasi Kurikulum Majelis Ta’lim (Analisis terhadap Peraturan Pemerintah RI Nomor 55 Tahun 2007 tentang Pendidikan Agama dan Pendidikan Keagamaan)”, stated that *Majelis Ta’lim*, as the smallest scope of families and surrounding communities, plays a vital role in the political sector, in relation to the integrity of the Republic of Indonesia against the national disintegration threat. *Majelis ta’lim* also benefits both the economy by forming a rotating savings group (*arisan*), credit union, etc.; and the social aspects by strengthening the solidarity (*ukhuwah*) among individuals in the community so that they will not be easily provoked by issues triggering social conflicts (Saepudin, 2013). According to Tuti Alawiyah, *Majelis Ta’lim* has a paramount role in fostering the community, especially in religious comprehension and practice (Alawiyah, 1997). *Majelis Ta’lim* in DKI Jakarta serves as a forum for the communities to fulfill their own needs, including the need for religious knowledge. *Majelis Ta’lim* tailors its activities to the needs of its people. The number of *Majelis Ta’lim* in Jakarta is reaching to 5,674 groups. The following Table 1 provides the data of the *Majelis Ta’lim* in DKI Jakarta.

Table-1. Data of *Majelis Ta’lim* in DKI Jakarta in 2017.

Number	Region	Amount
1.	South Jakarta	1,617 Groups
2.	West Jakarta	1,365 Groups
3.	East Jakarta	1,247 Groups
4.	Central Jakarta	760 Groups
5.	North Jakarta	625 Groups
6.	Thousand Islands (Kepulauan Seribu)	60 Groups
Total		5.674

Source: Regional office of Ministry of Religious Affairs DKI Jakarta 2017.

This large number of *Majelis Ta’lim* require major attention so it will develop into a qualified educational institution, both in the management and human resources. The results of a study conducted by Kulsum Minangsih entitled “*Paradigma Baru Pengelolaan Institusi Dakwah: Urgensi Ilmu Manajemen mewujudkan Majelis Ta’lim Ideal*” showed that the majority of *Majelis Ta’lim* are managed traditionally where the management relies on previous experiences and tradition. Besides, it employs the reward approach of *lillah i ta’ala* (because of Allah only) resulting in the quality of the materials are sometimes neglected, and the priority is the wish of the members. Such management method requires reform by introducing new management focusing on improving the quality of the teachers, curriculum, methods, infrastructures, etc (Minangsih, 2014). Kulsum Minangsih's finding is in line with the results of Rosehan Anwar's research conducted in 2002 at the *Majelis Ta’lim* Ahlu As Sunah Waljamaah in Palembang found that the *Majelis Ta’lim* Ahlu currently uses a conventional management method, namely the tradition based management. Anwar (2002) in his book entitled “*Majelis Ta’lim & Pembinaan Umat, (Majelis Ta’lim Ahlu Assunah Waljamaah, Palembang Municipality)*” argued that religious scholars (*Kyai*) or religious teachers (*Ustadz*) determine the progress of *Majelis Ta’lim*

However, the observation carried out by the author of *majelis ta’lim* Jamiyyatul Ummahat is in contrast to Saepudin (2013), Minangsih (2014) and Anwar (2002) reporting that *Majelis Ta’lim* maintains its activities by using the existing traditions for the curriculum, human resources, and financing system. *Majelis Ta’lim* Jamiyyatul Ummahat has developed its management.

However, *Majelis Ta’lim* Jamiyyatul Ummahat still needs guidance for its management. Therefore, this study aims to improve management. The management development was carried out to improve its quality, which in turn will benefit the community. Besides, the researcher was interested in researching the development of management of *Majelis Ta’lim* Jamiyyatul Ummahat.

2. PURPOSE OF THE STUDY

Based on the background problem previously presented, the objectives of this research are as follows.

- a) Modernization of management of Jamiyyatul Ummahat majelis ta’lim.

- b) The development of human resources in Jamiyyatul Ummahat majelis ta'lim.
- c) Modernization of the financial system and infrastructure of Jamiyyatul Ummahat majelis ta'lim.

3. RESEARCH METHOD

3.1. Location of the Study

This study employed a qualitative research method with a case study. The research focused on Majelis Ta'lim Jamiyyatul Ummahat in Kampong Ciganjur, South Jakarta. Majelis Ta'lim Jamiyyatul Ummahat is a religious study group that has undergone some developments in its learning management, human resources, and financial system and infrastructure.

3.2. Subject

The subjects of this study were four people intensely involved in the *Majelis Ta'lim*, including 1) the head of *Majelis Ta'lim*, 2) the staff of *Majelis Ta'lim*, 3) the teacher, and 4) the member. The selection of the subjects aimed for the author to obtain as much information as possible related to the problem under study.

3.3. Data Collection and Data Analysis

Data for in this study were collected from the observation, interviews, document analysis, and triangulation. The observation was done by monitoring ongoing learning activities. Interviews were conducted for the leader, the staff, the teacher, and the member of the *Majelis Ta'lim* concerning the modernization of the learning management, human resources, financial system, and infrastructure. Documents analysis was performed by studying the vision, the mission, the annual and weekly program objectives, as well as the financial statements.

Data triangulation was conducted to confirm data or information gathered through the observation, interviews, and documentation. The triangulation of sources involving the staff, the teacher, the member, and the content discussed was also performed.

This study employed Miles and Huberman's theory in data analysis, namely: 1) data reduction that is classifying, directing, discarding unnecessary and organizing data, 2) data presentation that is finding the meaningful relationship patterns and providing the possibility of drawing conclusions; and, 3) conclusion or verification that is interpreting the meaning of the trends related to events occurred.

4. RESULT OF THE STUDY

4.1. Modernization of Management of Learning of Majelis Ta'lim Jamiyyatul Ummahat

Concerns of the housewives on religious development the in Kampong Ciganjur inspired the initiation of *Majelis Ta'lim Jamiyyatul Ummahat*. The lack of religious understanding encouraged them to develop a study group.

Majelis Ta'lim Jamiyyatul Ummahat reformed the curriculum to improve the quality of learning. The curriculum was designed based on its vision and mission. The vision is to serve as a place for lifelong education and for people to learn after formal education. The mission is implementing the educational process of teaching religion, general knowledge, and skills. With a better understanding of Al-Quran and Sunnah, the members of this group are expected to apply their knowledge in daily life so that the Islamic values can flourish and develop which in turn bring the harmony in their life and the country. Also, It is hoped that it will foster a noble and virtuous generation as well as a community of faith and devotion guided by the morality of the Prophet leading to the happiness in this world and hereafter. *Jamiyyatul Ummahat* is increasingly developing, as indicated by a large number of members and activities following their vision and mission.

Some factors to be considered in management planning includes budget availability, people in charge of the activities, preferred activities, etc. Management planning is included in the annual program. Table 2 presents the annual program of *Majelis Ta'lim Jamiyyatul Ummahat*.

Table-2. Annual Program of Jam'iyatul Ummahat in 2018.

No.	Activity Plan	Realized	Amount X	Unrealized	Note
I.	RELIGION EDUCATION	RELIGION EDUCATION		RELIGION EDUCATION	
	1. Weekly Study	1. Weekly Study	4	1. Weekly Study	Realized
	2. Monthly Study/Study on Islam	2. Monthly Study/Study on Islam	2	2. Monthly Study/Study on Islam	Realized
II.	ONE DAY TRAINING	ONE DAY TRAINING		ONE DAY TRAINING	
	1. Study Group Management Training	1. Study Group Management Training	1	1. Study Group Management Training	Realized
	2. <i>Al-Barqy</i> Method Training	2. <i>Al-Barqy</i> Method Training		2. <i>Al-Barqy</i> Method Training	
	3. <i>Kauni</i> Method of Al Quran Recitation (<i>Tahsin</i>) Training	3. <i>Kauni</i> Method of Al Quran Recitation (<i>Tahsin</i>) Training		3. <i>Kauni</i> Method Al Quran Recitation (<i>Tahsin</i>) Training	
	4. Islamic Percussion (<i>Marawis</i>) Training	Islamic Percussion (<i>Marawis</i>) Training		Islamic Percussion (<i>Marawis</i>) Training	
	5. Micro Business Training	5. Micro Business Training	3	5. Micro Business Training	Realized
	6. Funeral Management Training	6. Funeral Management Training		6. Funeral Management Training	
	7. Makeup Training	7. Makeup Training		7. Makeup Training	
	8. Master of Ceremonies Training	8. Master of Ceremonies Training	1	8. Master of Ceremonies Training	Realized
III.	BUSINESS DEVELOPMENT	BUSINESS DEVELOPMENT		BUSINESS DEVELOPMENT	
	1. Dodol Betawi (sweets made of glutinous rice)	1. Dodol Betawi (sweets made of glutinous rice)	2	1. Dodol Betawi (sweets made of glutinous rice)	Realized
	2. Nasi Uduk (steamed coconut milk rice)	2. Nasi Uduk (steamed coconut milk rice)	2	2. Nasi Uduk (steamed coconut milk rice)	Realized
	3. Peye Kacang Tanah (peanut crackers)	3. Peye Kacang Tanah (peanut crackers)		3. Peye Kacang Tanah (peanut crackers)	
IV.	CONTESTS	CONTESTS		CONTESTS	
	1. <i>Qasida</i> (a group singing a religious song)	1. <i>Qasida</i> (a group of religious singers)	1	1. <i>Qasida</i> (a group of religious singers)	Realized
	2. <i>Hadra</i> (a group playing rebana)	2. <i>Hadra</i> (a group playing rebana)		2. <i>Hadra</i> (a group playing rebana)	
	3. <i>Salawat</i> (the salutation upon the prophet Muhammad)	3. <i>Salawat</i> (the salutation upon the prophet Muhammad)	1	3. <i>Salawat</i> (the salutation upon the prophet Muhammad)	Realized
	4. <i>Marawis</i> (Islamic Percussion)	4. <i>Marawis</i> (Islamic Percussion)		4. <i>Marawis</i> (Islamic Percussion)	
V.	ISLAMIC FESTIVALS	ISLAMIC FESTIVALS		ISLAMIC FESTIVALS	
	1. <i>Milad un Nabi</i> (The prophet's birthday)	1. <i>Milad un Nabi</i> (The prophet's birthday)	1	1. <i>Milad un Nabi</i> (The prophet's birthday)	Realized
	2. <i>Isra Mi'raj</i> (the two nights journey of the prophet)	2. <i>Isra Mi'raj</i> (the two nights journey of the prophet)	1	2. <i>Isra Mi'raj</i> (the two nights journey of the prophet)	
	3. <i>Nuzulul Qur'an</i> (Quran first revelation)	3. <i>Nuzulul Qur'an</i> (Quran first revelation)	1	3. <i>Nuzulul Qur'an</i> (Quran first revelation)	Realized
	4. Islamic New Year/Muharam	4. Islamic New Year/Muharam	1	4. Islamic New Year/Muharam	Realized

Source: Document from Jam'iyatul Ummahat in 2018.

Table 2 shows that the programs in *Majelis Ta'lim Jam'iyatul Ummahat* consist of Islamic educational programs such as weekly study, monthly study and Islamic Festivals; and skills programs such as the master of ceremony and funeral management training. The table also indicates spiritual tourism programs such as pilgrimage, nature spiritual retreat, and comparative studies; business development programs such as savings and loan, cooperatives; social programs such as gathering donation for orphans and the underprivileged, fire, landslides, and mass circumcision; and Islamic cultural arts programs such as qasida (a group singing religious song) and marawis (Islamic Percussion).

A (Respondent 1) stated that the flagship program is the educational program, especially the religious program. The most frequent religious program is the weekly study conducted twice a week, on Thursday and Saturday.

Islamic Festivals is celebrated for each Islamic holiday such as the Milad nabi (the prophet's birthday), Isra Mi'raj (the two nights journey of the prophet), and the Islamic new year.

B (Respondent 2), the head of the study group, said that religious teachers teaching the weekly and monthly study group are varied. The monthly teachers are C (Respondent 3) and D (Respondent 4), while the weekly session is handled by E (Respondent 4), F (Respondent 5), G (Respondent 6), and H (Respondent 7). Teaching schedules depend on the teachers' availability, and it changes every six months. The material conveyed to the group is related to religion consisting of Islamic jurisprudence (fiqh), Islamic creed (aqidah), and history. The *Majelis Ta'lim* also organize one-day training, so far Master of Ceremony training has been conducted. In addition, the group has also carried out the business development of dodol betawi (sweets made of glutinous rice) and nasi uduk (steamed coconut milk rice), while qasida and salawat are two of the Islamic arts and culture programs that has been realized. Among the social program planned, the group has organized charity for orphans and the underprivileged. B (Respondent 2) explained that the learning methods used are the lecture, discussion, and demonstration method.

Evaluation is a tool to measure the extent to which the people have mastered the learning. However, the actual assessment also benefits for decision making.

Majelis Ta'lim Jamyyatul Ummahat did not formally but indirectly conduct a learning evaluation for its members using a non-test approach, for example, when the learning has finished, the teacher asks the group about the materials taught. The evaluation to measure the extent to which the objectives have been achieved are unavailable as the group solely continues the previous programs. However, an explicit evaluation was carried out, for example, by organizing a quiz among the members of the group. According to A (Respondent 1), this quiz aimed to examine the religious knowledge of the members. To sum up, the evaluation is available, but it is a non-test.

4.2. Modernization of Human Resource Development at *Majelis Ta'lim*

The management of *Majelis Ta'lim Jamyyatul Ummahat* comprises 19 people, consisting of the founders, the advisers, the chairperson, the secretary, the treasurer, the da'wah (preaching) staff, the education staff, the art staff, the public relations staff, the equipment staff, and the entrepreneurship staff. The entrepreneurship section consists of nine members. Each section is led by the staff and has different tasks.

Founders are in charge of guiding and directing the advisers so as they comply with the shari'a, organizational regulations, and other related regulations. Advisers are responsible for advising the staffs in carrying out their duties. The chairperson is not only in charge of the development of *Majelis Ta'lim* but also the mobilization of the organization, the staffs, and other activities. He is also responsible for leading the management, member meetings, and other official events. The secretary is assigned for the administrative and secretarial activities of *Majlis Ta'lim*. The treasurer handles the financial administration and prepares the financial statements of *Majelis ta'lim*. The sections serve according to their respective fields. The organizational chart of *Majelis Ta'lim Jamyyatul Ummahat* is presented in [Figure 1](#).

[Figure 1](#) shows that the organizational chart is in line indicating that the leader conducts direct instructions to the members. The table also suggests that the task division for the staff is based on their respective duties. The qualifications of the staff are varied, including undergraduates and high school graduates. Generally, the teachers hold an undergraduate degree. [Table 3](#) provides data about the latest educational level and teaching experience of the teachers in *Majelis Ta'lim Jamyyatul Ummahat*.

ORGANIZATIONAL CHART

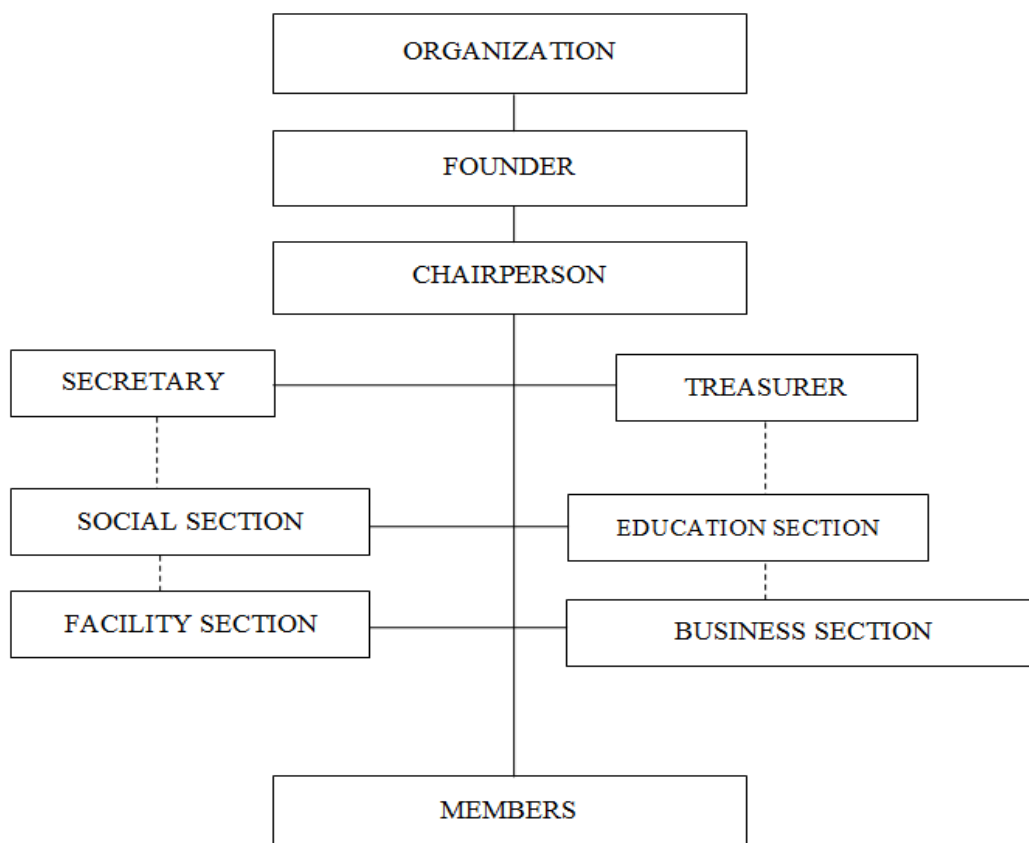


Figure-1. Organizational Chart of Jamyyatul Ummahat Majelis Ta'lim (2017)

Source: Document from Jam'iyatul Ummahat in 2018.

Table-3. Educational Level and Teaching Experience.

Number	Respondents	Educational Qualification	Teaching Experience
1.	7	Undergraduate	10 Years
2.	8	Undergraduate	20 Years
3.	1	Undergraduate	25 Years
4.	3	High school graduate	20 Years
5.	4	High school graduate	10 Years

Source: Document from Jam'iyatul Ummahat in 2018.

The data provided in [Table 3](#) shows that around 70% of *Majelis Ta'lim Jammiyatul Ummahat* teachers are undergraduates indicating that the quality of education has improved. This *Majelis Ta'lim* has more than 100 active members. [Table 4](#) displays the weekly study attendance in *Majelis Ta'lim Jamyyatul Ummahat*.

Table-4. Weekly Attendance of *Majelis Ta'lim Jamyyatul Ummahat* Members in 2018.

Number	Month	Week I	Week II	Week III	Week IV	Week V
1	January	78	85	70	90	92
2	February	65	81	75	80	86
3	March	80	75	80	80	80
4	April	75	77	75	80	75
5	May	73	76	83	85	82

Source: Document from Jam'iyatul Ummahat in 2018.

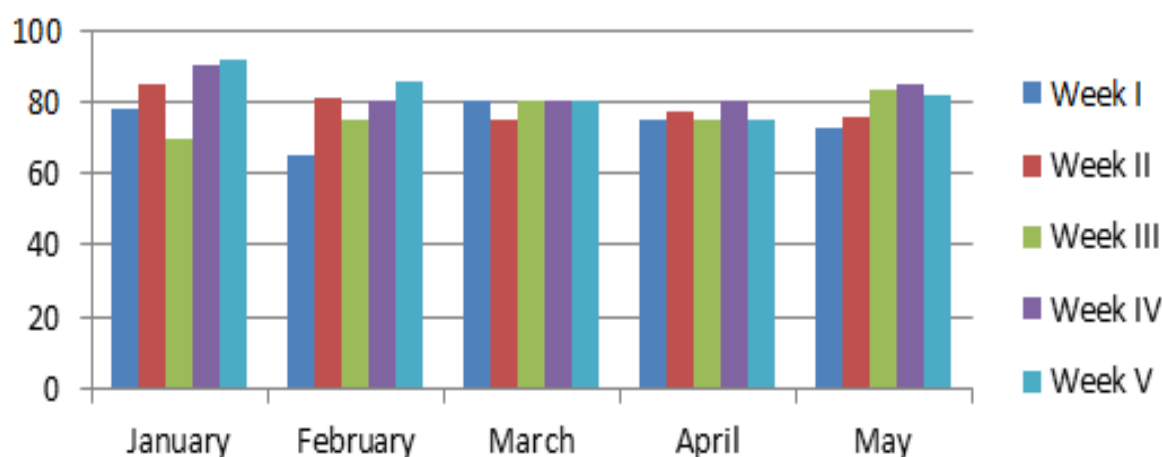


Figure-2. The weekly Attendance of *Majelis Ta'lim Jamiyyatul Ummat* in 2018.

Source: Document from *Jam'iyatul Ummahat* in 2018.

The weekly attendance of the members ranges between 60 % and 90%, as evidenced in Table 4 and Figure 2. The data suggests that the enthusiasm of the members has increased; one of the influencing factors is the quality of the teachers.

The educational level of the members, mostly seniors, is varying, including elementary, junior high school, senior high school, and undergraduate graduates. *Majelis Ta'lim Jamiyyatul Ummahat* fosters 40 small study groups; thus, the activities are sustainable. A (Respondent 1) suggested that one of the obstacles in organizing the study group is the lack of human resources.

Majelis Ta'lim Jamiyyatul Ummahat had adopted conventional management from 1965 to 2010. However, in 2010, it began to employ the Total Quality Management approach, as indicated by the leadership period in which the management changes every four years. The placement model of the people concerning the positions in *Jamiyyatul Ummahat* is based on observation and loyalty. However, the principles of the organization related to the election remain to be the priority; people are assigned based on their expertise, so they understand their duties.

The leadership model of *Majelis Ta'lim Jamiyyatul Ummahat* is similar to Terry's theory, which involves leaders, members, organizational structures, social values, and political considerations. The essence of leadership is to encourage the subordinates to work together to achieve the goals. The leadership pattern adopted by *Majelis Ta'lim Jamiyyatul Ummahat* is an informal leadership pattern as the leader is not officially mandated but appointed. This appointment relies on the ability to foster harmonious relationships with fellow members of the group, or the ability to develop the assembly of the group. Being the founder of the group may also be the reason for the appointment.

Majelis Ta'lim Jamiyyatul Ummahat conducts both internal and external supervision. Supervision is an activity to ensure that the implementation is in line with the predetermined plan. This monitoring activity aims to determine the performance of an institution, to examine whether it is in line with the original planning, and to evaluate the achievement. *Majelis Ta'lim Jamiyyatul Ummahat* employs repressive supervision, including budgeting and reporting as a monitoring tool. B (Respondent 2) said that the head of the staff must submit both oral and written report to the group leader in each activity. The success of supervision depends on the success or failure of the event in terms of quality, quantity, and time. However, the weakness in conducting an activity should be further investigated for the next activities. In summary, *Jamiyyatul Ummahat* has unique characteristics.

a. Modernization of the Financial System and Infrastructure

Financing is a decisive element in the budgeting mechanism. The management of *Majelis Ta'lim Jamiyyatul Ummahat* encourages the members to contribute according to the amount they can afford for the sustainability of the activities. Other sources of funding come from donors and are non-binding. For the financial order, the treasurer keeps a cash book and

immediately reports each activity in writing to the leader. Any financial deficit is handled directly by the founders. Table 5 illustrates the financial statement of *Majelis Ta'lim Jam'iyatul Ummahat*.

Table-5. Financial Statement of *Majelis Ta'lim Jam'iyatul Ummahat* in 2018.

No.	Date	Source	Activities	Amount		Balance	Note
				Income	Outcome		
				Rp.	Rp.	Rp.	
	11-1-2017	Oct. 2017 Balance		113,148,150	100,522,000	12,626,150	
	11-26 to 30-2017	People's Donation		4,430,000	-	17,056,150	
	-	-	For staffs	-	200,000	16,856,150	
	-	-	For teachers	-	1,000,000	15,856,150	
	-	-	Vacation saving	-	500,000	15,356,150	
	-	-	For Al-Muawanah	-	250,000	15,106,150	
	-	-	For R-Sibyan	-	250,000	14,856,150	
	-	-	Mosque caretaker	-	100,000	14,756,150	
	-	-	Mosque	-	100,000	14,656,150	
	-	-	Founder of Al-Muawanah	-	50,000	14,606,150	
	-	-	Food and Beverages	-	250,000	14,156,150	
	-	-	Deposit to Salaah Said	-	200,000	14,131,150	
	-	-	Photocopying	-	25,000	14,156,150	
	-	-	Calendar printing	-	160,000	13,971,150	
			Total	117,578,150	103,607,000	13,971,150	

Source: Document from Jam'iyatul Ummahat in 2018.

Table-6. Inventory List of Jam'iyatul Ummahat.

Number	Items	Amount
1	Carpet	4 pieces
2	Cupboard	3 pieces
3	Cups	10 pieces
4	Stationery	
	- A packet of 50 books	5 pieces
	- Pencil	2 pieces
	- Clear holder	1 piece
	- Plastic Cover	1 piece
	- Label 99	1 piece
	- Ballpoint Standard	1 piece
	- Sharpener	1 piece
	- Eraser	1 piece
	- Marker	1 piece
	- Ruler	2 pieces
	- Tape	1 piece
	- Label 121	1 piece
	- Scissor	1 piece
	- Cutter	1 piece
5	SOUND	
	- 2 inches speaker	4 pieces
	- Mixer	1 piece
	- Power	1 piece
	- Microphone	2 pieces
	- Wireless	1 piece
6	Fan	3 pieces
7	Lamp	1 piece

Source: Document from Jam'iyatul Ummahat in 2018.

Table 5 shows that the financial system, facilities, and infrastructure of this group are well documented. Facilities include all items that can be used as a tool to achieve a purpose. Infrastructure is the primary support for the implementation process. Facilities and infrastructure of *Majelis Ta'lim Jamiyyatul Ummahat* for the learning process is a two-story building, equipped with a secretariat, classrooms, office, library, toilet. All facilities and infrastructure belong to the group who conduct management and maintenance simultaneously. Weekly studies take place in each mosque of the study group. B(Respondent 2) argued that the secretariat is useful for a meeting or for studying if, for some reasons, the study group are not ready to carry out the study. The following Table lists an inventory of facilities and infrastructure of *Majelis Ta'lim Jamiyyatul Ummahat*.

Table 6 shows that the list of facilities and infrastructure belongs *Majelis Ta'lim Jamiyyatul Ummahat* fulfill the standards for the ongoing learning process. However, there are facilities and infrastructure that are unavailable, for example, air conditioning in each room.

5. DISCUSSION

The results of this study are not in line with the findings of the study conducted by Minangsih (2014), Anwar (2002) and Saepudin (2013) reporting that most of the religious study groups adopted conventional management or followed previous traditions.

Majelis Ta'lim Jamiyyatul Ummahat used to manage conventionally, following the previous traditions. However, it has developed and changed by modernizing the learning management, increasing human resources, improving the financial system, and providing better infrastructure. Educational level is one of the aspects that has developed in the management of this study group. Previously, around 80% of the leaders, staffs, and teachers were elementary school graduates; now, they are undergraduate graduates. Human resources improvement corresponds to improved management.

The study group is developing as the quality of human resources the increased. *Majelis ta'lim Jamiyyatul Ummahat* consists of around 90 women. Therefore, this means that the quality of women increases in all aspects. Umdatul (2016) in her dissertation entitled "*Majelis Ta'lim Perempuan dan Pergeseran Peran Publik Keagamaan pada Masyarakat Perkotaan Kontemporer*" argued that *Majelis Ta'lim* is a religious teaching institution for Indonesian adults. Due to the rapid development of women, the religious study group is identical to women. The existence of the group has shifted from solely a religious educational institution to a facility for developing women's public roles, especially in the socio-religious field. Religion is the spirit and key of the progress and the increasing women's participation in public roles. Firman (2016) also argued that the religious study group does not only teach religious knowledge but also empower the economic learning of its members; however, it still needs guidance in its management.

6. CONCLUSION

Majelis Ta'lim Jamiyyatul Ummahat has experienced some development concerning the modernization of its management, human resources, financial management, and facilities. The development focuses on the level of quality achievement gradually and sustainably. Modernization occurs because of several factors, including the management function in the study group administration and the increased human resources by improving the educational level. The education qualifications of the leaders and staffs of the study group have enhanced from the elementary school to undergraduate graduates. To sum up, the better the level of education, the better and more modern the management.

Funding: This study received no specific financial support.

Competing Interests: The authors declare that they have no competing interests.

Acknowledgement: All authors contributed equally to the conception and design of the study.

REFERENCES

- Alawiyah, T., 1997. Da'wah strategy in majelis taklim environment. Bandung: Mizan.
- Anwar, R., 2002. Majelis Taklim & Pembinaan Umat. Jakarta: Research and Development Center for Religious Literature of the Indonesian R & D Agency and Religious Education and Training Department.
- Ensiklopedi, T., 2000. Ensiklopedi Islam. Jakarta, PT: Ichtiar Baru Van Hoeve.
- Firman, N., 2016. The role of the assembly of Ta'lim in the social dynamics of Muslims. Bimas Islam Journal, 9(111): 469-494.
- Minangsih, K., 2014. Paradigm is the new management of the preaching mission: The urgency of science in management realizing Majelis Ta'lim ideal. Kontekstualita, 29(2): 145-157.
- Saepudin, 2013. Majelis Ta'lim standardization of curriculum (Analysis of RI Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education).
- Umdatul, H., 2016. Majelis taklim perempuan and shifting the role of religious public in contemporary urban communities. Jakarta: UIN Syarif Hidayatullah, 2016 Dissertation.

Views and opinions expressed in this article are the views and opinions of the author(s), Asian Journal of Contemporary Education shall not be responsible or answerable for any loss, damage or liability etc. caused in relation to/arising out of the use of the content.