Strengthening Islamic Education Through Majelis Raodhatul Khairat: A Case Study of Muslim Women's Nonformal Learning

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Article Information	Abstract
	This study aims to explore the mechanisms of integrating educational activities and nonformal factors to achieve the maximum success of Majelis Raodhatul Khairat in strengthening Islamic education for Al-Khairat Muslim women in South Tinggede Village, despite operating with limited formal resources. The Research employs a qualitative approach with a single-case study design, data collection through participatory observation, in-depth interviews, and documentation, as well as interactive model-based data analysis. The findings reveal that the majelis implements a holistic educational mechanism through the integration of four activities: recitation, yasinan, maulid, and funeral bathing training that address cognitive, spiritual, affective, and psychomotor dimensions in a balanced manner with strategies of Material contextualization, cyclical learning, and tiered development. Maximum success is supported by the synergy of ten nonformal factors: strong emotional bonds, transformative leadership, program flexibility, participatory learning, cultural support, social solidarity, nonformal incentive systems, program continuity, the use of simple technology, and alignment of vision with congregation aspirations, which interact within an organic learning ecosystem. The Research generates theoretical findings that social capital and the synergy of contextual factors are more determinative of the success of community-based nonformal Islamic education than the fulfillment of formal prerequisites, such as a rigidlya , structured curriculum and academically highly qualified teaching personnel. Implications for the SDGs include providing a replicable model of quality inclusive education (Goal 4), women's empowerment (Goal 5), and reduction of educational access disparities (Goal 10), demonstrating that community-based nonformal education can serve as an effective solution for sustainable development. Penelitian ini bertujuan mengeksplorasi mekanisme integrasi kegiatan pembinaan dan faktor-faktor nonformal yang

berkontribusi terhadap keberhasilan maksimal Majelis Raodhatul Khairat dalam penguatan pendidikan Islam ibu-ibu Wanita Islam Al-Khairat di Desa Tinggede Selatan meskipun beroperasi dengan keterbatasan sumber daya formal. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus tunggal, pengumpulan data melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, serta analisis data model interaktif. Hasil penelitian menunjukkan bahwa majelis menerapkan mekanisme pembinaan holistik melalui integrasi empat kegiatan pengajian, yasinan, maulid, dan pelatihan pemandian jenazah yang menyentuh dimensi kognitif, spiritual, afektif, dan psikomotorik secara seimbang dengan strategi kontekstualisasi materi, pembelajaran siklis, dan pembinaan bertingkat. Keberhasilan maksimal ditopang oleh sinergi sepuluh faktor nonformal: ikatan emosional kuat, kepemimpinan transformatif, fleksibilitas program, pembelajaran partisipatif, dukungan kultural, solidaritas sosial, sistem insentif nonformal, kontinuitas program, pemanfaatan teknologi sederhana, dan kesesuaian visi dengan aspirasi jamaah yang berinteraksi dalam ekosistem pembelajaran organik. Penelitian menghasilkan temuan teoretis bahwa modal sosial dan sinergi faktor-faktor kontekstual lebih menentukan keberhasilan pendidikan Islam nonformal berbasis komunitas dibandingkan pemenuhan prasyarat formal seperti kurikulum terstruktur rigid dan tenaga pengajar berkualifikasi akademis tinggi. Implikasi terhadap SDGs mencakup penyediaan model replikabel pendidikan inklusif berkualitas (Goal 4), pemberdayaan perempuan (Goal 5), dan pengurangan kesenjangan akses pendidikan (Goal 10), membuktikan bahwa pendidikan nonformal berbasis komunitas dapat menjadi solusi efektif untuk pembangunan berkelanjutan.

I. INTRODUCTION

Nonformal Islamic education through majelis taklim has become an important pillar in strengthening Muslim women's religious understanding and character formation in various parts of the world. This form of community-based education demonstrates significant effectiveness in providing accessible religious education for women from diverse social and economic backgrounds, especially those with limited access to formal Islamic educational institutions (Tobroni et al., 2024). Studies show that majelis taklim not only serves as a forum for the transmission of religious knowledge but also functions as a strategic space for women's empowerment, character building, and strengthening social solidarity among Muslim communities (Atiningsih et al., 2025; Ririn et al., 2023). The success of majelis taklim in various regions demonstrates that community-based

nonformal education can be an effective solution for achieving inclusive and quality education, particularly for women in areas with limited educational infrastructure (Hasanah & Sukri, 2023; Nata et al., 2024).

Majelis Raodhatul Khairat in South Tinggede Village has demonstrated extraordinary success in fostering Islamic understanding among Al-Khairat Muslim women through a comprehensive and structured approach. This majelis consistently organizes four main activities that have been running very well: regular recitations, yasinan every Wednesday night, maulid Nabi readings, and funeral bathing training. Regular recitation activities have successfully enhanced congregation members' deep understanding of Qur'anic exegesis, hadith, and practical jurisprudence directly related to daily family life. The mothers not only receive theoretical knowledge but also internalize Islamic values into real-life practice, resulting in significant behavioral transformation within families and communities.

The empirical success of community-based religious education, as demonstrated by various majelis taklim in Indonesia, indicates the important role of social capital and collective participation in the effectiveness of nonformal learning (Hidayat & Ibrahim, 2023; Nasution et al., 2024). Research shows that majelis taklims that succeed in building strong emotional bonds among congregation members and creating participatory learning environments tend to produce more significant transformative impacts than those that rely solely on structured curricula and formal teaching methods (Hakim, 2023; Rahmawati et al., 2024). This phenomenon demonstrates that nonformal factors such as community solidarity, transformative leadership, and cultural contextualization play crucial roles in determining the success of Islamic education at the grassroots level (Armadani et al., 2023; Wan Mahmud et al., 2024).

The success of this majelis is also evident from the high enthusiasm and active participation of congregation members in every organized activity. The collective yasinan, conducted regularly every Wednesday night, has not only become a worship ritual but has also evolved into a forum that strengthens the bonds of Islamic brotherhood and very strong social solidarity among majelis

members. Congregation members demonstrate strong devotion in worship, and awareness of the importance of prayer and dhikr has increased sharply, while social concern for fellow members has grown well, especially when members experience misfortune or grief. The maulid Nabi readings, organized periodically, have successfully instilled deep love for the Prophet Muhammad SAW and encouraged mothers to emulate the Prophet's noble character in family and community life, as evidenced by positive behavioral changes in their social interactions.

The most prominent achievement of Majelis Raodhatul Khairat is its integration of knowledge, practice, and character formation in a balanced manner. The funeral bathing training organized has equipped mothers with highly practical skills in bathing, shrouding, and performing funeral prayers in accordance with Islamic law. This activity not only expands congregation members' jurisprudential knowledge but also cultivates a sense of social responsibility and great concern for fellow Muslims. The combination of these four activities has formed a highly comprehensive educational unity, producing congregation members who not only increase their religious knowledge but also enhance their spiritual quality, practical skills, and social sensitivity. The tangible impact of this majelis's education is visible in the formation of Muslim women's character, which is strongly faithful, knowledgeable, of noble character, and capable of consistently practicing Islamic teachings in daily life.

Ideally, achieving maximum success in strengthening Islamic education for women through majelis taklim depends on several crucial factors that must be systematically fulfilled. According to Ramayulis (2019), the effectiveness of nonformal Islamic education requires a structured curriculum, highly qualified teaching personnel, adequate facilities and infrastructure, and measurable evaluation systems to ensure the achievement of learning objectives. This is reinforced by Atiningsih et al. (2025), who argue that religious education for women requires a comprehensive methodological approach, including careful planning, research-based materials, and learning methods tailored to learners' psychological and sociological characteristics. Meanwhile, Muhaimin et al. (2023)

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explain that effective majelis taklim must have a clear vision and mission, a strong organizational structure, professional human resources, and stable financial support for program sustainability. Furthermore, Nata et al. (2024) underline that the success of nonformal Islamic education is greatly influenced by the formal education level of instructors, the quality of current teaching materials, and the institution's ability to adapt to contemporary developments and societal needs. At the same time, Olfah (2023) emphasizes that spiritual education for Muslim women requires intensive psychological mentoring, a conducive learning environment, and integration between religious knowledge and practical life skills so that learning is not only cognitive but also transformative in real life.

The gap that emerges between factual field conditions and theoretical ideals demonstrates an interesting phenomenon to be examined in depth. On the one hand, Majelis Raodhatul Khairat in South Tinggede Village has achieved the greatest success in strengthening Islamic education for WIA mothers through simple yet consistent activities, with limited resources and without a strict formal curriculum structure. Congregation members show significant transformation in their Islamic knowledge, spirituality, and behavior, even though this majelis does not fulfill all the ideal criteria required by Islamic education experts. On the other hand, the theoretical literature affirms that the success of nonformal Islamic education should require the fulfillment of various formal components, such as a structured curriculum, academically highly qualified teaching personnel, measurable evaluation systems, stable financial support, and adequate learning infrastructure. This gap raises fundamental questions about which informal factors actually contribute to this majelis's extraordinary success, given that, in theory, such achievement should be difficult to attain without the fulfillment of the formal prerequisites outlined by experts.

Furthermore, the gap between field practice and ideal theory underscores the urgency of identifying unique elements that enable Majelis Raodhatul Khairat to achieve maximum transformative impact. Is this success more influenced by cultural and contextual aspects of the local community, or are there informal educational mechanisms not yet identified in theoretical literature but proven

effective in practice? How do interaction patterns, community-based learning methods, and spiritual approaches applied manage to overcome formal resource limitations and produce outcomes that even exceed theoretical expectations? This gap indicates a practical dimension of nonformal Islamic education that is not yet well documented in academic studies, thus requiring in-depth Research to explore educational models that are successful amid limitations yet produce a comprehensive impact in strengthening Islamic education for women at the grassroots level.

Previous studies on the role of majelis taklim in Islamic education for women have produced important findings that serve as foundations for this Research. Several studies show that majelis taklim effectively enhances the religious literacy of Muslim women in urban areas through structured learning (Ahmad et al., 2024; Hasanah & Sukri, 2023; Syarifuddin et al., 2024), while other studies emphasize the importance of transformative leadership in mobilizing congregation participation (Nasution et al., 2024; Ridwan & Sodik, 2023; Wan Mahmud et al., 2024). Research on learning methods in majelis taklim demonstrates the superiority of dialogical-participatory approaches over conventional lecture methods (Hakim, 2023; Rahmawati et al., 2024), while studies on the social impact of majelis taklim reveal their contribution to forming social piety and women's economic empowerment (Armadani et al., 2023; Saeed et al., 2024; Zainuddin, 2023). However, most of these studies focus on urban contexts with adequate infrastructure and tend to analyze majelis taklim with formal organizational structures, thereby failing to explain how majelis with resource limitations in rural areas can achieve maximum success.

Furthermore, studies on women's religious organizations, such as WIA, in the context of Islamic education remain very limited (Abdullah, 2024; Hidayat & Ibrahim, 2023), and Research exploring the integration of various types of religious activities as a unified, holistic educational system has also not been extensively conducted (Mustafa et al., 2024). Most previous studies focus on single aspects, such as curriculum (Amin, 2023), teaching methods, leadership, or social impact (Saeed et al., 2024), without comprehensively analyzing how the

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various components interact and mutually reinforce one another to form an effective organic educational ecosystem. This limitation leaves a significant Research gap regarding the holistic understanding of nonformal factors that actually determine the success of community-based Islamic education, especially in contexts where formal resource availability does not meet standard theoretical criteria, yet manages to produce maximum transformative impact on congregation members.

Therefore, this Research aims to fill the research gap by comprehensively exploring the mechanisms of integrating educational activities and nonformal factors that contribute to the extraordinary success of Majelis Raodhatul Khairat in strengthening Islamic education for WIA mothers. This research will not only document educational practices proven effective at the grassroots level. Still, it will also identify and analyze unique patterns of interaction between various nonformal elements that enable this success. The findings of this Research are expected to contribute theoretically to the development of concepts regarding community-based nonformal Islamic education, as well as to provide practical implications in the form of a replicable, contextual, adaptive, and sustainable model of nonformal Islamic education that can be replicated in other regions with similar characteristics. The contribution of this Research to achieving the SDGs is highly significant, particularly on Goal 4 concerning quality education by proving that community-based nonformal education can be an effective solution for increasing access to quality education for women in remote areas, Goal 5 concerning gender equality by demonstrating women's empowerment through strengthening religious and social capacity, and Goal 10 concerning reduced inequalities by providing evidence that locally-based inclusive education is capable of reducing educational access disparities between urban and rural areas.

The urgency of this Research lies in the pressing need to document and analyze best practices in nonformal Islamic education that are proven effective at the grassroots level but have not yet been comprehensively examined academically. Amid global challenges in educational quality and access disparities, this Research's findings can offer practical solutions and replicable models for

Muslim communities across regions, especially those facing limitations in formal educational infrastructure and resources. Moreover, this Research is urgent given the strategic role of women as primary educators in families, so that strengthening Islamic education for mothers will have a multiplicative impact on educating future generations. From the SDGs perspective, this Research contributes directly to accelerating the achievement of sustainable development targets, particularly in ensuring inclusive and quality education for all (Goal 4), achieving gender equality and empowering women (Goal 5), and reducing inequalities within and among countries (Goal 10). Documentation and analysis of Majelis Raodhatul Khairat's success can serve as best practice, inspiring policymakers, religious organizations, and civil society to design women's empowerment programs that are sustainable, contextual, and transformative, helping achieve the Sustainable Development Goals comprehensively.

Given the gap between the empirical success of Majelis Raodhatul Khairat and the theoretical ideals of nonformal Islamic education, as well as the limitations of previous studies in exploring holistic educational models in rural contexts, this Research focuses on two interrelated central problems. First, what mechanisms and strategies does Majelis Raodhatul Khairat use to integrate recitation, yasinan, maulid, and funeral bathing training activities into a unified, comprehensive educational system to achieve maximum success in strengthening Islamic education for WIA mothers in South Tinggede Village, despite limited formal resources? Second, what informal factors contribute significantly to the effectiveness of Majelis Raodhatul Khairat's role in transforming congregation members' knowledge, spirituality, and Islamic behavior, and how do these factors interact and mutually reinforce each other to produce an impact that exceeds the theoretical prerequisites set by nonformal Islamic education experts?

II.   METHOD

This Research employs a qualitative approach, Creswell & Creswell (2017), which is suitable for exploring complex social phenomena and understanding meanings constructed by Research subjects in their natural contexts. The

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qualitative approach was chosen because it allows researchers to capture the depth and richness of data regarding educational mechanisms and nonformal factors contributing to the success of Majelis Raodhatul Khairat. This Research specifically utilizes a single case study design Yin (2018), which is appropriate for examining contemporary phenomena within real-life contexts, especially when boundaries between the phenomenon and context are not clearly evident. The case study design enables researchers to explore in depth the mechanisms and success factors of Majelis Raodhatul Khairat in strengthening Islamic education for WIA mothers in South Tinggede Village, using multiple sources of evidence and a holistic analysis.

Data collection was conducted through three main techniques that complement one another. First, participatory observation Creswell & Creswell, 2017) was carried out by directly observing and participating in recitation activities, *Yasinan* every Wednesday night, *maulid* readings, and funeral bathing training to understand interaction patterns, learning methods, and educational dynamics occurring naturally in the field. During observations, researchers recorded field notes on teaching and learning processes, congregation responses, communication patterns between *ustadzah* and congregation members, and social interactions that emerged during activities. Second, in-depth interviews Yin (2018) were conducted with *majelis* committee members to understand organizational vision and program planning, with *ustadzah* to explore teaching strategies and material selection, and with congregation members to capture their experiences and transformations they felt after participating in *majelis* activities. Third, documentation study was carried out by collecting and analyzing activity archives, educational materials, and administrative documents of the *majelis* to complement data from observations and interviews and provide comprehensive understanding of the holistic educational process implemented by Majelis Raodhatul Khairat.

Data analysis utilized the interactive model of Miles & Matthew (2014) through three interconnected stages. First, data condensation was conducted by selecting, simplifying, and transforming raw data from field notes, interview transcripts, and documents, then identifying patterns of educational mechanisms

and nonformal success factors through systematic coding. For example, data from observations of recitation activities were coded to identify contextualization strategies of material, interaction patterns between *ustadzah* and congregation, and learning methods applied. Second, data display was performed by organizing condensed data in the form of matrices showing relationships between educational activities and their impacts, as well as narratives describing the integration mechanisms of the four main activities of the *majelis*. Third, conclusion drawing and verification were carried out by formulating findings regarding effective educational models and nonformal factors contributing to the success of Majelis Raodhatul Khairat, followed by verification through rechecking with field data and relevant theory. Data validity testing was conducted through source triangulation by comparing data from committee members, *ustadzah*, and congregation members; method triangulation by cross-checking data from observations, interviews, and documentation; member checking with key informants to validate interpretations and findings; thick description of research context to enable transferability; and audit trail by documenting all stages of the Research process to ensure credibility, transferability, dependability, and confirmability of Research findings (Guba & Lincoln, 1994).
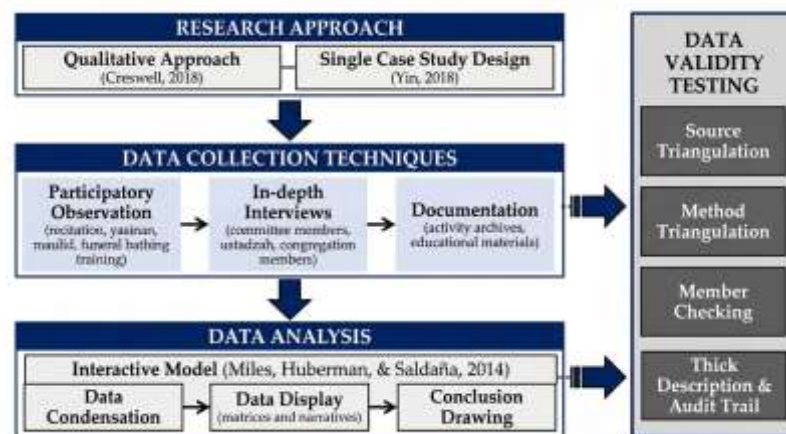

Figure 1. *Research framework*

III.   FINDINGS AND DISCUSSION

Integration Mechanisms and Strategies of Majelis Raodhatul Khairat Educational Activities

Majelis Raodhatul Khairat implements a structured educational mechanism through the integration of four main activities that complement and reinforce one another. These four activities do not stand alone; they are designed as a unified, comprehensive system aimed at fostering a complete Islamic understanding among WIA mothers. This mechanism begins with annual program planning prepared jointly by the *majelis* committee and supervising *ustadzah*, where each activity is allocated balanced time and material according to congregation needs and local social conditions.
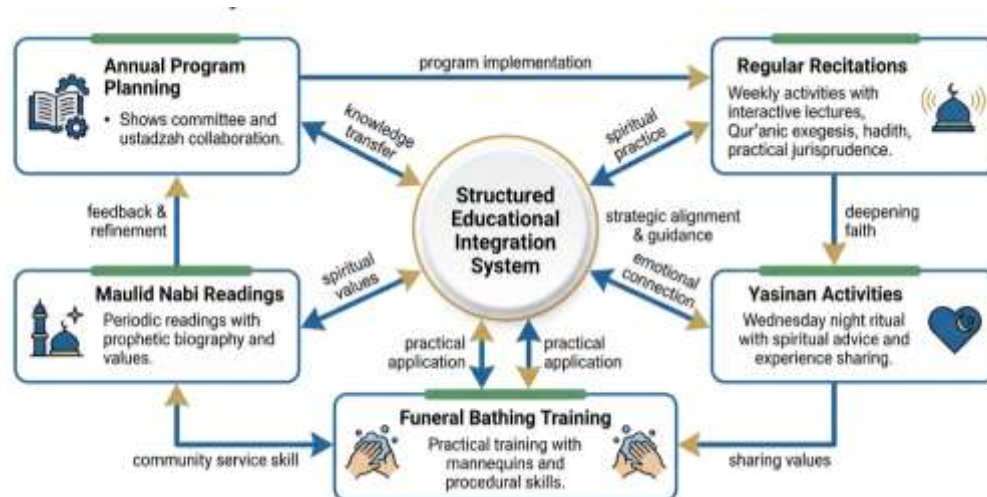

Figure 2. *Integration mechanisms and strategies of educational activities*

Regular recitation activities conducted weekly serve as the main pillar in the transfer of religious knowledge. These recitations apply a flexible yet systematic learning strategy, where the supervising *ustadzah* delivers material on Qur'anic exegesis, hadith, and practical jurisprudence using interactive lecture methods that allow congregation members to ask questions and discuss directly. Recitation materials are arranged thematically and adapted to actual problems faced by mothers in daily life, such as women's jurisprudence, *muamalah* law in household contexts, ethics of social interaction in family and society, and methods of educating children according to Islamic values. This material contextualization

strategy makes learning not feel rigid and theoretical, but rather highly relevant to the congregation's real lives, thus easy to understand and practice.

The integration of recitations with *yasinan* activities creates a balance between cognitive and spiritual aspects in education. Yasinan conducted every Wednesday night functions not only as a ritual reading of Surah Yasin, but also as a momentum to practice values that have been learned in recitations. Before the reading of Yasin begins, the *ustadzah* or *majelis* committee provides brief spiritual advice that connects the wisdom from Surah Yasin with recitation material previously delivered. After the reading of Yasin and collective prayers, congregation members continue with a session of sharing experiences about how they apply knowledge obtained from recitations in family life. This mechanism creates a continuous learning cycle, where knowledge obtained from recitations is reinforced through spiritual reflection in *yasinan*, then tested for application in real life, and the results are shared again in the *yasinan* forum as collective learning.

The reading of *maulid Nabi* conducted periodically, especially in the month of Rabi'ul Awwal and other important moments, functions as a medium for instilling exemplary values that strengthen the affective dimension of education. The applied strategy combines the chanting of *maulid* verses with the delivery of inspirational prophetic biography. The supervising *ustadzah* specifically connects stories from the life of Prophet Muhammad SAW with the life context of mothers as wives, mothers, and community members. For instance, when discussing the Prophet's patience in facing trials, the *ustadzah* connects it with challenges faced by mothers in educating children or managing family economics. This emotional storytelling strategy successfully touches the hearts of congregation members and encourages them to emulate the Prophet's character in daily life. Moreover, *maulid* activities also become occasions for social gathering that strengthen brotherhood, as they are usually attended not only by permanent *majelis* members but also by the general public, thus expanding the impact of education to a broader scope.

Funeral bathing training represents the psychomotor and applicative dimension of education conducted by the *majelis*. This activity is carried out periodically, usually every three or four months, involving instructors experienced

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in funeral management. The training strategy is highly practical and participatory, where each congregation member is given the opportunity to directly practice procedures for bathing, shrouding, and performing funeral prayers using practice mannequins. The training focuses not only on procedural technical aspects but also emphasizes understanding the wisdom and philosophical meaning behind each stage of funeral management, so that congregation members understand that this activity is not merely a technical skill but also a form of worship and noble social care. After training, the *majelis* forms a special team ready to assist the community when someone passes away, and team members are given advanced training and direct mentoring when handling actual cases.

Research findings indicate that Majelis Raodhatul Khairat implements a holistic educational mechanism through the integration of four main activities recitation, *yasinan, maulid*, and funeral bathing training designed as a unified comprehensive system. This mechanism differs significantly from the theoretical perspective proposed by Ramayulis (2019), who emphasize the importance of structured curriculum and measurable evaluation systems in nonformal Islamic education. Field findings reveal that maximum success is actually achieved through curriculum flexibility adapted to the context and needs of congregation members, rather than through rigid curriculum structure.

The strategy of contextualizing recitation materials that connects the learning of the Qur'an, hadith, and jurisprudence with actual problems in mothers' lives proves more effective than rigidly structured theoretical-academic approaches. This demonstrates that in the context of community-based Islamic education in rural areas, the relevance and applicability of learning content are more determinative of success than the formality of curriculum structure. This finding provides a new perspective that complements Muhaimin et al. (2023) theory regarding the need for clear vision and mission in *majelis taklim*, by adding the dimension that clarity of vision needs to be accompanied by operational flexibility in program implementation to adapt to the dynamics of congregation needs and conditions.

Nonformal Factors Contributing to Educational Effectiveness

The maximum success of Majelis Raodhatul Khairat in strengthening Islamic education cannot be separated from a number of nonformal factors that play highly significant roles. The first and most fundamental factor is the strength of emotional bonds and high sense of belonging among *majelis* members. Congregation members do not view the *majelis* as a rigid formal educational institution, but rather as an extended family where they share, learn, and grow together. These emotional bonds are formed through intensive interactions that occur not only during formal activities but also in daily village life. *Majelis* members visit one another when someone is sick, help each other in family events, and strengthen one another when facing problems. This strong sense of togetherness creates a warm and supportive learning atmosphere, where each member feels valued and motivated to continue participating actively.

Figure 3. *Contributing nonformal factors*

The second factor is transformative and charismatic leadership from the *majelis* committee and supervising *ustadzah*. The *majelis* chairperson, who is also a local WIA figure, possesses extraordinary ability to motivate, mobilize, and inspire congregation members. Her inclusive and democratic leadership style makes every member feel heard and involved in decision-making. The supervising *ustadzah*, despite not having high academic degrees in Islamic studies, possesses deep religious understanding resulting from years of self-directed learning and rich

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life experience. More importantly, the *ustadzah* has excellent communication skills in conveying knowledge with simple language, applicative examples, and heart-touching approaches. The *ustadzah's* personal exemplary conduct in practicing Islamic teachings also becomes a source of inspiration for congregation members, as they directly observe how the *ustadzah* applies taught values in real life.

The third factor is program flexibility and adaptability to congregation conditions and needs. The *majelis* is not bound by a rigid standard curriculum but dynamically adjusts materials and activity schedules to the actual situation of congregation members. When harvest season arrives and mothers are busy helping husbands in fields, activity schedules are adjusted to avoid conflicts. When specific issues or problems become public concerns, such as the circulation of misleading religious information on social media, the *majelis* immediately responds by holding special studies to provide clarification. This flexibility makes congregation members not feel burdened by rigid attendance obligations but instead feel that the *majelis* truly understands and accommodates their conditions, so participation remains high even without formal sanctions.

The fourth factor is a participatory and dialogical learning approach. Different from conventional recitation models that tend to be one-directional with the *ustadz* as the sole source of knowledge, Majelis Raodhatul Khairat applies learning methods that actively involve congregation members. Each recitation session always allocates special time for question-and-answer sessions and discussions, where congregation members are encouraged to ask questions, share experiences, and even debate politely about certain understandings. The *ustadzah* serves not as a lecturing party but as a facilitator who guides congregation members to discover their own understanding through critical dialogue processes. This approach is highly effective because it makes learning an active and meaningful process, not merely passive information transfer. Congregation members feel their opinions are valued and are motivated to continue learning and thinking critically about religious teachings.

The fifth factor is cultural and social support from the surrounding community. Majelis Raodhatul Khairat operates within the context of South

Tinggede Village society, which has strong religious traditions and highly values Islamic education. The families of congregation members, especially husbands and children, provide full support for mothers' participation in *majelis* activities. Husbands do not object when their wives allocate time to attend recitations and other activities; many even actively encourage and facilitate them. Community leaders and village officials also provide appreciation and moral support for the *majelis's* existence, sometimes even providing material assistance for major activities. This broad social support creates a conducive ecosystem for the development of religious education activities, different from contexts where *majelis taklim* might face resistance or indifference from the environment.

The identification of ten nonformal factors that contribute significantly to the success of Majelis Raodhatul Khairat presents important theoretical findings that fill gaps in the nonformal Islamic education literature. The factor of emotional bonds and high sense of belonging among *majelis* members demonstrates that social capital plays a far more crucial role than physical or financial capital in the context of community-based education. This finding challenges the perspective of Ramayulis (2019), who position adequate facilities and infrastructure as one of the prerequisites for nonformal Islamic education effectiveness.

This research proves that in the context of communities with strong social bonds, limitations in physical infrastructure can be compensated through the strength of interpersonal relationships and profound sense of togetherness. The warm and supportive learning atmosphere created from these emotional bonds proves more effective in motivating sustained participation than sophisticated learning facilities without warmth in inter-member relationships. This finding provides new theoretical contributions by proposing that nonformal Islamic education theory needs to position social capital as a central variable, not merely a supporting variable.

IV. CONCLUSION

This research reveals that Majelis Raodhatul Khairat achieves maximum success in strengthening Islamic education for WIA mothers through holistic integration of four activities recitation, yasinan, maulid, and funeral bathing

training that address cognitive, spiritual, affective, and psychomotor dimensions in a balanced manner. This success is achieved not through the fulfillment of formal prerequisites such as rigidly structured curriculum or academically highly qualified teaching personnel, but rather through contextual program flexibility, participatory-dialogical learning, and a tiered educational system that empowers congregation members as agents of change. Educational effectiveness is supported by the synergy of ten nonformal factors emotional bonds, transformative leadership, program flexibility, participatory learning, cultural support, social solidarity, nonformal incentive systems, program continuity, utilization of simple technology, and alignment of vision with congregation aspirations that interact within an organic learning ecosystem. This finding provides significant theoretical contributions by proposing an ecological model of community-based nonformal Islamic education that positions social capital and synergy of contextual factors as the primary determinants of success.

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