

Religious Guidance Through Weekly Prayer Meetings At The Nur Qolbu Sampit Mosque

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Abstract.

This study examines the implementation of religious guidance through weekly recitations at the Nur Qolbu Sampit Mosque. The background of this study stems from the gap between the routine religious activities at the mosque and the limited depth of understanding and practice of Islamic teachings among the congregation. This study aims to analyze (1) the implementation of religious guidance through weekly recitations, and (2) the supporting and inhibiting factors in its implementation. Using a descriptive qualitative approach, data was obtained through observation, interviews with ustadz, mosque administrators, and congregations, as well as documentation studies. The results show that regular recitations are conducted through lectures based on classical texts, discussions, and interactive question and answer sessions. These activities have been proven to increase the congregation's understanding of aqidah, fiqh, and akhlak, as well as have a positive impact on their worship, social behavior, and spiritual condition. The main supporting factors include adequate facilities, the competence of the ustadz, and the strong commitment of the mosque administrators. Conversely, inhibiting factors are related to fluctuating congregational attendance and differences in prior knowledge levels. This study emphasizes the importance of mosques as centers for continuous religious education and provides recommendations for improving the effectiveness of mosque-based learning programs.

Keyword: Religious guidance, regular recitation, mosque, Islamic education, congregation

INTRODUCTION

The Religious guidance is an important aspect in shaping the spiritual awareness, morality, and social quality of Muslims. Mosques, as centers of Islamic civilization, not only function as places of worship, but also as spaces for education and community guidance (Zulkarnaen and Bishri 2024).

Regular weekly recitations at mosques are a form of religious guidance that holds an important position in Muslim communities, serving as a means to strengthen religious understanding, build social solidarity, and create a more religious and connected community. In the

context of the surrounding community, weekly recitations are not only a place to gain religious knowledge, but also a forum to discuss social issues faced by the local community (Mufaizah et al. 2025). The tradition of weekly recitation often includes lectures, discussions, and scripture readings, which are designed to increase the religious and moral awareness of the community (Awali, Muktar, and Arif 2023).

In today's social development, technological advances, changes in community behavior, and the weakening of community-based learning traditions pose new challenges for the sustainability of religious education (Yanti et al. 2025). This condition requires a structured, accessible, and relevant coaching pattern for the congregation's needs, one of which is through weekly routine recitation. Although various mosques in Indonesia have held regular religious activities, the effectiveness of these activities in deepening the understanding and practice of Islamic teachings has not always been optimal. Many congregations attend religious lectures, but there has not always been a significant increase in their understanding of *aqidah*, *fiqh*, and *akhlak*. This highlights a fundamental problem: religious guidance is often understood as a ceremonial activity rather than a planned and continuous educational process. Thus, the focus of this study is on how religious guidance through weekly recitations is carried out and the extent to which it contributes to improving the quality of the congregation's religious life.

Previous studies have shown that religious activities can shape the religious and moral awareness of society (Amsa & Farhan, 2020; Syamhari & Suryadi, 2021). However, there are still several research gaps that remain unanswered. First, most studies focus on youth development, while in-depth studies on adult congregations in public mosques are still limited. Second, previous studies have highlighted the results of development, but have not discussed the mechanisms, supporting factors, and internal constraints that affect the effectiveness of the program. Third, local dynamics such as the character of mosque administrators, variations in congregational backgrounds, and the quality of facilities are rarely analyzed comprehensively. These gaps indicate the need for new research that discusses regular recitation as a religious guidance system in specific local contexts.

The main motivation for this research stems from the initial phenomenon that shows that the congregation's enthusiasm for religious lectures is quite high, but the depth of understanding and behavioral impact has not been scientifically mapped. In addition, there is a need to reaffirm the role of mosques as centers of Islamic education that are capable of responding to the socio-religious challenges of modern society. The objectives of this study are: (1) to analyze the implementation of

religious guidance through weekly religious lectures at the Jami' Nur Qolbu Sampit Mosque; and (2) to identify the supporting and inhibiting factors in the implementation of this guidance.

METHOD

This study uses a qualitative approach with a descriptive design that aims to describe in depth the implementation of religious guidance through weekly recitations at the Nur Qolbu Sampit Mosque. This approach was chosen because it is able to capture the dynamics of learning and socio-religious interactions in a natural context, so that the data obtained is richer and more contextual.

The research subjects included religious teachers, mosque administrators, and congregants who regularly attended activities. They were selected using purposive sampling, which is the deliberate selection of informants based on their knowledge, experience, and involvement in religious guidance activities. This technique enabled researchers to obtain relevant and in-depth information in line with the research focus.

Data collection was conducted through observation, in-depth interviews, and documentation. Observation was used to directly observe the teaching process, methods of delivering material, congregation participation, and the learning atmosphere in the mosque. In-depth interviews used semi-structured guidelines so that researchers could explore informants' understanding, views, and experiences freely but in a focused manner. Documentation was used to supplement field data through mosque administrative records, activity schedules, photos of activities, and study materials used during religious lectures.

The main instrument in this study was the researcher himself, who actively planned, collected, interpreted, and analyzed the data. Supporting instruments such as interview guidelines, observation sheets, recording devices, and field notes were used to maintain the regularity of the research process and ensure that the data collected remained systematic.

Data validity is maintained through the application of source and technique triangulation, continuous observation, detailed description of the research context, and a member checking process to ensure consistency between the data obtained and the informants' understanding. The researcher also maintains the consistency of the research process through audits of data collection and analysis steps, and ensures that all findings are sourced from empirical data, not merely subjective interpretations.

Data analysis was conducted using Miles and Huberman's interactive model, which includes data reduction, data presentation, and repeated verification of conclusions. Data reduction was carried out by selecting important information that emerged from interviews, observations, and documentation. The data was then presented in the form of a narrative description to make it easier for researchers to read the patterns and relationships between findings. Conclusions were formulated through a continuous verification process so that the research results truly reflected the religious guidance phenomenon taking place at the Jami' Nur Qolbu Sampit Mosque.

FINDINGS AND DISCUSSION

Overview of the Research Location

Sampit is the capital of East Kotawaringin Regency, Central Kalimantan, and is known as one of the centers of economic activity, education, and social life for communities in the southern coastal region of Central Kalimantan. Sampit is a rapidly developing city, marked by increased trade activity, residential growth, and a diversity of interconnected community activities. Geographically, Sampit is located in a coastal area and is crossed by the Mentaya River, so that community activities ranging from transportation and trade to culture cannot be separated from the existence of the river. Sampit is also one of the areas with the largest Muslim population in Central Kalimantan. The majority of the population is Muslim, while other religions such as Christianity, Catholicism, Hinduism, and Buddhism are practiced by migrants. The dominance of the Muslim community has implications for the prevalence of religious activities that take place in mosques, majelis taklim (Islamic study groups), religious educational institutions, and community groups. This strong socio-religious condition is one of the characteristics of Sampit as a city with a vibrant and developing religious space.

The Nur Qolbu Mosque, the location of this study, is located in a densely populated residential area and is one of the centers of religious activity for the local community. This mosque is not only used as a place of worship, but also as a center for religious guidance through regular activities such as weekly recitations, thematic studies, and other religious social activities. The existence of this mosque plays a significant role for the surrounding community, especially in shaping religious character () and strengthening the religious understanding of the congregation. The Nur Qolbu Mosque has adequate facilities for learning activities, such as a spacious main hall, a sound system, religious books, and support from mosque

administrators who are active in managing activities. The religious community environment and the congregation's enthusiasm for weekly recitations are also supporting factors that make this mosque a suitable location for research on the implementation of religious guidance. With a religious social background, the support of the mosque environment, and the consistency of religious activities held, the Nur Qolbu Mosque is the right location to study how religious guidance is carried out through weekly recitations and how these activities impact the congregation's understanding and practice of religion. Religious guidance through weekly recitations at the Nur Qolbu Mosque shows that community-based religious activities still play an important role in improving the quality of religious life in society. Based on the research findings, the study sessions include lectures, discussions, and question and answer sessions that facilitate the transfer of knowledge and the internalization of religious values. This discussion links the field findings with religious guidance theory and previous research results to provide a more comprehensive understanding.

Religious Study Groups as a Model for Community-Based Religious Development

Religious study groups are essentially a form of religious guidance that has grown and developed from the social dynamics of society. They operate as collective religious learning activities, carried out through regular meetings within specific communities. From an Islamic educational perspective, religious study groups are understood as a means of ta'lim and tazkiyah that take place informally, where the process of internalizing religious values is carried out through direct interaction between the ustaz/ustazah and the congregation in a family-like atmosphere (Batubara and Trianjasmara 2025).

As a community-based religious guidance model, religious study groups work through social mechanisms that are in line with community development theory. The community serves as a forum for the formation of a shared moral identity (moral community) that can encourage its members to engage in virtuous behavior. Pengajian functions precisely within this framework because it not only transfers religious knowledge but also strengthens social bonds, shapes religious norms, and develops moral commitments that are practiced collectively in daily life (Rahmawati, Cholidi, and Munir 2023) . In other words, religious study groups become a social space where Islamic values are not only taught but also brought to life in community practice.

Regular religious lectures have proven to be an effective means of improving congregants' understanding of creed, jurisprudence, and morals. This is in line with the view of the Ministry of Religious Affairs (, which states that mosques are strategic spaces for religious education because they are close to the social life of the community. Consistent religious lectures provide opportunities for congregants to acquire religious knowledge gradually and continuously. The findings of this study also support the results of the study (Amsa and Farhan 2019) , which states that mosque-based religious activities play an important role in shaping the religious awareness of the community. In the context of the Nur Qolbu Mosque, the presence of competent ustadz and communicative methods of delivering material strengthen the effectiveness of the guidance.

Delivery Methods and Their Relationship to Learnin Effectiveness

The delivery method in a learning process is a crucial factor that determines the extent to which the material can be understood, internalized, and practiced by students. In the context of community-based religious guidance such as religious lectures, the delivery method not only functions as a pedagogical technique, but also as a medium that shapes the emotional, spiritual, and social atmosphere of the congregation. As explained by Abuddin Nata, the right delivery method will make religious material more lively, meaningful, and relevant to a person, thereby significantly increasing the effectiveness of learning (Yusuf et al. 2024) .

In addition, the role of teachers in selecting appropriate teaching methods is also crucial. Research shows that no single method can be considered the most effective for all educational contexts; rather, the effectiveness of a method depends on the learning objectives, individual characteristics, the material being taught, and the available learning environment (Yusuf et al. 2024) . Therefore, teachers need to evaluate and select the appropriate method, whether it be lectures, discussions, or problem-based learning, in order to achieve optimal learning outcomes (Dewi et al.2023).

In the context of religious education, the lecture method combined with question and answer sessions has been proven to encourage congregations to be more active in understanding the material. This is in line with adult learning theory (andragogy), which emphasizes the importance of experience and interaction in the process of understanding religious material (Knowles Elwood; Swanson, Richard 2020) . In practice, congregants find it

easier to understand the material when the ustadz presents it contextually, i.e., by relating religious knowledge to everyday issues. This finding reinforces the opinion (Zulkarnaen and Bishri 2024) which emphasizes that guidance that is relevant to the social reality of the congregation is more easily accepted and internalized. Interactions between ustadz and congregants in the form of discussions also strengthen emotional bonds and increase active participation. This interactive learning model provides space for congregants to clarify their understanding and express the religious issues they face.

The Impact of Religious Study Groups on Strengthening Religious Understanding and Practice

Religious study groups, as community-based religious activities, play a significant role in strengthening the religious understanding and practices of the community. Through regular meetings, participants gain more systematic and focused religious knowledge, so that religious understanding does not only depend on oral tradition or partial knowledge, but is formed through a continuous learning process (HARDIANTO 2025) . The in-depth material presented by the ustaz/ustazah ultimately results in increased cognitive awareness, ranging from understanding arguments, principles of faith, laws of worship, to social ethics in Islam.

Theoretically, this increased understanding is in line with the concept of *religious literacy*, which is the ability of a person to understand religious teachings in their entirety so that they can practice them appropriately and proportionally. Through religious study, congregations are guided to distinguish between core teachings, cultural traditions, and religious opinions, so that religious practices become more focused (Faisol et al. 2023) . This process strengthens *critical religious consciousness*, a religious awareness that is not merely imitative, but understands the normative and ethical reasons behind a teaching.

In a broader context, religious study groups not only serve as a forum for learning, but also as a means of strengthening social relationships among students. For example, research by Ahmad reveals that religious study groups can strengthen *ukhuwah Islamiyyah* (Islamic brotherhood) within communities, which ultimately encourages solidarity and cooperation among community members (Ahmad 2022) . The tradition of religious study sessions involving the study of hadith can empower communities and strengthen their religious practices by educating them about correct religious knowledge and its application in daily life.

Another noticeable impact is the strengthening of religious practices. In Bandura's social learning theory, religious practices will increase when a person has a model or role model that can be observed. Religious study groups provide this space, where congregants observe how teachers read the Qur'an, pray, behave, or solve life's problems with a spiritual approach. This kind of direct interaction creates *behavioral modeling* that accelerates the process of habitualizing worship and internalizing Islamic values. It is not just about knowing, but also being moved to practice (Bandura 2021).

From a religious psychology perspective, religious study groups also increase emotional and spiritual closeness through a sense of togetherness in worship. The warm and informal atmosphere makes congregants feel accepted, heard, and valued. These positive emotions lower internal barriers and increase openness to learning and change (Galugu et al. 2023) . As a result, worship practices that were initially obligatory can develop into a deeply felt inner need.

The weekly recitation at the Nur Qolbu Mosque not only improves the congregation's conceptual understanding of religion, but also influences their behavior and worship. The congregation claims to have a better understanding of worship procedures, to be more spiritually calm, and to be motivated to improve their morals in daily life. This impact is in line with the theory of moral development, which emphasizes that systematic and repetitive religious learning can form good habits (habit formation) in a person (Al-Ghazali, *Ihya' Ulumuddin*). These findings also reinforce Sari's (2019) research, which states that regular religious activities can increase the congregation's discipline in worship and sense of moral responsibility.

Supporting Factors as Strengthening Elements of the Program

The success of a religious study program as a religious development program is greatly influenced by various supporting factors that interact with each other and reinforce its effectiveness. These factors include not only internal aspects such as the quality of delivery and the competence of the teachers, but also external aspects such as community support, facilities, and the social environment. When all these supporting elements work in harmony, religious study groups have a greater transformative power on the understanding and practice of religion among congregations (Rahma and Nursikin 2024) .

One of the main supporting factors is the competence and credibility of the ustaz/ustazah. Instructors who master the material, have pedagogical skills, and are able to use a variety of delivery methods will find it easier to attract the attention of the congregation and maintain the continuity of the program (Yanti et al. 2025) . In Knowles' perspective on andragogy, competent educators are not only able to explain concepts, but also relate them to the needs and life experiences of participants. The moral example set by the instructor also serves as a *reinforcing factor* that strengthens the congregation's motivation to practice religious values (Knowles Elwood; Swanson, Richard 2020).

Another important factor is community support. Religious gatherings that receive support from community leaders, mosque administrators, and local social groups will have stronger legitimacy. Etzioni emphasizes that a solid community is capable of creating social bonding that strengthens moral commitment and motivates its members to actively participate in religious activities (Etzioni 2019) . Community support also creates a sense of security and comfort for participants, making them more open to learning and discussion.

In addition, facilities and infrastructure are equally important supporting elements. Adequate rooms, good sound systems, adequate lighting, or even the provision of reading texts and visual media can improve the quality of learning (Ansori et al. 2025) . In environmental learning theory, a conducive physical environment will increase focus, comfort, and learning effectiveness. In some communities, the use of technology such as speakers, projectors, or digital materials also expands access and attracts the interest of the younger generation (Paling et al. 2024).

Finally, the relevance of the material to the needs of the congregation is a crucial supporting element. Contextual material, for example, addressing family, social, or daily worship issues, makes the recitation feel alive and necessary (Aminu et al. 2024) . Freire's dialogical approach emphasizes that learning that is relevant to the reality of the participants will result in stronger critical awareness and more tangible behavioral change (Aulia et al. 2025).

Mosque facilities, the commitment of administrators, the competence of teachers, and the enthusiasm of congregants are important supporting factors for the success of religious lectures. In Islamic education management theory, the success of a coaching program is determined by the

synergy between managers, implementers, and participants (Fauzan, 2020). The existence of an organized management team ensures that activities run smoothly, while professional teachers improve the quality of the learning content. The enthusiasm of the congregation shows that the spiritual needs of the community are still high and require an appropriate forum.

Hindering Factors and Their Implications for Optimizing Development In implementing religious study groups as a model for community-based religious guidance, various obstacles often arise and affect the effectiveness of the program. These obstacles can stem from the internal limitations of the organizers, the dynamics of the participants, or the social environment (. If not properly anticipated, these obstacles can reduce the quality of delivery, weaken congregational involvement, and ultimately reduce the expected impact of religious transformation.

One of the main obstacles is the limited pedagogical competence of ustaz/ustazah. Although many instructors have a strong command of religious material, not all of them have the ability to deliver it systematically, communicatively, and adaptively to the characteristics of the congregation. From Vygotsky's perspective, effective learning occurs when teachers are able to manage the zone of proximal development of participants (Azzahra and Darmiyanti 2024) . When the delivery is too abstract, monotonous, or does not meet the needs, congregations find it difficult to develop a deep understanding. As a result, the internalization of religious values is slow and uneven.

The next obstacle is the lack of active participation and attendance of the congregation. Some participants have busy work schedules, hectic family lives, or unstable motivation to learn. The andragogical perspective explains that adult learners need to feel that the material is relevant before they commit to consistent attendance (Ningsi 2023) . When relevance is not felt, congregants are prone to absenteeism and decreased engagement. As a result, the continuity of training is disrupted, and participants' understanding develops sporadically.

In addition, inadequate facilities and infrastructure can also be a significant obstacle.

Cramped study rooms, poor ventilation, unclear sound systems, or a lack of learning media support can reduce participants' focus and comfort. Environmental learning theory emphasizes that the physical environment affects the quality of the learning process. When facilities are

inadequate, the delivery of material is less than optimal and the congregation's concentration is easily broken (Husna et al.2025) .

From a psychological perspective, obstacles can arise in the form of shyness, inferiority, or lack of confidence in some participants. A high affective filter makes them reluctant to ask questions, afraid to share experiences, and ultimately become passive recipients (Dariyo 2021) . This has a direct impact on the effectiveness of the process of internalizing religious values, because passive learning tends to result in superficial understanding.

Fluctuations in attendance, differences in understanding, time constraints, and a lack of documentation of materials are factors that hinder the continuity of learning. According to Bandura's social learning theory, consistency is an important requirement in shaping religious behavior. Regular absences can hinder the process of internalizing the values conveyed by the ustadz. In addition, differences in the level of knowledge among congregants require the ustadz to adjust their teaching methods in order to reach all groups. The lack of documentation of the material also has an impact on the lack of access for congregants to material that has been missed. These findings indicate the need for additional strategies such as summarizing the material, utilizing digital media, or developing small groups to help congregants who need additional guidance.

Constructive Analysis of Program Effectiveness The weekly religious study sessions at the Nur Qolbu Mosque are quite effective, but there is still room for improvement. From an educational perspective, the activities are systematic, focused, and consistent. From a social perspective, the study sessions strengthen relationships between congregants and build a positive religious culture. However, from a long-term development perspective, innovation and continuous evaluation are needed so that guidance can be more adaptive to the increasingly complex needs of congregants.

Implementation of Religious Guidance through Weekly Religious Lectures Religious guidance at the Nur Qolbu Mosque is carried out through weekly recitation activities that are consistently organized by the mosque administrators and guided by the ustadz who leads the study. These recitations are the main medium for improving the congregation's understanding of Islamic teachings, particularly in the areas of aqidah, fiqh, and akhlak. Based on interviews,

observations, and documentation, the implementation of these activities can be described in the following aspects.

1. Form of Religious Study Activities

The weekly recitation is conducted in the form of religious lectures combined with interactive question and answer sessions. The ustadz explains the material systematically by referring to relevant classical and contemporary books. The material covered includes discussions on daily worship, basic knowledge of faith, as well as manners and morals in social life. The material is delivered in language that is easy for the congregation to understand, thereby facilitating the process of internalizing religious values.

2. Method of Delivering the Material

The ustadz who leads the recitation uses a communicative and applicable learning approach. In addition to lectures, the ustadz often includes contextual explanations of religious issues faced by the congregation in their daily lives. This helps the congregation understand the relationship between the material being studied and their religious practices. The question and answer session at the end of the recitation provides a space for congregants to clarify their understanding, raise religious issues, and engage in open discussion.

3. Congregation Involvement and Enthusiasm

The interview results show that the congregation attends religious lectures with a high level of enthusiasm. They consider these lectures as a means of increasing their knowledge, improving their worship, and strengthening their spiritual lives. This enthusiasm is evident from the relatively stable attendance of the congregation each week (), despite fluctuations when lectures clash with work and family commitments. Congregation participation is also evident in their involvement in discussion and question-and-answer sessions.

4. Management of Activities by Mosque Administrators

Mosque administrators play an important role in ensuring that religious lectures are held regularly. They set the lecture schedule, invite religious teachers, provide facilities to support the comfort of the activities, and make announcements to the congregation. Administrators also prepare equipment such as loudspeakers, carpets, and supporting books. This administrative support ensures that the lectures run smoothly and in an organized manner.

5. Study Materials Presented

The material presented in the recitation reflects the needs of the congregation and current religious issues. The material includes: Aqidah: explanations of faith, tawhid, and basic concepts of divinity; Fiqh: worship procedures, simple muamalah laws, and contemporary fiqh issues; Ethics: manners in social life, social ethics, and self-discipline to strengthen religious character. The material is selected to reinforce basic understanding while providing practical guidance for congregants in their daily lives.

6. Learning Environment

Observations show that the recitation was conducted in a conducive, orderly, and solemn atmosphere. The congregation sat neatly in groups, listened attentively to the material, and followed the ustadz's instructions well. The warm and communicative atmosphere helped create a comfortable learning environment and encouraged the congregation to be more actively involved in religious guidance.

Supporting and Hindering Factors in the Implementation of Religious Guidance

The implementation of religious guidance through weekly recitations at the Nur Qolbu Mosque cannot be separated from various factors that influence the effectiveness of these activities. Based on interviews, observations, and documentation, there are two groups of factors at play, namely supporting factors and inhibiting factors.

1. Supporting Factors

The competence of the Ustadz in delivering material is one of the supporting factors in conveying material clearly, communicatively, and contextually. The Ustadz masters the content of the books that are used as references for the recitation and is able to explain the material in language that is easily understood by the congregation. The interactive delivery method also encourages the congregation to actively ask questions and engage in discussion, making the learning process more lively. Furthermore, the commitment of the mosque administrators plays a major role in ensuring the continuity of the recitation activities. They routinely arrange the schedule, prepare the facilities, invite ustadz, and inform the congregation about the activities. The consistency of the administrators in managing the program is an important strength that ensures the recitation activities run regularly and orderly. The enthusiasm of the congregation shows a high level of interest in the recitation activities. Many congregants attend regularly because they feel that these activities are useful for improving their worship,

increasing their religious knowledge, and enhancing their inner peace. This awareness supports the creation of a conducive atmosphere during the recitation, coupled with adequate mosque facilities.

The Nur Qolbu mosque itself has supporting facilities, such as a clean and spacious main hall, a good sound system, simple multimedia equipment, and the availability of reference books. These conditions provide comfort for the congregation to attend the recitation without significant disturbances, supported by a religious social environment or an area around the mosque dominated by Muslim communities with strong religious traditions. Thus, this conducive social environment helps create a positive culture that supports the continuity of the recitation.

2. Obstacles

The fluctuating attendance of congregants is one of the main obstacles, as it leads to instability in attendance levels. Some congregants are unable to attend consistently due to work demands, family matters, or other activities that conflict with the schedule of religious lectures. This affects the continuity of the guidance process. Differences in the backgrounds of congregants also result in varying levels of religious understanding. Some already have a strong foundation of religious knowledge, but many are still at a basic level. These differences require the ustadz to adjust the delivery of the material so that it can be accepted by all congregants.

On the other hand, the limited time available for teaching means that the material cannot

always be covered thoroughly in a single session. Teachers must condense their explanations and select the most important points, meaning that some detailed explanations cannot be explored in depth. Lack of Documentation The teaching material is not always documented in the form of notes or recordings, making it difficult for congregants who are unable to attend to follow the material. This results in uneven continuity of learning among congregants. In addition, technical factors and environmental conditions such as rainy weather, which discourage some congregants from leaving their homes, as well as the mosque's surroundings, which are sometimes crowded with community activities, also affect the comfort of the teaching sessions. Overall, supporting factors contribute significantly to the sustainability and effectiveness of weekly religious study sessions, but hindering factors indicate room for improvement to make religious education more optimal and impactful.

CONCLUSION

The results of the study show that religious guidance through weekly recitations at the Nur Qolbu Sampit Mosque is effective as a means of improving the congregation's understanding and practice of religion. The recitations, which are carried out consistently using lectures, discussions, and question and answer sessions, facilitate the internalization of Islamic values, especially in the areas of aqidah, fiqh, and akhlak. This activity not only broadens the congregation's religious knowledge but also encourages more positive behavioral changes in their daily lives. Supporting factors such as the competence of the ustadz, the commitment of the mosque administrators, adequate facilities, and a religious social environment reinforce the effectiveness of the guidance. Meanwhile, inhibiting factors such as fluctuating congregational attendance, differences in levels of understanding, time constraints, and a lack of documentation of the material indicate the need to develop more adaptive and inclusive guidance strategies.

This study contributes to the development of community-based Islamic education studies by emphasizing the importance of mosques as centers for sustainable religious learning. The findings of this study can be used as a reference for mosque administrators, educators, and religious institutions to develop a more systematic and responsive coaching model for the needs of the congregation. For future implementation, innovations such as providing summaries of materials, utilizing digital media, and strengthening small study groups are needed so that coaching is more equitable and sustainable. Further studies can be directed at measuring the long-term impact of religious instruction on the quality of congregants' religiosity or comparative exploration with religious guidance models in other mosques, so that best practices can be mapped more broadly and deeply.

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