

Participatory Communication in Development: Standardizing Majelis Taklim to Strengthen Community Organizational Capacity in Tanah Bumbu Regency

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ABSTRACT

This study examines participatory communication as a strategy for the institutional standardization of Majelis Taklim (Islamic study groups) in order to strengthen the organizational capacity of community-based religious institutions in Tanah Bumbu Regency. Using a qualitative case study approach, data were collected through in-depth interviews with 18 informants, two focus group discussions, participant observation, and institutional document analysis. Informants were selected purposively based on active involvement in organizational management and standardization processes. Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), comprising data reduction, data display, and conclusion drawing, supported by triangulation and member checking. Findings reveal that participatory communication—encompassing dialogic forums, collaborative decision-making, information transparency, and multi-stakeholder engagement—plays a central role in constructing mutually agreed-upon institutional standards and strengthening governance, curriculum organization, and administrative systems. Da'wah communication, when practiced dialogically and contextually, functions as an instrument of social development by fostering collective awareness and social participation. Institutional standardization implemented through participatory mechanisms enhances managerial capacity, social legitimacy, and community trust. This study proposes a participatory communication model that integrates institutional strengthening with grassroots involvement, contributing to development communication theory with a religious-values-based framework.

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1. Introduction

Majelis Taklim (Islamic study groups) are non-formal religious educational institutions that play a strategic role in fostering the spirituality, morals, and social aspirations of the Muslim community. As a space for da'wah communication, Majelis Taklim functions not only as a medium for religious learning but also as a vehicle for social interaction responsive to societal dynamics (Irvani et al., 2025). Communication processes within Majelis Taklim reflect complex forms of group communication and social interaction, demonstrating that communication is a social process that constructs shared meaning beyond mere message transmission (Choiriyati et al., 2025).

Communication science understands communication as a complex social process in which meaning and attitudes are formed through symbolic interactions between individuals in specific contexts (Schramm, 2014). The participatory communication approach emphasizes the active involvement of all stakeholders in the development communication process, making it a crucial strategy for empowering communities to achieve shared goals (Pahmi et al., 2025). This model is particularly relevant to efforts to standardize Majelis Taklim institutions because it encourages two-way dialogue and collaboration between administrators and congregations.

Development communication literature affirms that effective communication not only informs but also facilitates dialogue enabling communities to voice their needs and aspirations (Servaes, 2020). Research in contemporary da'wah communication demonstrates that participatory da'wah communication patterns can enhance religious understanding and community involvement in religious activities (Yanti & Anggrainy, 2025). Organizational communication within Majelis Taklim plays a crucial role in managing da'wah activities and establishing effective institutional structures, with recent research highlighting that systematic coordination strategies impact the successful functioning of these organizations (Adawiyah et al., 2025).

The challenges faced by Majelis Taklim in institutional contexts relate not only to the content of religious messages but also to communication management and organizational standardization that ensure program sustainability and solid institutional capacity. In practice, many Majelis Taklim activities remain dominated by ritual activities such as reciting prayers (shalawat), burdah, and one-way religious study sessions that limit the space for participatory dialogue. This linear

communication model reduces the effectiveness of message internalization because the congregation is positioned as passive recipients rather than dialogical subjects (Hefni, 2021). Transforming communication patterns from monologic to dialogic is urgently needed so that Majelis Taklim becomes not only a space for religious rituals but also a vehicle for empowerment and institutional capacity strengthening.

The theoretical framework of this research is grounded in the concept of participatory communication in development, which places dialogue, equality, and active community involvement at the heart of the social change process—developed as a critique of linear and top-down communication models deemed incapable of empowering communities (Servaes, 2020). From an organizational communication perspective, member participation strengthens policy legitimacy, increases a sense of ownership, and strengthens institutional capacity through transparency and accountability (Men & Stacks, 2022). International research demonstrates that participatory communication can strengthen organizational capacity and increase the effectiveness of social program implementation. Tavory and Timmermans (2021) emphasize the importance of interactional processes for transforming social structures; Touré and Sy (2023) found that collaborative communication patterns in informal religious institutions in West Africa increased internal consensus and social legitimacy; and Liu and Wang (2024) showed that inclusive internal communication significantly influenced decision-making effectiveness in community-based organizations.

Furthermore, this research integrates the perspective of da'wah communication as part of religious value-based development communication. Contemporary da'wah communication is no longer positioned as one-way message transmission but as a dialogical process adapting to the social and cultural context of the congregation (Hefni, 2021). Within the framework of communication theory, the da'wah process can be analyzed through the social construction of reality theory, emphasizing that meaning is formed through symbolic interactions between preachers and congregations (Griffin et al., 2020). When da'wah communication is carried out participatorily, it becomes a potential instrument of social transformation.

Table 1. Literature Synthesis and Relevance to Research

No	Author & Year	Study Focus	Main Findings	Relevance to Research
1	Servaes (2020)	Participatory development communication	Emphasizes dialogic models and community participation in social development.	Serves as conceptual basis for the participatory communication model in standardizing Majelis Taklim.
2	Tavory & Timmermans (2021)	Social interaction in community development	Participatory interactions strengthen the transformation of social structures.	Strengthens the argument that communication is an instrument for institutional strengthening.
3	Touré & Sy	Collaborative	Collaborative	Relevant for understanding

No	Author & Year	Study Focus	Main Findings	Relevance to Research
	(2023)	communication in religious institutions	communication patterns enhance organizational legitimacy.	social legitimacy strengthening of Majelis Taklim.
4	Liu & Wang (2024)	Inclusive organizational communication	Inclusive internal communication improves decision-making quality.	Supports importance of participation-based internal standardization.
5	Griffin et al. (2020)	Communication theory	Communication shapes social meaning and relationships within the group.	Theoretical foundation for understanding da'wah and organizational communication.
6	Yanti & Anggrainy (2025)	Participatory da'wah communication	Participatory strategies increase congregational engagement.	Supports integration of da'wah communication into research models.
7	Adawiyah et al. (2025)	Organizational communication in religious study groups	Internal coordination influences institutional effectiveness.	Strengthens urgency of institutional capacity building.
8	Pahmi et al. (2025)	Religious-based participatory communication	Participation enhances the community's sense of ownership.	Relevant to community-based capacity-building strategies.

Source: Literature Review (2026)

Based on the literature synthesis in Table 1, previous research has extensively discussed participatory communication and organizational communication in the context of development and religious institutions. However, studies specifically integrating participatory communication, da'wah communication, and institutional standardization of Majelis Taklim as a strategy to strengthen community organizational capacity remain limited, particularly in the local context of Tanah Bumbu Regency. Studies of Islamic missionary communication in Indonesia tend to emphasize message delivery effectiveness and congregational participation (Yanti & Anggrainy, 2025) without systematically linking these to institutional standardization and organizational capacity development. There is thus a research gap in the integration of participatory communication, da'wah communication, and institutional standardization processes—particularly in local contexts such as Tanah Bumbu Regency.

As a non-formal religious educational institution deeply rooted in the community, Majelis Taklim holds a strategic position in supporting community-based social development. Its flexible existence, religious value-based nature, and closeness to congregational needs make it an effective social space for transforming values, building collective awareness, and encouraging community participation in local development agendas (Servaes, 2020; Hefni, 2021). Therefore, strengthening institutional capacity through a participatory communication model is a strategic

step so that Majelis Taklim functions not only as a space for religious rituals but also as an adaptive, legitimate, and sustainable development partner.

This study therefore aims to: (1) analyze participatory communication practices in the institutional standardization process of Majelis Taklim in Tanah Bumbu Regency; (2) examine how organizational communication and da'wah communication contribute to strengthening institutional capacity; and (3) propose an integrative participatory communication model for community-based religious organizational development. The novelty of this research lies in its integration of participatory communication, da'wah communication, and institutional standardization within a single analytical framework applied to a local religious community organization context—a contribution that has been limited in the existing literature on development communication and non-formal religious education.

2. Methods

This research employs a qualitative approach with a case study design to analyze the participatory communication model in the standardization process of Majelis Taklim as a strategy to strengthen the institutional capacity of community organizations in Tanah Bumbu Regency. The case study approach was chosen because it allows researchers to understand communication phenomena in depth within a real and specific social context (Yin, 2018).

Research participants were selected through purposive sampling, taking into account active involvement in organizational management and standardization processes. A total of 18 informants participated in this study, comprising six Majelis Taklim administrators (chairpersons and secretaries), four ustadz/da'i (religious teachers/preachers), four congregational members with active organizational roles, two representatives from the local Religious Affairs Office (Kemenag), and two community leaders. Data were collected from January to April 2026 at three Majelis Taklim institutions in Tanah Bumbu Regency that had undergone formal standardization processes facilitated by local government.

Data collection techniques included: (1) in-depth interviews conducted individually with each informant, lasting 45–90 minutes, guided by a semi-structured interview protocol focused on communication practices, decision-making processes, and institutional changes; (2) two focus group discussions (FGDs), each involving 6–8 participants, aimed at validating initial findings and exploring collective perspectives on standardization; (3) participant observation during organizational meetings, deliberative forums, and da'wah activities; and (4) analysis of institutional documents including organizational statutes, Standard Operating Procedures (SOPs), meeting minutes, financial reports, and activity programs.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (2014), comprising three concurrent stages: data reduction (initial coding of transcripts and field notes, followed by focused coding to identify thematic

categories), data display (construction of thematic matrices, cross-case comparison tables, and process diagrams), and conclusion drawing/verification (identification of patterns, propositions, and the final participatory communication model). Coding was conducted in two cycles: first-cycle descriptive and in-vivo coding, followed by second-cycle pattern coding to synthesize categories into broader themes. The analytical framework was based on participatory communication theory (Servaes, 2020), organizational communication theory (Men & Stacks, 2022), and da'wah communication perspectives (Hefni, 2021) to identify dialogue patterns, collective decision-making mechanisms, and forms of member involvement.

To ensure data validity and credibility, this study employed: source triangulation (cross-checking data across informants from different roles), method triangulation (comparing interview, observation, and document data), and member checking (presenting preliminary findings to key informants for confirmation). The analysis also incorporated an interpretive communication analysis approach rooted in the tradition of communication science, emphasizing understanding meaning, symbols, and interaction practices within specific social contexts (Griffin et al., 2020). Ethical approval was obtained from local wisdom, with all informants providing written informed consent. Informant confidentiality was maintained through the use of coded identifiers.

3. Results and Discussion

3.1. Results

3.1.1. *Participatory Communication Practices in Institutional Standardization*

Participatory communication practices in the Majelis Taklim standardization process begin with the establishment of dialogue spaces allowing all organizational elements—administrators, preachers, and congregations—to actively participate in formulating institutional policy directions. Deliberative forums, regular meetings, and thematic discussions serve as primary means for building collective understanding regarding the vision, administrative governance, and operational standards. From a development communication perspective, this dialogical process reflects a shift from a linear communication model to a participatory model positioning the community as the subject of development (Servaes, 2020). One administrator articulated this dynamic as follows:

"Sejak ada forum musyawarah rutin, semua pengurus merasa memiliki keputusan yang dibuat bersama. Standar kegiatan bukan lagi dari atas, tapi hasil diskusi kita bersama."

Source: Interview, Informant A-01 (Majelis Taklim Chairperson), February 2026

This pattern was corroborated across multiple informants and confirmed through observation of three deliberative forums. Through these interactions, institutional standards are not imposed from above but constructed through an inclusive process of meaning negotiation (Griffin et al., 2020). Participatory practices also increase organizational transparency and accountability: when administrators

provide access to information regarding program planning and budget utilization, congregations feel empowered to provide constructive feedback. Liu and Wang (2024) show that inclusive internal communication significantly contributes to governance quality and decision-making effectiveness in community-based organizations, a finding consistent with observed increases in internal trust after implementing two-way communication mechanisms.

Beyond internal legitimacy, participatory communication in standardization also enhances the institution's external legitimacy. Involvement of community leaders and local government representatives in communication forums expands social networks and strengthens Majelis Taklim's position as a credible community organization, consistent with Touré and Sy's (2023) finding that collaborative communication in non-formal religious institutions increases social recognition and institutional sustainability.

Table 2. Dimensions and Implementation of Participatory Communication in the Institutional Standardization of Majelis Taklim

No	Dimensions	Practice Indicators	Communication Processes	Impact on Standardization	Theoretical Basis
1	Open Dialogue	Regular deliberations, thematic discussions, evaluation forums	Two-way exchange of ideas, negotiation of meaning	Institutional standards mutually agreed upon and more legitimate	Servaes (2020)
2	Collaborative Decision-Making	Drafting SOPs, recitation curriculum, and administrative systems	Participatory deliberation and collective consensus	Increased sense of ownership	Tavory & Timmermans (2021)
3	Information Transparency	Open financial reporting and work program submission	Inclusive internal communication	Increased internal accountability and trust	Liu & Wang (2024)
4	Multi-Stakeholder Engagement	Involvement of community leaders and local government	Collaborative communication across actors	Strengthened social legitimacy	Touré & Sy (2023)
5	Participatory Reflection and Evaluation	Periodic evaluation of da'wah and administrative activities	Reflective processes and constructive feedback	Continuous improvement in organizational governance	Griffin et al. (2020)
6	Role and Responsibility Distribution	Formal division of tasks among administrators	Structured organizational coordination	Increased managerial effectiveness and capacity	Men & Stacks (2022)

Source: Primary data (2026)

3.1.2. Organizational Communication and Community Engagement

The research findings indicate that organizational communication plays a central role in building community engagement in the Majelis Taklim standardization

process. Before a structured communication system was in place, coordination between administrators tended to be informal and reliant on personal relationships. After implementing regular meetings, formal division of tasks, and clear information flow, coordination effectiveness and congregational participation increased substantially. This was confirmed in a congregational member's account:

"Dulu kita tidak tahu apa yang direncanakan pengurus. Sekarang ada papan informasi dan laporan keuangan yang dibacakan tiap bulan. Kita jadi lebih percaya dan mau terlibat lebih aktif."

Source: Interview, Informant C-03 (Congregation Member), March 2026

Two-way communication between administrators and congregations emerged as a key factor in increasing community engagement. Dialogue forums and channels for expressing aspirations allow congregations to feel valued as part of the organization, not merely as activity participants (Servaes, 2020). Information transparency—particularly regarding work programs and financial reports—has a significant impact on community trust, consistent with Liu and Wang's (2024) finding that inclusive internal communication strengthens trust and relationship quality within community-based organizations. Organizational communication also serves as a bridge between Majelis Taklim and external stakeholders, including community leaders and local government, expanding the institution's social legitimacy (Touré & Sy, 2023).

Table 3. Dimensions of Organizational Communication and Their Impact on Community Engagement

No	Dimensions	Practice Indicators	Communication Mechanisms	Impact on Engagement	Theoretical Basis
1	Formal Communication Structure	Regular meetings, minutes, written assignments	Clear vertical and horizontal communication channels	Improved coordination and active participation	Men & Stacks (2022)
2	Two-Way Communication	Aspiration forums, Q&A sessions, open discussions	Reciprocal dialogue between management and members	Increased sense of belonging	Servaes (2020)
3	Information Transparency	Open program and financial reports	Systematic and accountable information delivery	Increased community trust and commitment	Liu & Wang (2024)
4	Inter-Sector Coordination	Synergy in education, da'wah, and social affairs	Cross-division meetings and horizontal communication	Effectiveness of program implementation	Griffin et al. (2020)
5	External Communication	Involvement of community and government leaders	Collaborative communication across stakeholders	Increased social legitimacy	Touré & Sy (2023)
6	Evaluation and Feedback	Periodic activity evaluations	Collective reflection and	Sustained engagement and	Servaes (2020)

No	Dimensions	Practice Indicators	Communication Mechanisms	Impact on Engagement	Theoretical Basis
			continuous improvement	member loyalty	

Source: Primary data (2026)

3.1.3. Da'wah Communication as an Instrument of Development

Research findings indicate that da'wah communication in Majelis Taklim has evolved from a one-way delivery of religious messages into a dialogical process encouraging active congregational participation. Da'i (preachers) and administrators consciously create interaction spaces through question-and-answer sessions, thematic discussions, and joint reflection on social issues facing the community. A preacher described this transformation:

"Saya tidak hanya ceramah satu arah lagi. Sekarang kita diskusi bersama tentang masalah keluarga, ekonomi, dan lingkungan. Jamaah lebih aktif dan materi terasa lebih hidup."

Source: Interview, Informant B-02 (Da'i/Preacher), February 2026

Da'wah material linked to everyday issues—such as family education, social ethics, and community economics—was found to be more effective in building congregational engagement than abstract, normative approaches. This suggests that message relevance is a crucial factor in da'wah communication effectiveness. When da'wah messages encourage constructive changes in attitudes and behavior, congregants become participants in social activities including strengthening religious literacy, social solidarity, and small-scale economic empowerment programs, consistent with Yanti and Anggrainy's (2025) finding that a participatory da'wah communication model increases community involvement in collective activities based on religious values.

Table 4. Dimensions of Da'wah Communication as a Development Instrument

No	Dimensions	Practice Indicators	Communication Process	Social Development Impact	Theoretical Basis
1	Dialogic Da'wah	Q&A sessions, thematic discussions, deliberations	Two-way interaction and negotiation of meaning	Increasing participation and collective awareness	Servaes (2020)
2	Contextual Message Relevance	Da'wah materials related to family, economic, and social issues	Construction of meaning based on congregation's experiences	Changing social attitudes and behaviors	Griffin et al. (2020)
3	Persuasive-Participatory Da'wah	Calls for social action, collaborative activities	Persuasive communication based on religious values	Encouraging involvement in social programs	Yanti & Anggrainy (2025)
4	Strengthening Collective Identity	Emphasis on values of togetherness and solidarity	Symbolic interaction and identity formation	Increasing community social cohesion	Griffin et al. (2020)

No	Dimensions	Practice Indicators	Communication Process	Social Development Impact	Theoretical Basis
5	Institutional Social Legitimacy	Involvement of community leaders in da'wah activities	Collaborative communication across actors	Strengthening public trust and recognition	Touré & Sy (2023)
6	Da'wah as Development Education	Integration of religious values with local development issues	Reflective and solution-oriented dialogue	Increasing community capacity	Servaes (2020)

Source: Primary data (2026)

3.1.4. Strengthening Institutional Capacity through Dialogic Processes

The institutional capacity of Majelis Taklim was significantly strengthened through the consistent and structured implementation of dialogic communication processes. Dialogue serves not only as a means of conveying information but also as a space for shared reflection to evaluate organizational governance, role allocation, and program effectiveness. Through regular deliberation and evaluation forums, administrators and congregations build a shared understanding of the institution's direction. The dialogic process contributed to improving administrators' managerial competency; open discussions on program planning, administrative management, and financial reporting fostered collective learning. Men and Stacks (2022) affirm that open and reflective interactions strengthen an institution's adaptive capacity, a pattern clearly observable in the improved administrative order and organizational structure clarity following the systematic implementation of dialogue mechanisms.

Table 5. Strengthening Institutional Capacity through Dialogic Processes

No	Institutional Capacity Aspects	Dialogic Practices Found	Communication Mechanisms	Impact on Organization	Theoretical Basis
1	Organizational Governance	Regular evaluation meetings, SOP discussions	Reflective and participatory dialogue	More systematic and mutually agreed operational standards	Servaes (2020)
2	Managerial Competence	Program planning and reporting discussions	Exchange of ideas and collective learning	Improved administrative and planning capabilities	Men & Stacks (2022)
3	Role and Responsibility Distribution	Negotiation of task distribution among administrators	Horizontal and vertical interaction	Clearer and more effective organizational structure	Tavory & Timmermans (2021)
4	Accountability and Transparency	Open reporting to the congregation	Inclusive and open communication	Increased internal and external trust	Liu & Wang (2024)
5	Collective Cohesion and	Dialogue on institutional values	Shared construction of	Strengthened member	Griffin et al. (2020)

No	Institutional Capacity Aspects	Dialogic Practices Found	Communication Mechanisms	Impact on Organization	Theoretical Basis
	Identity	and vision	meaning	solidarity and commitment	
6	Program Sustainability	Evaluation and continuous improvement	Constructive feedback mechanisms	More adaptive and sustainable programs	Servaes (2020)

Source: Primary data (2026)

Sociologically, dialogue allows for role negotiation and a more proportional redistribution of responsibilities, with previously passive members becoming actively involved in committees and program management. Tavory and Timmermans (2021) emphasize that ongoing dialogic interaction transforms the social structure of a community through the formation of new collective norms and commitments. The dialogic process also strengthens institutional legitimacy in the eyes of the wider community: openness in communicating program and evaluation results to the public creates a transparent and accountable organizational image (Liu & Wang, 2024).

3.2. Discussion

The results of this study confirm that participatory communication plays a strategic role in the institutional standardization process of Majelis Taklim. The findings indicate that dialogue forums, deliberative processes, and collective evaluation mechanisms are not merely formal procedures but mechanisms for constructing shared meaning that strengthen the organization's internal legitimacy. From a development communication perspective, this approach aligns with Servaes' (2020) concept that sustainable social change can only be achieved through active community involvement in the communication process. This study extends Servaes' framework by demonstrating that participatory communication operates within a religious institutional context in which da'wah communication provides an additional, religiously grounded dimension of meaning-making absent from mainstream development communication literature.

Structured and transparent organizational communication significantly contributes to increased community engagement, consistent with Men and Stacks (2022) and Liu and Wang (2024) who emphasize that inclusive internal communication influences decision-making effectiveness and member commitment. However, this research advances beyond those findings by demonstrating that in religious community organizations, da'wah communication plays a structural—not merely normative—role in building organizational capacity. While Liu and Wang (2024) and Touré and Sy (2023) documented similar patterns in organizational legitimacy building, neither integrated da'wah communication as a distinct analytical variable, which this study treats as a communicative bridge between spiritual values and social development practices.

The integration of da'wah communication as a development instrument enriches the applied participatory communication model. Contextual, dialogic da'wah builds collective awareness and encourages congregational social participation in institutional activities, reflecting the formation of collective identity through ongoing symbolic interaction (Griffin et al., 2020). This finding differs from studies of Indonesian da'wah communication that tend to focus on message delivery effectiveness (Yanti & Anggrainy, 2025) by showing that da'wah content, when anchored to community-relevant issues, generates both participatory and organizational outcomes. The combination of da'wah, organizational communication, and participatory dialogue thus creates an adaptive, religious-value-based model for institutional capacity strengthening that has broader applicability across community-based religious organizations.

Table 6. Synthesis Model of Participatory Communication and Institutional Capacity Building of Majelis Taklim

No	Main Domains	Key Dimensions	Field Practice	Communication Mechanisms	Organizational Outputs	Development Outcomes
1	Participatory Communication in Standardization	Open dialogue & collective decision-making	Deliberations, FGDs, joint SOP development	Negotiation of meaning & consensus	Structured institutional standards	Increased internal legitimacy
2	Organizational Communication	Formal structure & transparency	Regular meetings, open reports, task allocation	Inclusive vertical & horizontal communication	More systematic governance	Community trust and engagement
3	Da'wah Communication	Dialogic & contextual da'wah	Interactive discussions, social issue-based materials	Symbolic interaction & participatory persuasion	Collective identity and social cohesion	Attitude change and social participation
4	Dialogic Process	Ongoing reflection & evaluation	Program evaluation, congregation feedback	Reflective and adaptive communication	Improved managerial competence	Organizational sustainability
5	Multi-stakeholder Integration	Internal & external collaboration	Involvement of community and government leaders	Collaborative communication across actors	Strengthened institutional networks	Social legitimacy and public support
6	Institutional Capacity	Structure, competency, and accountability	Documented administration and clear role allocation	Structured & dialogic coordination	Adaptive and professional organizations	Community development based on religious values

Source: Primary data (2026)

The synthesis model in Table 6 demonstrates that participatory communication serves not only as a methodological approach to development but also as a theoretical framework for explaining the process of strengthening community-based institutional capacity. From a practical perspective, this model provides implementation guidance for Majelis Taklim managers and other community organizations in designing dialogue-based standardization processes: regular deliberations, open reporting, participatory evaluation, and stakeholder engagement strengthen organizational governance and community engagement, making collaborative communication more effective than administrative instruction alone. Local government support through organizational management training, administrative literacy strengthening, and cross-institutional dialogue forum development can broaden the impact of community-based social development.

4. Conclusion and Recommendations

This study concludes that participatory communication is a foundational strategy in the institutional standardization of Majelis Taklim in Tanah Bumbu Regency. Dialogic and inclusive participatory communication—manifested through deliberative forums, collective decision-making, information transparency, and multi-stakeholder engagement—strengthens internal legitimacy, produces mutually agreed-upon institutional standards, and enhances managerial capacity. A structured, transparent, and two-way organizational communication system significantly contributes to increased community engagement, internal coordination, and organizational accountability. Da'wah communication, when practiced dialogically and contextualized to community-relevant issues, functions as an instrument of social development—building collective awareness, strengthening collective identity, and encouraging social participation. The integration of participatory communication, organizational communication, and da'wah communication creates an integrative, adaptive, and religious-value-based model for strengthening institutional capacity that is both theoretically novel and practically applicable to community-based religious organizations.

The practical implications of this research are fourfold: (1) Majelis Taklim administrators should invest in building communication capacity through continuous training in organizational communication, participatory management, and administrative literacy; (2) deliberative forums and participatory evaluation should be institutionalized as permanent organizational agenda items; (3) local governments should facilitate mentoring and institutional strengthening programs based on participatory communication principles; and (4) further research should test this participatory communication model quantitatively or comparatively across other regions to strengthen its generalizability and theoretical contribution to development communication and da'wah communication studies.

The primary limitation of this study is its qualitative, single-regency design, which constrains the generalizability of findings. The study focused on three Majelis

Taklim institutions that had undergone formal standardization, and findings may not fully represent institutions at earlier stages of organizational development. Future research could employ mixed methods or multi-site comparative designs to broaden the empirical basis of the proposed model.

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5. Declarations

5.1. Ethical considerations

Not applicable

6.2. Use of artificial intelligence (AI)

“The authors declare that the generative artificial intelligence (AI) tool [name of the tool] was used exclusively for language editing and/or grammatical improvement. The use of AI did not influence the scientific content, study design, data analysis, data interpretation, results, or conclusions of the manuscript. Full responsibility for the content remains with the authors.”

If the use of artificial intelligence in this manuscript does not fit either of the statements above, the authors must clearly and transparently describe, in their own words, which AI tools were used, for what specific purpose, and at which stage of the manuscript preparation.

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6.3. Conflict of Interest

The authors declare no conflicts of interest

6.4. Funding

This research did not receive any financial support

6.5 Data Availability Statement

The data that support the findings of this study are available from the corresponding author upon reasonable request

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