

STRATEGIC PLANNING OF A MUSLIMAH LEARNING HUB AS A MEDIUM FOR SELF-DEVELOPMENT WITHIN THE PENEROKA COMMUNITY IN PALEMBANG

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Abstract:

This study is designed to investigate the planning of a Muslimah learning activity center as a self-development platform within the Peneroka Community in Palembang City. The initiative emerged in response to the growing need for holistic and value-driven non-formal education spaces tailored to Muslim women. Employing a qualitative case study approach, data were collected through in-depth interviews, participatory observations, and document analysis. The analysis framework is grounded in George R. Terry's planning theory, encompassing goal formulation, situational analysis, resource identification, strategy formulation, evaluation, and Maslow's hierarchy of needs as well, which provides insight into the layered structure of human motivation from basic needs to self-actualization. Findings reveal that planning in the community is conducted collaboratively and contextually, utilizing hybrid learning strategies and adult education principles that align with the lived realities of participants. The designed programs address dimensions of spiritual growth, emotional well-being, financial literacy, social connectedness, and personal fulfillment. Key supporting factors include leadership commitment, member participation, and digital technology utilization. Conversely, challenges arise from legal limitations, financial constraints, and infrastructural gaps. This research concludes that well-structured, value-oriented planning aligned with both management theory and psychological motivation can transform community-based initiatives into adaptive, inclusive, and impactful models of Islamic non-formal education, fostering holistic self-development for Muslim women.

Abstrak:

Penelitian ini bertujuan untuk menganalisis perencanaan pusat kegiatan belajar Muslimah sebagai wadah pengembangan diri pada Komunitas Peneroka di Kota Palembang. Komunitas ini hadir sebagai respons atas kebutuhan muslimah terhadap ruang belajar nonformal yang holistik, bernilai Islam, dan mendorong pemberdayaan spiritual, intelektual, dan keterampilan hidup. Penelitian ini menggunakan pendekatan kualitatif jenis studi kasus dengan teknik pengumpulan data berupa wawancara mendalam, observasi partisipatif, dan dokumentasi. Analisis mengacu pada teori perencanaan George R. Terry yang mencakup penetapan tujuan, analisis situasional, identifikasi sumber daya, penyusunan strategi, serta evaluasi. Sementara itu, teori hierarki kebutuhan Abraham Maslow digunakan untuk menilai sejauh mana program pengembangan diri yang dirancang mampu memenuhi kebutuhan dasar hingga aktualisasi diri Muslimah. Hasil penelitian menunjukkan bahwa perencanaan dilakukan secara partisipatif, dengan strategi pembelajaran hibrid yang kontekstual dan berbasis kebutuhan aktual peserta dewasa. Program mencakup dimensi spiritualitas, stabilitas emosional, literasi finansial, relasi sosial, dan aktualisasi potensi diri. Faktor pendukung antara lain komitmen pengurus, partisipasi aktif anggota, dan dukungan teknologi digital. Sementara faktor penghambat mencakup legalitas komunitas, keterbatasan dana, dan minimnya infrastruktur pendukung. Penelitian ini menegaskan bahwa perencanaan yang terstruktur dan berbasis kebutuhan mampu menjadikan komunitas sebagai model pendidikan nonformal Islami yang adaptif, kolaboratif, dan berorientasi pada pengembangan diri Muslimah secara menyeluruh.

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INTRODUCTION

Indonesia, home to the world's largest Muslim population, is currently witnessing a significant shift in the role of Muslim women (Muslimah) in modern society. According to 2024 data from Indonesia's Central Statistics Agency (BPS), the population of Indonesia has reached 281.6 million, with Muslim women accounting for approximately 118.98 million individuals. (Badan Pusat Statistik Indonesia, n.d.) Over the past two decades, there has been a discernible transformation in the roles of Muslim women from domestic spheres into broader public domains such as education, entrepreneurship, and leadership, which reflects a growing consciousness toward self-development, especially among urban Muslim women (Ali, Mahmood, McBryde-Redzovic, Humam, & Awaad, 2022).

This educational awakening is evident in the rising number of Muslim women participating in higher education. In 2024, data from the Ministry of Education revealed that female students surpassed their male counterparts, making up over 60% of enrollments in Islamic universities and other higher education institutions (Mohr, Wong, & Keagy, 2019). Beyond formal structures, non-formal Muslimah learning communities have emerged as dynamic social spaces that fuse Islamic tradition with contemporary life challenges (Ang & Lai, 2023). Since the early 20th century, initiatives like Aisyiyah, Poetri Mardika, and Muslimat NU have pioneered the educational advancement of Muslimah across Indonesia (Rizkianti, Afifah, Saptarini, & Rakhmadi, 2020).

The digital era has further accelerated this transformation. New Muslimah-led initiatives such as Hijabers Community, Niqab Squad, Akademi Shalihah (AISHAH), Muslimafiyah Foundation, and Deen Academy have provided targeted and comprehensive platforms for religious and personal development (Munirah, 2019). These initiatives creatively blend Islamic values with practical content, from mental health and household management to Islamic jurisprudence and digital engagement (Shafiq, Sahimi, Muhammad, & Agha, 2023). Their existence underscores a growing need for integrative, adaptive, and holistic educational opportunities for Muslim women, one that resonates with both their religious commitments and real-life responsibilities (Abdullah Taslim, Lc., 2010).

This phenomenon also highlights the importance of community-based learning structures that offer participatory, flexible, and collaborative learning models (Fitrianti & Sirozi, 2024). Such communities promote andragogical approaches, allowing adult women to learn in ways that are personally meaningful and contextually relevant (Mattessich & Monsey, 1997). In this sense, Muslimah learning hubs are not merely centers for religious instruction but are evolving into transformative spaces for capacity building, social bonding, and spiritual nurturing (Ali et al., 2022). As history shows, community-led education among Muslimah has had enduring impacts on social transformation. They serve as mediators for social change and resilience, especially for women navigating multiple roles (Stephan-Emmrich & Toktogulova, 2023).

From a strategic perspective, community planning becomes a vital element in ensuring the sustainability and effectiveness of these initiatives (Mattessich & Monsey,

1997). According to George R. Terry's theory of planning, a well-structured plan provides a foundational framework that ensures the efficient use of resources, the alignment of organizational goals, and the establishment of monitoring and evaluation mechanisms (George R. Terry and Leslie W. Rue., 1982). Community-based Muslimah learning centers must adopt such strategic planning models to respond to emerging needs while safeguarding Islamic values in the face of modernization pressures (Wanda, 2023).

In light of these dynamics, the researcher observes that the Peneroka Community in Palembang represents a visionary grassroots movement aimed at empowering Muslimah through education and capacity development. However, the community faces practical challenges related to adult learning dynamics, such as varying levels of motivation and life experience among participants. Therefore, a comprehensive learning hub must be thoughtfully planned to address these complexities, balancing Islamic values, female empowerment, and the evolving needs of urban Muslimah in the digital era.

Although previous studies have extensively discussed Muslim women's empowerment, digital Islamic communities, and community-based education, most of the existing research primarily focuses on general religious activities, digital da'wah movements, or women's participation in Islamic social organizations (Munirah, 2019; Shafiq et al., 2023). Limited studies specifically examine the strategic planning of a comprehensive Muslimah learning hub that integrates Islamic education, adult learning approaches, community empowerment, and capacity development within a sustainable organizational framework. Furthermore, prior research tends to emphasize either theological aspects or social activism separately, while discussions regarding how grassroots Muslimah communities systematically design learning ecosystems responsive to the needs of urban Muslim women in the digital era remain underexplored. Therefore, this study positions itself as an effort to fill this gap by analyzing the strategic planning process of the Peneroka Community in developing a holistic Muslimah learning hub that combines Islamic values, participatory learning, and women's empowerment. The novelty of this research lies in its focus on integrating community planning theory with adult Muslim women's educational empowerment in the context of contemporary Indonesian urban society.

RESEARCH METHODS

This study employed a qualitative approach with a case study design to examine the planning process of a Muslimah learning center within the Peneroka Community. The research was conducted in Palembang, South Sumatra, focusing on how the community develops and implements educational and self-development programs for Muslim women. Informants were selected using purposive sampling techniques based on their involvement and knowledge of the community activities. The participants included the founder, core management members, program coordinators, mentors, and active participants involved in various learning programs. Data were collected through semi-structured in-depth interviews, participatory observation, and documentation studies. Interviews were conducted to explore the community's planning processes, program objectives, organizational strategies, and implementation challenges. Participatory observation was carried out by attending several community activities, including Islamic learning sessions and self-development programs, while documentation studies involved the analysis of

activity reports, social media content, organizational archives, and internal planning documents to support and validate the research findings.

The data analysis process followed the interactive model developed by Matthew B. Miles and A. Michael Huberman, consisting of data reduction, data display, and conclusion drawing or verification. During the data reduction stage, the researcher categorized and selected relevant information related to planning strategies, participant needs, and program implementation. The organized data were then presented thematically to facilitate interpretation and analysis. To ensure data validity and trustworthiness, the study applied source triangulation and technique triangulation by comparing information from interviews, observations, and documentation. Member checking was also conducted with several key informants to confirm the accuracy of the findings. This research used George R. Terry's planning theory as the primary analytical framework to analyze organizational planning elements, including goal setting, program formulation, and implementation strategies. In addition, Abraham Maslow's hierarchy of needs theory was employed to examine how the community's programs addressed the psychological, social, and self-actualization needs of Muslim women participating in the learning center.

RESULTS AND DISCUSSION

Planning in Peneroka Community Based on George R. Terry's Theory

The planning process within the Peneroka Community exemplifies the key principles of George R. Terry's theory, which involves goal setting, activity formulation, scheduling, and policy determination. The analysis in this study was conducted systematically based on George R. Terry's planning framework. The process began with the formulation of clear objectives to guide the overall direction of the community's activities. This was followed by a situational analysis that considered both internal and external conditions affecting urban Muslimah. Subsequently, available resources including human capital, time, and facilities were identified. Strategic formulation and alternative actions were then developed to address emerging needs with flexibility. Operational and tactical plans were carefully structured to ensure measurable implementation. Finally, control and evaluation mechanisms were applied as a form of collective reflection (*muhasabah*) and continuous improvement. This approach demonstrates that the Peneroka community possesses a well-developed planning structure. Each stage was carried out with consideration of the social context and Islamic values. It affirms that educational management can be effectively practiced within a non-formal, community-based framework.

The community was born out of the urgent need for a safe, Islamic-based space for Muslimah to learn and grow, especially in the context of urban challenges. The leader of Peneroka employed a participatory approach by conducting need assessments through informal discussions with potential members (Putri, 2025). This grassroots method ensured that the programs designed were reflective of real, felt needs and not merely top-down impositions (McMillan & Chavis, 1986). The goal-setting stage was anchored on three pillars: faith-centered education, holistic self-development, and community support systems. These became the foundation of every program developed. The team discussed and formulated key activities to address contemporary issues such as mental well-being, digital literacy, financial independence, and spiritual elevation (Peneroka, 2024). One notable strength of the

planning phase was its intentional inclusiveness, allowing participants of diverse educational and socioeconomic backgrounds to contribute to the planning discourse. This inclusivity ensured broader ownership and accountability among members.

In terms of activity formulation, the Peneroka team designed various learning modules and mentorship sessions that catered to both beginner and advanced learners. Hybrid delivery models (online and offline) were utilized to cater to the dynamic schedules of housewives, students, and working women. Learning modules were contextualized to address contemporary Muslimah challenges in urban Indonesia. For example, themes such as time management in motherhood, emotional intelligence in marital life, and Qur'anic reflection circles were intentionally curated to match the needs expressed in early assessments (George R. Terry and Leslie W. Rue ., 1982). Scheduling was treated with flexibility, recognizing the various domestic responsibilities of the participants. Despite that, a monthly learning rhythm was maintained, often combining weekly WhatsApp discussions with periodic Zoom sessions or offline gatherings. Each program was logged into a shared calendar that served as both a reminder and an accountability tool. The documentation of these schedules enabled the team to conduct regular reviews and make data-informed adjustments to maintain relevance (Hamid & al., 2024).

Lastly, policy determination was done through collective consensus, ensuring that no major decisions were made unilaterally. The leadership, consisting of young professionals and educators, took turns in facilitating planning meetings. This rotational system allowed for leadership training while preventing burnout. Policies on attendance, content moderation, and ethical guidelines were documented and shared with all members. These written frameworks helped uphold the spiritual and intellectual integrity of the community (Peneroka, 2024).

Taken together, the planning practices at Peneroka illustrate a nuanced and deeply contextual application of George R. Terry's theory. They highlight that effective planning in Islamic educational communities must be rooted in real needs, collaborative spirit, and adaptive mechanisms. The case of Peneroka offers a model for other emerging women-led Islamic communities that aim to empower through education without compromising Islamic values or the lived realities of women's lives. Peneroka is grounded in a robust framework conducive to cultivating a participatory control model, in harmony with the core values of Islamic educational management, most notably the values of *muhasabah* (reflective self-assessment) and *islah* (ongoing reformation). These values embody a deep sense of moral and spiritual responsibility in fulfilling the entrusted mission of educational *dakwah* (Latif & Sesmiarni, 2024).

The Relevance of the Muslimah Self-Development Program at the Peneroka Community to Maslow's Theory

The Muslimah self-development programs implemented by the Peneroka community demonstrate significant alignment with Maslow's hierarchy of needs, in which each stage of development is specifically designed to address ascending psychological and spiritual needs. The community's development programs can be viewed in the following table:

Development of the Muslimah Skills Class & Mentoring Program

Table 1 Development of the Muslimah Skills Class & Mentoring Program

No.	Program Form	Program Implementation Plan
1	Open Mental Health Workshop	<ol style="list-style-type: none"> Healing Circle for Muslimah: Group therapy sessions with an Islamic approach. Mindful Muslimah: Meditation and Dhikr for Mental Health. Digital Detox for Mental Balance of Muslim Women. Self-Care Islami: Taking Care of Yourself According to the Sunnah. Support Group Muslimah: Share Stories, Share Strength. Simple Living, Happy Heart: The Prophet's Minimalism for Mental Health.
2	Islamic Parenting and Scientific Studies	<ol style="list-style-type: none"> Montessori Islami: Educating Children According to Nature. Positive Discipline in Islamic Perspective Homeschooling Islami: Practical Guide for Parents. Mendidik Anak di Era Digital: Islamic Challenges and Solutions. Kajian Tarbiyah Aulad: Intensive Islamic Parenting Workshop.
3	Household Financial Literacy	<ol style="list-style-type: none"> Sharia Financial Planning for Muslim Families. Halal Home Business: From Hobby to Profit. Sharia Investment for Beginners. Islamic Budgeting: Managing Blessed Finances. Zakat, Infaq, Alms: Social Financial Planning. Living a Blessed Life with Little: Financial Minimalism in the Style of the Prophet Muhammad.
4	Muslimah Energy Management	<ol style="list-style-type: none"> Time Management for Productive Muslim Women. Work-Life-Worship Balance for Career Muslim Women. Healthy and Practical Meal Prep. Decluttering Home and Heart: Islamic Minimalism with the KonMari Method (Signature Program). Morning and Evening Routine: Productive Routine for Muslim Women.
5	AI to Make Life Easier for Muslim Women	<ol style="list-style-type: none"> ChatGPT for Muslimah: Everyday Digital Assistant. Canva AI: Design Attractive Islamic Content. Digital Quran Study: Utilizing Applications for Study. Social Media Management for Digital Da'wah. AI Tools for Muslim Home Business.

Source: Secretary's Minutes of Internal Meeting

Maslow's theory categorizes human needs into five hierarchical levels, suggesting individuals must satisfy lower-level needs before progressing toward higher-order ones. The Muslimah self-development programs in the Peneroka community can be analyzed through this framework to assess their structured and sustainable responsiveness to participants' needs.

1. Physiological Needs

As the foundation of Maslow's hierarchy, these needs include health, nutrition, and physical activity.

- a. *"Save Muscle, Invest in the Future"* promotes physical fitness through basic strength training, aligned with findings that regular exercise enhances physical and mental health among Muslim women (Hussain & and Cunningham, 2023).
- b. *"Healthy & Practical Meal Prep"* encourages halal-thayyib nutrition, emphasizing the role of protein and home-cooked meals in muscle recovery and metabolic health (Casu, Gillespie, & Nisbett, 2020).
- c. *"Morning & Evening Routine"* integrates consistent biological rhythms with worship anchors (e.g., Subuh prayer), fostering sleep quality and hormonal balance (Goldberg, Pairot de Fontenay, Blache, & Debarnot, 2024).
- d. *"Decluttering Rumah dan Hati"* supports emotional clarity through physical organization. A cluttered environment is linked to stress and disrupted cortisol patterns, affecting focus and wellbeing (L Pacres, 2025).

2. Safety Needs

Safety encompasses psychological stability, emotional security, and financial protection.

- a. *Mental & Emotional Stability* is addressed through Healing Circle, Mindful Muslimah, and Digital Detox programs, which provide culturally rooted emotional support (Hussain & and Cunningham, 2023)
- b. *Financial Literacy & Economic Security* are built through Islamic financial planning and investment training. These efforts foster economic independence and informed decision-making, validated by global studies on financial literacy and women's empowerment (Mitchell & Lusardi, 2015).

3. Belongingness and Love Needs

Social connection, emotional bonds, and meaningful participation are essential for psychological stability.

- a. Peneroka cultivates *a sense of community* through initiatives like Buddy System, Senior Sister Mentoring, and the Support Group Muslimah. These foster emotional safety, peer bonding, and identity development.
- b. *Muslimah Empowerment Series* and *Focus Group Discussions* offer safe spaces for reflection and mutual support, with research affirming the spiritual and emotional benefits of such communities (Mohr et al., 2019).

4. Esteem Needs

Esteem involves both external validation and internal self-worth.

- a. Programs like *Time Management ala Muslimah Produktif* and *Work-Life-Worship Balance* develop self-regulation and time ownership, supporting intrinsic motivation and confidence (Bouffard, 2017).
- b. *Decluttering Rumah dan Hati* strengthens spiritual discipline and personal clarity, while *Internal Certification & Cadre Systems* provide a pathway for structured recognition through progressive roles (participant → facilitator → core team).

Although still developing, these initiatives reflect a meaningful system of appreciation and growth beyond titles or competition.

5. Self-Actualization

At the peak of the hierarchy, individuals seek to realize their full potential and live meaningfully.

- a. Programs like *Smart Muslimah Academy* and *Muslimah Empowerment Series* offer long-term pathways that span personal, marital, and societal roles.
- b. *Digital tools integration* e.g., ChatGPT for Muslimah, Digital Qur'an Study, and Social Media Dakwah enable women to express, learn, and contribute within Islamic boundaries, aligning with contemporary self-actualization through technology (Heiskari, Celuch, Koivula, Savolainen, & Oksanen, 2025).
- c. Though some initiatives like the *National Muslimah Learner Conference* and *Muslimah Research & Documentation Center* are in the planning phase, their vision signals a strong foundation for authentic and contextualized self-actualization within the community.

The author observes that the direction of these programs indicates that self-actualization within Peneroka is not imposed, but rather facilitated gradually and in harmony with the needs of urban Muslim women who seek to grow without losing their Islamic identity. Opportunities for learning, expression, and contribution are widely open, and although not yet fully optimized, the foundation for self-actualization has been thoughtfully designed in a progressive and contextual manner.

CONCLUSION

The planning carried out by the Peneroka Community reflects a strong alignment with George R. Terry's principles of educational management. Each phase goal setting, situational analysis, and evaluation, has been implemented gradually and contextually, showing organizational maturity in responding to the needs of urban Muslim women. Despite being a non-formal, volunteer-based initiative, Peneroka demonstrates a professional working model through structured organizational management, activity scheduling, and stakeholder engagement. Its participatory and flexible approach serves as a key strength that distinguishes it from conventional educational institutions.

Viewed through the lens of Maslow's hierarchy of needs, Peneroka's programs are relevant and well-structured. Activities such as fitness classes, financial literacy, and self-care address physiological and safety needs, while mentoring, digital empowerment, and social contribution programs meet higher-level needs such as belonging, esteem, and self-actualization. This approach not only supports participants' psychological and spiritual growth but also integrates Islamic values with the contemporary needs of Muslim women, positioning the programs as both educational tools and means of holistic personal transformation.

As a grassroots, values-based learning community, Peneroka has emerged as a safe, inclusive, and empowering space for Muslim women. It fosters participation, solidarity, and empathy, creating a nurturing learning environment. Its long-term vision, such as establishing the Peneroka Academy and a Muslimah Research and Documentation Center illustrates a commitment to sustainable institutional development. In doing so, Peneroka has evolved beyond an activity organizer into a progressive community-based educational movement rooted in Islamic values.

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