

From Quiet to Vibrant: The Role of the Majelis Taklim Syiar Islam (MTSI) in Revitalizing Mosque Prosperity (A Case Study at PTPN IV Bah Jambi, Simalungun Regency)

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Riqotul Qolbih Mukminin*

Universitas Islam Negeri
(UIN) Sumatera Utara
riqotul0104222101@uinsu.ac.id

Muhammad Habibi Siregar

Universitas Islam Negeri
(UIN) Sumatera Utara
m.habibi.siregar@uinsu.ac.id

ABSTRACT

Purpose – This study aims to analyze the work programs of the Majelis Taklim Syiar Islam (MTSI) of PTPN IV, Bah Jambi Plantation Unit and Palm Oil Mill Commissariat, Regional II, Simalungun Regency, in prospering the mosque, as well as to identify the supporting and inhibiting factors in its implementation. This research is important because MTSI is an Islamic da'wah institution operating within a corporate environment and possesses characteristics different from general majelis taklim, yet plays a strategic role in fostering the religious development of employees and surrounding communities. The research informants consisted of MTSI administrators as well as active congregants and community members involved in mosque activities.

Method – This study employed a descriptive qualitative approach through field research methods, including in-depth interviews, observation, and documentation. Data analysis was conducted through data reduction, data presentation, and conclusion drawing using triangulation techniques.

Findings – The results indicate that MTSI work programs oriented toward mosque empowerment include Qur'anic learning development, tahfiz and tilawah activities, muallaf guidance, Islamic holiday commemorations, and improvement of mosque facilities and infrastructure, which contribute to increased worship activities and congregational participation. This study recommends strengthening participatory and collaborative da'wah strategies to ensure that MTSI programs can be implemented more optimally and sustainably.

*) *Corresponding Author*

Keywords: Islamic Da'wah Institution, Religious Activity Planning, Mosque Empowerment, Community Development

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INTRODUCTION

The phenomenon of underutilized mosques remains a common issue in many regions, including plantation communities. Ideally, mosques should function not only as places of worship but also as centers for education, social activities, and community empowerment. However, in practice, mosques are often only crowded during certain occasions, such as Friday prayers or Islamic holidays. This condition indicates a gap between the ideal function of mosques and the reality in the field. Low congregational participation, limited religious activities, and a lack of innovation in mosque management are the main factors contributing to the suboptimal role of mosques within society.

On the other hand, the existence of *Majelis Taklim* as a non-formal Islamic educational institution holds significant potential in improving the religious life of the community. Majelis Taklim serves not only as a medium for transferring religious knowledge but also as a platform for moral development, strengthening Islamic brotherhood (*ukhuwah Islamiyah*), and social empowerment. Recent studies indicate that well-organized Majelis Taklim activities can enhance community participation in religious practices, increase awareness of worship, and encourage active involvement of congregants in revitalizing mosque activities. Furthermore, Majelis Taklim acts as an agent of social change, capable of guiding communities toward a more religious and harmonious way of life.

However, studies that specifically examine how Majelis Taklim contributes to transforming mosques from being underutilized to becoming vibrant centers of activity remain limited, particularly in plantation contexts such as PTPN IV Bah Jambi, Simalungun Regency. Plantation communities possess unique social characteristics, including diverse worker backgrounds, time constraints, and pragmatic lifestyles, all of which can influence levels of religious participation. Therefore, a more in-depth study is needed to understand the strategies, programs, and approaches implemented by the Majelis Taklim Syiar Islam (MTSI) in revitalizing mosque functions in such environments.

From the perspective of organizational and da'wah (Islamic outreach) management, work programs serve as strategic instruments that determine the direction and effectiveness of religious institutions in achieving their objectives. Work programs should not merely be seen as a series of activities, but as the result of an integrated planning process that includes needs assessment, goal setting, resource management, and continuous evaluation. Systematic program planning plays a crucial role in sustaining organizational activities and increasing member participation. In the context of da'wah, well-planned programs form the foundation for mosque revitalization, as structured da'wah efforts are more effective in guiding the community.

Mosques have a strategic function not only as places of worship but also as centers for education, da'wah, and social development within Muslim communities. They also serve as centers of civilization that shape religious and social values. Continuous religious guidance through mosque-based da'wah activities plays an essential role in shaping the moral character of Muslims, making da'wah not only ritualistic but also educational and transformative.

The prosperity of a mosque is not solely measured by its physical condition but rather by the continuity of religious activities and the level of congregational involvement. Mosques that are managed in a planned and participatory manner are more capable of creating a conducive religious environment and strengthening Islamic values within society.

PT Perkebunan Nusantara IV (PTPN IV) is a state-owned enterprise engaged in plantation industries, particularly palm oil and tea. Established in 1996 through the merger of several state-owned plantation companies in North Sumatra, PTPN IV not only carries out economic functions

but also holds social responsibility in fostering the well-being of its employees, including in religious aspects.

Bah Jambi Plantation, one of the operational units of PTPN IV located in Simalungun Regency, North Sumatra, is administratively part of the Regional II Plantation and Palm Oil Mill Unit. Geographically, it lies within the districts of Jawa Maraja Bah Jambi and partly Tanah Jawa. This area is predominantly inhabited by plantation workers with relatively high work intensity, thus requiring structured religious development to maintain employees' spiritual balance.

As part of its commitment to religious development, PTPN IV initially established an Islamic organization known as *Badan Amaliyah*, which later evolved into Majelis Taklim Syiar Islam (MTSI) in 2010 to accommodate more systematic religious guidance. MTSI operates as an internal religious organization within PTPN IV and serves as a platform for fostering Islamic values among Muslim employees. The normative foundation of MTSI's da'wah activities is based on the Qur'an, Surah An-Nahl verse 125, which emphasizes the importance of دعوت (inviting others to the path of Allah) through wisdom, persuasion, and dialogue. This principle highlights that the success of da'wah lies not in coercion, but in ethical communication, exemplary conduct, and appropriate methods.

From a sociological perspective, Émile Durkheim explains that religion functions as a social institution that fosters collective solidarity and strengthens social integration through shared religious activities. In this sense, religious institutions play a strategic role as spaces for value formation, social interaction, and moral reinforcement within communities. Although previous studies have shown that Majelis Taklim plays an important role in religious development and mosque prosperity, research specifically examining the work programs of Majelis Taklim Syiar Islam as an internal religious organization within plantation companies remains limited.

Therefore, this study aims to fill this research gap by examining the role of MTSI in revitalizing mosque prosperity at PTPN IV Bah Jambi, Simalungun Regency, focusing on its work programs, contributions to increasing congregational participation, and the supporting and inhibiting factors in its implementation. This research is limited to the implementation of MTSI programs at Masjid Taqwa Bah Jambi as the primary research site in order to provide a comprehensive understanding of mosque revitalization efforts in this specific context.

METHOD

This study employs a qualitative approach using a field research method conducted at Masjid Taqwa Bah Jambi as the primary site for observation and data collection, as the mosque serves as the central hub for the implementation of MTSI's religious development activities within the company environment. This approach was chosen to gain an in-depth understanding of the work programs of Majelis Taklim Syiar Islam (MTSI), its role in revitalizing mosque prosperity, as well as the supporting and inhibiting factors in its implementation, in line with the characteristics of contemporary da'wah which emphasize an understanding of social and institutional contexts (Kasir & Awali, 2024).

Data were collected through in-depth interviews with MTSI administrators, mosque management, and congregants who actively participate in religious activities, complemented by direct observation of mosque activities and documentation in the form of photographs and relevant MTSI program records (Sugiyono, 2020). Research informants were selected using purposive sampling, namely the intentional selection of individuals based on their involvement in and knowledge of MTSI activities (Moleong, 2021).

Data analysis was conducted using a descriptive qualitative approach through the stages of data reduction, data display, and conclusion drawing. Data validity was ensured through

triangulation techniques by combining interview, observation, and documentation data to obtain valid and comprehensive findings.

RESULTS AND DISCUSSION

General Overview of Majelis Taklim Syiar Islam (MTSI) at PTPN IV Plantation and Palm Oil Mill Unit, Bah Jambi Regional II

Majelis Taklim Syiar Islam (MTSI) at PTPN IV Plantation and Palm Oil Mill Unit, Bah Jambi Regional II, is a religious organization established in response to the need for spiritual development among Muslim employees within the plantation company environment. In the context of da'wah organizations, the existence of a majelis taklim plays a strategic role as a medium for strengthening faith, enhancing Islamic understanding, and reinforcing moral values amid the dynamics of demanding work life (Faiza & Rangkuti, 2024).

Based on interviews with MTSI leaders, this organization was founded with the primary objective of serving as a platform for religious guidance, maintaining inter-religious harmony, and enhancing faith (*iman*), piety (*taqwa*), and Islamic propagation (*syiar*) within the PTPN IV environment. This objective aligns with Rahmadi et al. (2022), who state that religious development in the workplace plays a crucial role in balancing work productivity and spiritual well-being.

Historically, the embryo of MTSI existed since the early establishment of PTPN IV through an Islamic forum known as *Badan Amaliyah*. This body functioned as a medium for religious activities among Muslim employees, although it was not yet systematically organized. With the development of the company and increasing awareness of the importance of structured religious guidance, in 2010, *Badan Amaliyah* was transformed into Majelis Taklim Syiar Islam (MTSI). This transformation marked a new phase in managing da'wah activities in a more structured and sustainable manner.

The first advisor in the history of MTSI was Erwin Nasution, who at the time served as the President Director of PTPN IV. The involvement of top management as an advisor reflects strong institutional support for employees' religious activities, where leadership plays a strategic role in maintaining the sustainability and effectiveness of internal da'wah organizations (Harefa, 2022; Taryono et al., 2024).

MTSI holds the position of an internal religious organization operating directly under PTPN IV. Therefore, it does not possess a notarial deed or independent legal status like general social organizations. This internal nature makes MTSI structurally non-independent, yet it still has operational flexibility in implementing religious development programs.

As an internal organization, MTSI functions as an official platform for fostering Islamic values among employees. At the same time, PTPN IV facilitates other religious organizations for non-Muslim employees, creating an environment of inter-religious harmony. This condition aligns with the concept of religious moderation, which emphasizes tolerance and social harmony (Ministry of Religious Affairs of Indonesia, 2022).

One of the distinctive characteristics of MTSI is the dynamic nature of its management. Leadership changes follow the company's employee rotation system. The chairman, typically a *KASUBAG*, serves for approximately two to three years before being transferred, leading to

leadership turnover. Since 2015, there have been five leadership transitions within the Bah Jambi unit.

This dynamic reflects an adaptive organizational character, although it also presents challenges in maintaining program continuity. Despite this, MTSI remains sustainable due to strong institutional support and the continuous spiritual needs of employee. The work programs of MTSI serve as the main instrument in carrying out da'wah and religious development within the PTPN IV Bah Jambi plantation environment. These programs are designed based on the needs of the congregation and the surrounding community, focusing on strengthening faith, piety, and the mosque's function as a center of worship, education, and socio-religious activities.

Masjid Taqwa Bah Jambi serves as the primary research site because it is the central hub for MTSI's religious activities. The mosque plays a strategic role not only as a place for daily prayers and Friday congregations but also as a center for da'wah and religious education.

The mosque is managed by the Mosque Prosperity Board (*Badan Kemakmuran Masjid – BKM*), chaired by Abdul Hanif, who coordinates religious activities and collaborates with MTSI in implementing religious programs.

MTSI's da'wah activities have shown a positive impact on congregants, both in terms of religious understanding and participation. This aligns with findings that the quality and sustainability of religious programs significantly influence community engagement in mosque activities (Nurfadilah, 2020).

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MTSI Work Programs in Mosque Prosperity

The work programs focused on mosque prosperity are directed toward revitalizing worship activities, religious education, and Islamic propagation at Masjid Taqwa Bah Jambi as the main object of this study.

One of the primary programs of MTSI is Qur'anic education and instruction for children. This program aims to instill fundamental Islamic values from an early age and to familiarize children with the mosque environment. Qur'anic learning activities are conducted regularly, involving trained instructors who are supported and compensated by MTSI. This program serves not only as a means of religious education but also as an effort to ensure the regeneration of future mosque congregants.



Figure 1. Children's Qur'anic Learning Activities conducted by MTSI at Masjid Taqwa Bah Jambi

In addition to basic instruction, MTSI also develops *tahfiẓ* (Qur'an memorization) and *tilawah* (Qur'anic recitation) programs. The *tahfiẓ* program is designed to guide children and adolescents in gradually memorizing the Qur'an, while the *tilawah* program aims to improve the quality of Qur'anic recitation in accordance with the rules of *tajwid* and the art of recitation. These two programs play an important role in fostering a Qur'anic generation and strengthening Islamic identity within the mosque community.



Figure 2. *Tahfiz (Qur'an Memorization) Activities by MTSI at Masjid Taqwa Bah Jambi*



Figure 3. *Tilawah (Qur'anic Recitation) Activities by MTSI at Masjid Taqwa Bah Jambi*

Another program that receives significant attention from MTSI is the guidance of new converts (*muallaf*), including the implementation of the *shabada* (conversion declaration) process. This guidance is carried out continuously to ensure that converts not only formally embrace Islam but also receive spiritual mentoring and a foundational understanding of Islamic teachings. This activity reflects MTSI's role in da'wah, which extends beyond internal organizational functions to broader socio-religious dimensions.



Figure 4. *Muallaf Guidance Activities by MTSI at Masjid Taqwa Bah Jambi*

To strengthen Islamic propagation (*syiar*), MTSI regularly organizes commemorations of Islamic holy days (*Peringatan Hari Besar Islam – PHBI*), such as the Prophet Muhammad’s Birthday (*Maulid Nabi*), Isra’ Mi’raj, and other religious events. These activities serve as effective da’wah media, as they involve mosque congregants, employees, and the surrounding community, thereby fostering unity and enhancing Islamic enthusiasm.



Figure 5. Islamic Holiday Commemoration Activities by MTSI at Masjid Taqwa Bah Jambi

MTSI also plays an active role in improving mosque facilities and infrastructure, such as providing Qur’an stands (*rehal*), prayer mats, and other worship equipment. In the current management period, there is a flagship program that distinguishes it from previous administrations, namely the renovation and repainting of Masjid Taqwa Bah Jambi using the characteristic colors of PTPN IV. This program is known as “Knocking on the Door of the Sky” and aims to enhance congregational comfort while beautifying the mosque as a center of religious activities.



Figure 7. Mosque Renovation and Repainting Activities by MTSI at Masjid Taqwa Bah Jambi

In addition to mosque-centered programs, MTSI also implements socio-religious initiatives beyond the mosque, such as providing assistance to orphans, distributing charity to the poor, and renovating madrasa facilities. These programs demonstrate that MTSI’s da’wah is not limited to ritual worship but also encompasses community empowerment and social welfare.



Figure 8. Madrasa Renovation Activities by MTSI

The Role of MTSI Work Programs in Enhancing Mosque Prosperity

The work programs of Majelis Taklim Syiar Islam (MTSI) play a strategic role in enhancing the prosperity of Masjid Taqwa Bah Jambi as a center of religious activities within the PTPN IV Plantation and Palm Oil Mill Unit, Bah Jambi Regional II. First, the Qur'anic learning, *tahfiz*, and *tilawah* programs directly increase the presence of children and adolescents at the mosque. As a result, the mosque is not only active during congregational prayers but also functions as a center for Islamic education and youth development.

Second, the implementation of Islamic holy day commemorations (*PHBI*) and the guidance of new converts strengthen the mosque's role as a center for Islamic propagation and community development. These activities enhance congregational participation and foster stronger religious bonds within the mosque community.

Third, improvements in mosque facilities and infrastructure, including the provision of worship equipment and renovation programs, have a positive impact on congregational comfort. A clean, comfortable, and well-maintained mosque environment encourages greater attendance and participation in religious activities organized by MTSI.

Fourth, socio-religious programs implemented by MTSI further strengthen the role of Masjid Taqwa Bah Jambi as a center of social care and community development. These programs not only increase religious activities but also enhance social relationships among congregants, mosque administrators, and the surrounding community.

The religious development programs carried out by MTSI are not only oriented toward improving individual worship but also contribute to building social solidarity and collective unity through shared religious activities. This condition aligns with Émile Durkheim's perspective that religious practices serve a social function in strengthening social integration and collective consciousness (Durkheim, 2021). MTSI's work programs make a significant contribution to enhancing the prosperity of Masjid Taqwa Bah Jambi, both in terms of increasing religious activities and strengthening the mosque's function as a center for Islamic education and socio-religious development.

The Impact of MTSI Work Programs on Mosque Prosperity

To assess the impact of MTSI work programs in enhancing mosque prosperity, the researcher conducted interviews with MTSI leaders, administrators, the Mosque Prosperity Board (BKM), congregants, and members of the surrounding community. These interviews aimed to obtain direct information regarding changes and developments in religious activities following the implementation of MTSI programs.

The findings indicate that MTSI programs have had a positive impact on increasing religious activities at Masjid Taqwa Bah Jambi, as reflected in higher congregational attendance, greater involvement of children and adolescents in Qur'anic learning, and increased community participation in da'wah and socio-religious activities.

Furthermore, MTSI programs have strengthened the mosque's function as a center for religious development, Islamic education, and social activities. This is evidenced by the growing variety of religious programs and the increased engagement of congregants in mosque activities.

A summary of the interview results regarding the impact of MTSI programs is presented in Table 1.

Table 1. Interview Results on the Impact of MTSI Work Programs

<i>Name</i>	<i>Position/Status</i>	<i>Question</i>	<i>Answer</i>
<i>Panji Sapqurrahman</i>	Head of MTSI, PTPN IV Bah Jambi Plantation Unit	What is the main objective of MTSI programs?	Our goal is to make the mosque truly vibrant, increase congregational participation, and strengthen the faith of employees and the surrounding community.
<i>Endri Kuspiyanto</i>	Secretary of MTSI, PTPN IV Bah Jambi Plantation Unit	How are MTSI programs implemented?	The programs run effectively due to cooperation among administrators, support from the company, and increasing participation from the congregation.
<i>Abdul Hanif</i>	Mosque Prosperity Board (BKM) of Masjid Taqwa Bah Jambi	What changes have occurred in the mosque after MTSI?	The mosque is now better maintained, more activities are held, and congregational attendance has increased.
<i>Umi Kalsum</i>	Congregant / Community Member	What changes have occurred in the mosque after MTSI?	We attend the mosque more frequently, and children are more active in

<i>Aqil Husain</i>	Congregant / Community Member	What is the impact of MTSI on the community?	participating in Qur'anic learning and religious activities. There are many social programs and assistance initiatives, so the benefits of MTSI are felt even beyond the plantation community.
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Supporting and Inhibiting Factors of MTSI Work Programs

Based on interviews with MTSI leaders, mosque administrators, and congregants, the implementation of MTSI work programs is influenced by several supporting and inhibiting factors. These factors originate from internal organizational aspects, institutional support from the company, and the social conditions of the congregation.

One of the main supporting factors is the support from PTPN IV, which provides policies, facilities, and administrative assistance that enable the sustainability of MTSI programs. This institutional support strengthens the mosque's role as a center for spiritual development within the company environment.

Additionally, the commitment and dedication of MTSI administrators and the Mosque Prosperity Board (BKM) play a crucial role in ensuring program success. Their active coordination and openness to congregational participation create a conducive environment for the development of religious activities.

Another supporting factor is the availability of trained instructors for Qur'anic learning, *tahfiẓ*, and *tilawah*, which allows the mosque to function effectively as a center for Islamic education.

Sustainable funding also supports the continuity of MTSI programs. Contributions are collected from employees through monthly salary deductions, complemented by additional support from the company for large-scale events. However, several inhibiting factors were identified. These include limited participation from some congregants, time constraints due to work responsibilities, low youth involvement, and organizational leadership turnover. These challenges indicate that mosque prosperity depends not only on program implementation but also on community awareness and participation.

CONCLUSION

Based on the findings and discussion, it can be concluded that Majelis Taklim Syiar Islam (MTSI) plays a strategic role in revitalizing Masjid Taqwa Bah Jambi as a center of worship, Islamic education, and religious propagation within the plantation company environment.

First, MTSI work programs are systematically designed and sustainably implemented to enhance faith and piety through mosque-centered activities, including Qur'anic education, *tahfiẓ*,

tilawah, muallaf guidance, Islamic holiday commemorations, and mosque infrastructure development.

Second, these programs significantly increase congregational participation, particularly among children and youth, and strengthen the mosque's function as a center for Islamic education. Third, the success of MTSI programs is supported by institutional backing, organizational commitment, resource availability, and adequate funding. Fourth, several challenges remain, including limited participation, work-related constraints, low youth engagement, and leadership transitions. MTSI has made a tangible contribution to enhancing mosque prosperity through religious development, Islamic education, and social programs, demonstrating strong synergy between the organization, the company, and the community.

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