

Da'wah Strategies in Improving the Religious Understanding of Congregants at the Subuh Study Session at Nurul Iman Mosque, Labuhan Ratu, Bandar Lampung

Received: 31-07-2026 Revised: 03-10-2026 Accepted: 13-10-2026 DOI: 10.29240/jdk.v11i2.17877

Devi Redayanti*

Universitas Islam Negeri (UIN)
Raden Intan Lampung
dredayanti@gmail.com

ABSTRACT

Purpose – This study aims to examine the da'wah strategies implemented in the Subuh study sessions at Nurul Iman Mosque, Labuhan Ratu, Bandar Lampung, and their influence on improving the religious understanding of congregants.

Fitri Yanti

Universitas Islam Negeri (UIN)
Raden Intan Lampung
fitriyanti@radenintan.ac.id

Method – This study is a field research study that employs a qualitative approach with a descriptive nature, namely research intended to portray, describe, and present the object under investigation as it is, based on the situation and conditions at the time the research was conducted. The research data sources consist of primary and secondary data. Primary data refer to the main information collected directly by the researcher during the research process. These data originate from original sources, namely respondents or informants related to the variables being investigated.

Septy Anggrainy

Universitas Islam Negeri (UIN)
Raden Intan Lampung
septyanggrainy@radenintan.ac.id

Findings – The findings show that the da'wah strategies employed in the Subuh study sessions at Nurul Iman Mosque, Labuhan Ratu, Bandar Lampung, involved three strategies: sentimental, rational, and sensory strategies. These strategies were implemented through the delivery of advice and motivation, explanations of religious evidence and interactive dialogue, as well as direct practices of dhikr and prayer in accordance with the study materials.

*) *Corresponding Author*

Keywords: Da'wah Strategy,
Religious Understanding, Fajr
Study

Cite this article: Devi Redayanti, Fitri Yanti, & Septy Anggrainy. (2026). Da'wah Strategies in Improving the Religious Understanding of Congregants at the Subuh Study Session at Nurul Iman Mosque, Labuhan Ratu, Bandar Lampung. *Jurnal Dakwah Dan Komunikasi*, 11(2), 634–643.
<https://doi.org/10.29240/jdk.v11i2.17877>

Copyright © 2026 by Authors



This is an open access article under the
Creative Commons Attribution-Non Commercial-ShareAlike 4.0 International License

INTRODUCTION

Da'wah is a call or an invitation that encourages people to stay away from what Allah has prohibited and to carry out all His commands (amar ma'ruf nahi munkar). Along with the increasingly complex development of society, da'wah is no longer understood merely as an activity of conveying religious messages, but also as an educational process that requires strategies so that the messages delivered can be received, understood, and practiced by the mad'u. The success of

da'wah is determined not only by the quality of the material delivered, but also by the ability of the da'i to choose strategies that are appropriate to the characteristics of the congregation. Bisri Affandi stated that the expected outcome of da'wah is the occurrence of changes within human beings, both individually and within families and society (Hendra et al., 2023).

In this context, the mosque occupies a central position in the lives of Muslims, not merely as a place for performing mahdah worship, but also as a center for spiritual development, education, and the formation of the community's religious character (Mubaraq et al., 2024). The function of the mosque as a non-formal educational institution is clearly evident in the existence of majelis taklim. In the context of society, majelis taklim and mosque study forums occupy a strategic position as non-formal Islamic educational institutions that develop religious knowledge, cultivate moral character, and strengthen social ties (Yansah & Kirin, 2023).

From the perspective of da'wah studies, da'wah strategy is understood as a series of approaches designed to convey Islamic messages effectively in accordance with the conditions of the mad'u. One of the widely used concepts of da'wah strategy is the strategy proposed by Muhammad Abu Al-Fath Al-Bayānūnī, namely the sentimental strategy (al-Manhaj al-'Athifi), the rational strategy (al-Manhaj al-'Aqli), and the sensory strategy (al-Manhaj al-Hissi). These three strategies are not positioned as independent approaches, but rather complement one another in the process of conveying da'wah. The sentimental strategy is oriented toward an emotional approach through advice, motivation, and exemplary stories. The rational strategy emphasizes the use of logical arguments, evidence from the Qur'an and hadith, as well as dialogue that encourages the congregation to think critically. Meanwhile, the sensory strategy is implemented through direct experience, allowing the congregation not only to listen to explanations of the material but also to have the opportunity to practice it in real life (Mukhlis, 2018).

The Subuh Study at Nurul Iman Mosque in Labuhan Ratu, Bandar Lampung, demonstrates these characteristics. Based on the observations, the delivery of material is not conducted solely through lectures, but is also accompanied by the presentation of exemplary stories, explanations of evidence from the Qur'an and hadith, illustrations closely related to the congregation's daily lives, question-and-answer sessions, and the habituation of collective dhikr practice after the congregational Subuh prayer. The da'i also uses simple language so that material derived from classical Islamic texts can be understood by congregants from diverse backgrounds. This condition indicates that the ongoing da'wah process is not merely oriented toward the delivery of religious information, but also builds active interaction between the da'i and the congregation, allowing the learning process to take place in a more communicative manner.

Previous studies have extensively examined mosque da'wah strategies in various contexts. Musyaffa, Rita, Ghopal, Zikri, and Deliya (2025) demonstrated that da'wah strategies involving persuasive communication, cultural approaches, and active interaction between the da'i and the congregation can improve the community's religious understanding. The similarity lies in the fact that both studies discuss da'wah strategies as an effort to improve the congregation's religious understanding in a mosque environment. The difference is that the previous study did not use Al-Bayānūnī's da'wah strategy theory as its analytical foundation, whereas this study specifically analyzes the implementation of sentimental, rational, and sensory strategies in the Subuh Study.

Research by Randi and Nandang (2023) demonstrated that the communication strategies implemented by the Mosque Prosperity Council (DKM) can increase community participation and strengthen religious understanding through various da'wah programs. The similarity lies in the fact that both studies examine da'wah strategies aimed at improving religious understanding. The difference is that the previous study focused on urban community da'wah programs managed by the DKM, whereas this study focuses on the implementation of da'wah strategies in a Subuh Study

based on classical Islamic texts.

Based on these previous studies, there remains room for further investigation into how a religious study activity combines several da'wah approaches in the process of delivering material to the congregation. The issue is not merely whether da'wah activities are conducted or whether the congregation participates in them, but rather how the da'i adjusts the method of conveying messages to the characteristics of the material and the conditions of the congregation so that religious messages can be understood. In the context of the Subuh Study at Nurul Iman Mosque in Labuhan Ratu, Bandar Lampung, the study materials are drawn from the books *Al-Kaba'ir* and *Al-Adzkar An-Nawawi*, which have different subject matter characteristics. The book *Al-Kaba'ir* discusses various issues related to major sins and the development of religious behavior, whereas *Al-Adzkar An-Nawawi* contains discussions on dhikr, supplications, and practices related to daily life. These differences in the characteristics of the material require methods of delivery that are not only oriented toward explanation, but are also capable of fostering emotional engagement, understanding, and direct religious experience.

Therefore, research on da'wah strategies for improving the congregation's religious understanding in the Subuh Study at Nurul Iman Mosque is important, particularly by using Al-Bayunani's theory, in order to analyze more deeply how sentimental, rational, and sensory strategies are implemented in an integrated manner during the study, as well as to explain their contributions to improving religious understanding, changing worship behavior, and strengthening the congregation's social and religious life.

METHOD

This study is a field research study that employs a qualitative approach with a descriptive nature, namely research intended to portray, describe, and present the object under investigation as it is, based on the situation and conditions at the time the research was conducted (Septiani et al., 2022). The research data sources consist of primary and secondary data. Primary data refer to the main information collected directly by the researcher during the research process. These data originate from original sources, namely respondents or informants related to the variables being investigated (Sulung & Muspawi, 2024).

The data sources for this study are an ustadz and members of the congregation, consisting of one ustadz and five congregants selected using purposive sampling based on the following criteria: (a) congregants who have been actively involved in the Subuh Study at Nurul Iman Mosque during the past year; (b) congregants who have participated or are currently participating regularly in the Subuh Study; (c) congregants who can describe the da'wah process during the study, including the method of material delivery, interaction, and atmosphere from their respective perspectives; and (d) those willing to serve as informants and able to openly express their experiences and changes in understanding.

Secondary data in this study consist of materials used to support the primary information, including books, scientific journals, the texts of *Al-Kaba'ir* and *Al-Adzkar An-Nawawiyah* used as references for the study, and documents related to the existing issues that can support the research process.

The research was conducted at Nurul Iman Mosque, Labuhan Ratu Subdistrict, Bandar Lampung City, with the observation period following the schedule of the Subuh Study, which is routinely held every Saturday and Sunday after the Subuh prayer. Data collection techniques included non-participant observation, semi-structured interviews, and documentation. Data analysis was conducted using the Miles and Huberman model, which consists of three stages: data reduction, data display, and conclusion drawing/verification.

RESULTS AND DISCUSSION

General Overview of the Implementation of the Subuh Study at Nurul Iman Mosque, Labuhan Ratu

The Subuh Study at Nurul Iman Mosque is routinely held every Saturday and Sunday morning, starting at 05:15 WIB after the congregational Subuh prayer and lasting between 45 and 60 minutes. The study begins with the collective recitation of shalawat, followed by the presentation of material by the da'i, a question-and-answer session, and finally a collective recitation of prayers. The study is attended by congregants with diverse characteristics in terms of age and social background. Participants include adolescents, adults, and older people, with various professions such as civil servants (ASN), housewives, entrepreneurs, school students, university students, and members of the general public.

This study specifically discusses two classical Islamic texts, namely *Al-Kaba'ir* by Imam Adh-Dhahabi, which explains major sins, and *Al-Adzkar An-Nawawiyah* by Imam An-Nawawi, which contains guidance on daily dhikr and supplications. The use of these two texts alongside one another reflects a balance between the preventive aspect (avoiding major sins) and the spiritual aspect (increasing the practice of dhikr).

Sentimental Strategy (Al-Manhaj Al-Athifi)

The sentimental strategy is a form of da'wah that focuses on the heart and moves the feelings and inner consciousness of the recipients of da'wah. Providing recipients of da'wah with memorable advice, addressing them gently, or offering satisfactory services are among the methods developed within this strategy (Mahmuddin & Nasriah, 2024). The implementation of the sentimental strategy (Al-Manhaj Al-'Athifi) in the Subuh Study at Nurul Iman Mosque can be seen in the way the da'i delivers religious material through stories, exemplary conduct, and lessons drawn from the lives of the Companions, the tabi'in, and Islamic scholars. Based on the researcher's observations, when delivering the material, the da'i does not merely explain the content and evidence related to the topic, but also incorporates stories and experiences of figures from earlier generations as examples for the congregation to follow. The use of these stories forms part of the da'i's approach to connecting the material presented with figures regarded as exemplary in worship and good deeds.

These findings are reinforced by interviews with Ustaz Bujang Rahman, the da'i at the Subuh Study. He explained that, when delivering the material, he draws lessons from the experiences of the Companions and the tabi'in so that the congregation has figures they can emulate. He stated, "I provide lessons and insights from the experiences of the Companions and the tabi'in, how they drew closer to Allah. So, I encourage them to follow the examples of the Companions, the tabi'in, and the scholars, you know. That way, they have role models and references. Oh, so this is how people in the past worshipped. Oh, so this is how people in the past performed good deeds." (Bujang Rahman, 2026). This statement indicates that the stories and experiences of figures from earlier generations are used by the da'i as sources of exemplary conduct so that the congregation gains an understanding of worship practices and good deeds that can serve as examples.

Furthermore, he explained that the delivery of the material is also interspersed with comparisons and words of wisdom from Islamic scholars. He stated, "That way, they do not follow

my example, but instead follow the examples of people who truly deserve to be emulated. What am I, after all? We are all ordinary people, you know. Then, sometimes I also include comparisons. What are people who frequently engage in dhikr like? After that, I enrich the material further with words of wisdom from the scholars.” The interview indicates that the da'i uses the Companions, the tabi'in, and Islamic scholars as sources of exemplary conduct, while also employing comparisons and words of wisdom to reinforce the delivery of da'wah messages. Based on the observation and interview data, the implementation of Al-Manhaj Al-'Athifi in the Subuh Study can be seen in the use of stories and exemplary conduct from figures of earlier generations as an approach to conveying religious messages. Thus, the sentimental strategy in this study is reflected in a form of da'wah delivery that uses stories, exemplary conduct, comparisons, and words of wisdom to foster emotional engagement and provide examples that the congregation can use as references.

A similar approach was also found when the da'i discussed Kitab Al-Adzkar by Imam An-Nawawi. Material concerning the virtues of dhikr and supplications was not explained solely on the basis of the text, but was reinforced with exemplary stories illustrating the closeness of the prophets, the Companions, and Islamic scholars to Allah SWT. In addition, the da'i used various analogies drawn from everyday life, making it easier for the congregation to connect the material with their own experiences.

The implementation of the sentimental strategy is also evident in the da'i's communication style, which uses simple, relaxed, and easily understandable language for congregants from diverse age groups and professional backgrounds. In addition, the da'i occasionally incorporates humor using the Semendo language, which is familiar to most of the congregation. This approach creates a warmer, more enjoyable, and less monotonous study atmosphere. From Al-Bayunani's perspective, the use of communicative language that fosters emotional closeness forms part of the sentimental strategy because it can create a sense of comfort, strengthen the relationship between the da'i and the congregation, and facilitate the internalization of da'wah messages.

Rational Strategy (Al-Manhaj Al-Aqli)

The rational strategy is a form of da'wah that employs methods focusing on the intellect and reasoning. This strategy encourages recipients of da'wah to think, reflect, and draw lessons. The use of logical reasoning, discussion, or the presentation of historical examples and evidence are among the methods of the rational strategy (Aziz, 2024). In discussing Kitab Al-Kaba'ir, the da'i does not merely mention the types of major sins listed in the book, but also explains their legal foundations through verses of the Qur'an and the hadiths of Prophet Muhammad (peace be upon him). These explanations are then reinforced by the opinions of Islamic scholars, enabling the congregation to understand the normative foundations and scholarly arguments underlying a particular ruling. This method of delivery indicates that the da'i does not direct the congregation merely to accept the material as doctrine, but instead encourages them to understand why a particular act is categorized as a major sin and what implications it has for a Muslim's life.

In discussing Kitab Al-Adzkar by Imam An-Nawawi, the da'i explains the virtues of dhikr and supplications not only on the basis of the text, but also by elaborating on the evidence underlying their prescription in Islamic law and the explanations provided by scholars regarding the

wisdom and benefits of dhikr in a Muslim's life. Through these explanations, the congregation not only learns about the forms of dhikr that are recommended, but also understands why Islamic law encourages these practices as a means of drawing closer to Allah SWT and cultivating inner peace.

The rational strategy is also evident in the question-and-answer session held after the presentation of the material. This session provides the congregation with an opportunity to raise religious issues they have experienced and receive direct explanations from the da'i. For example, during the study on September 26, 2026, a congregant asked about a situation in which someone hears a sound from inside their stomach while praying and becomes uncertain whether they have passed gas. The congregant asked whether they should stop praying to perform ablution again or continue praying because they were unsure whether gas had actually been released. In response to this question, Ustaz Bujang Rahman explained that a sound originating from inside the stomach does not automatically invalidate the prayer.

He explained that the invalidation of ablution is related to the discharge of something through either of the two private passages, whereas mere doubt cannot serve as a basis for overturning a previously established certainty. In explaining the issue, the da'i also referred to scholars' explanations regarding the signs of passing gas and the principles for dealing with uncertainty during worship. Ustaz Bujang Rahman emphasized, "If neither of those two [signs] is present, it is not invalidated. That is merely doubt," and then explained that when someone is certain that they are in a state of purity but subsequently doubts whether their ablution has been invalidated, their previously established state remains the basis until certainty is obtained.

This explanation indicates that the da'i does not merely provide a direct answer, but also explains the reasoning and legal foundations so that the congregation can apply these principles when facing similar issues during worship. Thus, the question-and-answer session demonstrates the implementation of the *Al-Manhaj Al-'Aqli* strategy, as the congregation is encouraged to understand religious issues through reasoning, legal explanations, and arguments related to religious evidence and scholarly opinions. This interaction indicates that the da'wah process takes place dialogically, meaning that the congregation does not merely receive information but also participates actively in the learning process.

Sensory Strategy (*Al-Manhaj Al-Hissi*)

Al-Bayanuni explains that this strategy is a system or collection of da'wah methods that emphasizes the use of the five senses and is based on the results of research and experimentation. The main characteristic of this strategy lies in conveying da'wah messages through things that can be directly observed and experienced through the senses, making the messages more likely to influence their recipients (Hidayat, 2024). Among the methods included in this strategy are religious practices, exemplary conduct, and theatrical performances. In the sensory strategy, the da'i provides a good example to the mad'u (Aziz, 2024).

Based on the research findings, the implementation of the sensory strategy in the Subuh Study at Nurul Iman Mosque is particularly evident in the discussion of the *Kitab Al-Adzkar*. The material on dhikr and supplication is not only delivered through explanations of the supporting evidence, procedures, and virtues, but is also directed toward being practiced directly by the

congregation. Based on the researcher's observations, this practice is evident in the performance of collective dhikr and supplication after congregational prayers and the recitation of shalawat Jibril before the study begins.

These findings are reinforced by the results of an interview with Ustadz Bujang Rahman. He explained that the practices contained in the Kitab Al-Adzkar are not only studied during the sessions but are also intended to be practiced in everyday life. He stated, "So, we practice it directly, right? As a result, some memorize it and some do not. It is okay if they do not memorize it; do not be fixated on the Arabic language. Using Indonesian is allowed. What matters is the intention to practice the Sunnah of the Prophet." Furthermore, he explained that the dhikr and supplications are associated with various congregants' activities, such as when going to sleep, waking up, entering and leaving the bathroom, leaving the house, heading to the mosque, and being inside the mosque.

This information indicates that the delivery of Al-Adzkar material is deliberately directed from understanding toward practice, thereby providing congregants with the opportunity to experience and perform directly the practices they learn. Thus, this implementation reflects Al-Manhaj Al-Hissi, namely a da'wah strategy that conveys religious messages through real experiences and the direct involvement of mad'u. The practice of dhikr and supplication during the study sessions, as well as the encouragement to apply them in daily activities, demonstrates that da'wah messages do not stop at theoretical understanding but are realized through direct experience and practice by the congregation.

Changes in the Congregation's Religious Understanding

Based on the interview results, the improvement in the congregation's religious understanding in the Subuh Study at Nurul Iman Mosque can be seen in their ability to explain the material they have learned in greater depth. One congregant explained that before attending the study, she felt that she already understood the procedures for performing prayers because she had learned them since childhood. However, after attending the study and receiving more in-depth explanations, she realized that there were still several aspects of prayer that she had not properly understood. "All this time, we thought our prayers were already good. It turned out that, after studying them, there were many things that were lacking" (Nur umi, 2026). She then explained that through the study, she learned which parts of the prayer recitation needed to be strengthened, which recitations were sunnah, and which instructions she had not previously known. The informant also emphasized that the material broadened her understanding and was beneficial as a provision for worship. These findings indicate that the improvement in understanding is not based solely on the congregants' acknowledgment that they "understand better," but is evident in the informant's ability to identify in greater detail the aspects of the material she had not previously understood and to explain the new knowledge she gained through the study.

The improvement in understanding is also evident in the congregants' ability to understand the material in the Kitab Al-Kabā'ir in greater detail. The informant explained that she had previously known that shirk, adultery, murder, usury, and other acts were major sins and were prohibited in religion. However, after attending the study, she gained a deeper understanding of the consequences and specific details of these acts. The informant stated, "All this time, I only knew

that sin meant going to hell, like that. After studying it, I learned the details” (fajar, 2026). She then gave an example, explaining that after the material was discussed in detail, she was able to understand certain consequences of major sins and could even explain the lessons again to her children and grandchildren. According to her, the more detailed discussion made the material “more deeply internalized” and provided a deeper understanding than the previous knowledge, which was limited to knowing that such acts were sins. This indicates a development in understanding from general knowledge toward a more detailed understanding of the material being studied.

The next indication of understanding is evident in the congregants' ability to connect the study material with everyday life issues. The informant explained that the material on dhikr relates to daily activities, such as praying, reading the Qur'an, performing istighfar, and reciting shalawat. The informant also explained that after receiving the study material, she had guidelines for practicing dhikr, including making an effort to increase her istighfar and shalawat in accordance with the explanations received during the study. She stated, “Now we have guidelines; if possible, do more than that. So, there are guidelines for everyday life” (Rosmala, 2026). This statement indicates that the congregants do not merely understand the material as religious knowledge but are able to connect it with activities carried out in everyday life.

In addition to the ability to explain the material and connect it with everyday life, the improvement in understanding is also evident in changes in the practice of worship. Regarding the material most frequently applied in everyday life, the informant mentioned that the material on thaharah, prayer, and dhikr was the most widely practiced. The informant specifically explained that her performance of prayer had changed after attending the study. “The clearest example is prayer, because prayer is the first thing to be reckoned with on the Last Day” (Nur umi, 2026). Furthermore, she explained that after attending the study, she learned that there were recitations during prayer that needed to be strengthened and should at least be audible to herself, something she had not previously known. She stated, “All this time, it turns out that during prayer, we must not recite only in our hearts. Oh, this part needs to be strengthened; at a minimum, it should be audible to our own ears.” This statement provides evidence that the study material has brought about changes in understanding while also serving as a guideline for congregants to improve their worship practices.

These changes in understanding and practice are subsequently not only experienced by the informants themselves but are also passed on to others. The informant explained that she shared the material obtained from the Subuh Study with the congregants of the majelis taklim she guides, her family, and her children. “This is what we learned from the Subuh Study at Nurul Iman Mosque,” (Nurhawati, 2026) she would say when conveying the material to other congregants. She also stated that the knowledge gained from the study was “beneficial to me, and I also pass it on to the congregation.” This indicates that the understanding gained through the Subuh Study does not stop at the process of receiving the material but develops into the ability to convey it to others and apply it within the social environment.

Based on the interview results, the improvement in the congregation's religious understanding in the Subuh Study at Nurul Iman Mosque can be identified through several indicators, namely the congregants' ability to explain the material in greater detail, their ability to connect the material with everyday life, and changes in understanding that can be demonstrated

through concrete experiences and practices. Meanwhile, changes in behavior are evident in the congregants' efforts to improve their performance of prayer, establish habits of dhikr and shalawat, and share the knowledge they have gained with their families and other congregants. These findings indicate that the da'wah strategies employed in the Subuh Study not only generate understanding at the level of knowledge but also encourage congregants to apply the material they learn in everyday life.

CONCLUSION

Based on the research findings regarding da'wah strategies in improving the congregation's religious understanding in the Subuh Study at Nurul Iman Mosque, Labuhan Ratu, Bandar Lampung, it can be concluded that the implementation of da'wah employs three forms of strategy as proposed by Al-Bayunani, namely Al-Manhaj Al-'Athifi (sentimental strategy), Al-Manhaj Al-'Aqli (rational strategy), and Al-Manhaj Al-Hissi (sensory strategy). These three strategies are implemented in a complementary manner in delivering the materials from the Kitab Al-Kaba'ir and the Kitab Al-Adzkar by Imam An-Nawawi.

The sentimental strategy is implemented through the delivery of stories and exemplary conduct of the Companions, tabi'in, and scholars, accompanied by advice and words of wisdom. This strategy is used to build the congregation's attention and awareness of the material being delivered. The rational strategy is implemented through explanations of religious evidence, scholars' opinions, examples of religious issues related to everyday life, and question-and-answer sessions. Through this dialogical process, the congregation is given the opportunity to raise the issues they face and receive explanations based on religious arguments. Meanwhile, the sensory strategy is implemented through the direct practice of the religious acts discussed, particularly dhikr and supplication in the Kitab Al-Adzkar, so that the congregation not only receives theoretical explanations but can also practice them directly during the study activities and in everyday life.

The implementation of these three strategies indicates a process of improvement in the congregation's religious understanding. This is evident in the congregation's ability to explain the material that has been delivered, relate the material to everyday life issues, and understand how to practice religious teachings in their lives. Thus, the da'wah strategies implemented in the Subuh Study at Nurul Iman Mosque are not only oriented toward delivering material but also encourage the congregation to understand, internalize, and practice the religious knowledge they acquire in everyday life.

REFERENCES

- Aziz, M. A. (2024). *Ilmu Dakwah*. Kencana.
- Hendra, T., Adzani, S. A. N., & Muslim, K. L. (2023). Dakwah Islam dan Kearifan Budaya Lokal (KOnsep dan Strategi Menyebarkan Ajaran Islam). *Journal Of Da'wah*, 2, 65–82.
- Hidayat, A. (2024). STRATEGI DAKWAH MAHASISWA PUSAT KAJIAN STUDI LINGKUNGAN HIDUP (PKSLH) DALAM MEMPERKENALKAN GAYA HIDUP LESS WASTE DI KOTA PADANGSIDIMPUAN. *Jurnal Al- Manaj*, 4, 72–81.

- Mahmuddin, & Nasriah. (2024). *Dakwah Dan Informasi Hoax*. Wawasan Ilmu.
- Mubaraq, F., Efendi, M., Murnika, Y., & Putri, Y. D. (2024). Mesjid Tempat Ibadah yang Menyucikan Jiwa dan Memperkuat Spiritual. *Jurnal Kajian Pendidikan Islam*, 1(4).
- Mukhlis. (2018). Strategi Dakwah Al Bayunani (Analisis Strategi Muhammad Abu Fatah Al Bayunani Dalam Kitab Al Madkhal Ila Ilmi Dakwah). *Islamic Communication Journal*, 03, 74–87.
- Septiani, R. A. D., Widjojoko, & Wardana, D. (2022). Implementasi Program Literasi Membaca 15 Menit Sebelum Belajar Sebagai Upaya Dalam Meningkatkan Minat Membaca. *Jurnal Perseda*, 2, 130–137.
<https://doi.org/https://doi.org/10.37150/hqc0d641>
- Sulung, U., & Muspawi, M. (2024). Memahami Sumber Data Penelitian: Primer, Sekunder, Tersier. *Penelitian Pendidikan*, 5, No. 3.
<https://doi.org/https://doi.org/10.47827/jer.v5i3.238>
- Yansah, S., & Kirin, A. (2023). The Role of an Islamic Forum (Majelis Taklim) Al-Hidayah to Improve Communities' Religious Comprehension. *Academic Journal of Islamic Studies*, 3190.