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THE DYNAMICS OF MANAGING VERBAL DAKWAH IN FOSTERING ACTIVE ENGAGEMENT AMONG MOSQUE CONGREGANTS

Ibnu Khoiru Nussy[1], Yetty Faridatul Ulfah[2], Muh Abyan Nugraha[3]
[1,2,3]Dakwah Management, Institut Islam Mamba'ul 'Ulum Surakarta
**Email: ibnukhoiru182@gmail.com, yettyfaridatululfah@iimsurakarta.ac.id, muhabyan@iim.ac.id*

ABSTRAK

Penelitian ini bertujuan untuk mengkaji dinamika manajemen dakwah verbal yang meliputi strategi, metode, serta faktor penunjang dan hambatan yang dihadapi dalam kegiatan keagamaan di Masjid Sholihin, Sukoharjo dalam rangka membangun keterlibatan aktif jamaah. Penelitian menggunakan pendekatan kualitatif dengan metode deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, sedangkan analisis data menggunakan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa terdapat empat metode dakwah verbal yang dominan digunakan, yaitu mau'izah hasanah, ta'līm, qishash, dan mujadalah. Metode mau'izah hasanah diterapkan melalui penyampaian nasihat yang persuasif dan menyentuh aspek emosional jamaah. Metode ta'līm dilakukan dalam bentuk pengajian yang sistematis untuk meningkatkan pemahaman keagamaan. Metode qishash digunakan melalui penyampaian kisah-kisah inspiratif yang mengandung nilai moral, sedangkan metode mujadalah diwujudkan dalam dialog interaktif antara dai dan jamaah. Keempat metode tersebut berkontribusi dalam meningkatkan pemahaman dan keterlibatan jamaah, meskipun masih terdapat keterbatasan dalam variasi metode dan pemanfaatan media dakwah.

Kata Kunci: Manajemen Dakwah, Dakwah Verbal, Keaktifan Jamaah

ABSTRACT

This study aims to examine the dynamics of verbal dakwah management, including strategies, methods, and supporting factors and obstacles faced in religious activities at the Sholihin Mosque, Sukoharjo, in order to build active congregational involvement. The study used a qualitative approach with descriptive methods. Data collection techniques were carried out through observation, interviews, and documentation, while data analysis used data reduction, data presentation, and drawing conclusions. The results showed that there were four dominant verbal dakwah methods used, namely mau'izah hasanah, ta'līm, qishash, and mujadalah. The

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mau'izah hasanah method was implemented through the delivery of persuasive advice and touched the emotional aspects of the congregation. The ta'līm method was carried out in the form of systematic religious studies to increase religious understanding. The qishash method was used through the delivery of inspirational stories containing moral values, while the mujadalah method was realized in interactive dialogue between the da'i and the congregation. These four methods contributed to increasing the understanding and involvement of the congregation, although there were still limitations in the variety of methods and the use of da'wah media.

Keywords: *Dakwah Management, Verbal Preaching, Congregation Activity*

INTRODUCTION

The role of the mosque in the lives of Muslims extends beyond serving as a place for ritual worship; it also functions as a hub for religious, social, and educational development within the community (Uya et al, 2023). In this context, dakwah activities are a crucial element in determining the effectiveness of a mosque in fostering the quality of faith and a sense of unity among the congregation. One of the most common and still predominantly used forms of dakwah is oral-based outreach, manifested through lectures, study circles, sermons, and various other forms of verbal communication (Fachrul Rozy & Mutiawati, 2025). Through such verbal dakwah, religious messages can be conveyed directly and interactively, thereby holding the potential to shape the congregation's religious understanding and attitudes.

Nevertheless, the challenges involved in conducting dakwah in mosques today have become increasingly complex. Social changes, the busy lifestyles of the public, and the rise of digital media have influenced the level of congregant engagement in religious activities. Many mosques have experienced a decline in participation, both in routine activities and other religious development programs (Muzayanah & Lubis, 2023). This situation indicates that the success of dakwah is determined not only by its content but also by how it is managed strategically and adapted to the needs of the congregation.

From the perspective of dakwah management, the administration of dakwah activities cannot be carried out spontaneously or merely as a matter of routine; rather, it requires systematic planning, organizing, implementation, and evaluation. Effective management can optimize the potential of available resources—including da'i, dakwah content, delivery methods, and the media employed (Wastiyah, 2020). Dakwah should not merely be a ceremonial activity; instead, it should genuinely foster the active engagement of the congregation within the life of the mosque.

The engagement of the congregation is a key indicator for assessing the success of dakwah activities in a mosque. Actively engaged congregants do not merely attend physically; they also participate in various activities, possess a sense of belonging toward the mosque, and contribute to the development of religious programs (Budiman et al, 2025). Consequently, a dakwah management strategy capable of fostering sustained congregational engagement is essential. In this context, a verbal dakwah communication approach warrants examination, as it facilitates direct contact with the congregation and plays a role in building more personal interactions.

Research on dakwah in mosques has largely focused on normative aspects, delivery methods (Walidin et al, 2025), and the role of the Dai (preacher) in enhancing the religious understanding of the congregation (Fahri et al, 2026). While some studies have examined the effectiveness of dakwah, they predominantly employ quantitative approaches that emphasize outcomes rather than the management processes involved (Hermaya & Khatibah, 2024; Fathul Amin & Agus Ali Sururi, 2025). Conversely, research on dakwah management remains limited to general program planning, failing to adequately explore the dynamics of implementation at the mosque level (Nadila & Putra, 2025). Furthermore, oral-based dakwah is typically framed merely as a communication method (Widiyanto et al, 2024), rather than being analyzed as an integral component of a dakwah management system. The relationship between the management of verbal dakwah and the active engagement of the congregation has also rarely been investigated in depth—even though congregational participation serves as a crucial indicator of a mosque's success in functioning as a center for dakwah.

This research offers a novel contribution by examining verbal dakwah (Islamic outreach/preaching) as an integral component of a dakwah management system, analyzed comprehensively through managerial functions: planning, organizing, implementation, and evaluation. Unlike previous studies that focused primarily on outcomes, this research emphasizes the dynamics of the dakwah implementation process within the diverse social context of the congregation. Furthermore, it specifically links the management of verbal dakwah to the active engagement of the congregation, viewed as a key indicator of success, thereby providing a fresh, more participatory perspective.

The study is situated at the Sholihin Mosque in Manang Village, Sukoharjo. This mosque consistently conducts verbal-based dakwah activities using a variety of methods. These activities are not only routine but also involve various stakeholders, including both mosque administrators and the

congregation. Meanwhile, the diverse social dynamics of the community and the busy schedules of the congregants present unique challenges in maintaining their level of engagement. These conditions make the Sholihin Mosque a highly relevant setting for examining how the management of verbal dakwah is executed in practice.

This research aims to provide a detailed description of these dakwah activities, specifically by uncovering the management dynamics—including strategies, methods, supporting factors, and the obstacles encountered. Through a qualitative approach, this study seeks to offer a comprehensive account of how the management of verbal dakwah can foster active engagement among the congregation.

LITERATURE REVIEW

Existing literature contains numerous studies on dakwah and dakwah management. Research by Jama & Tri Handayani (2024) emphasizes that dakwah management is the process of overseeing dakwah activities—encompassing planning, organizing, implementation, and evaluation—to achieve dakwah objectives effectively. While this study makes a significant contribution by formulating the foundational concepts of dakwah management, it remains largely conceptual and does not explore empirical practices specifically at the mosque level. Furthermore, a study by Fachrul Rozy & Mutiawati (2025) examines dakwah methods for enhancing the public's religious understanding. Their research indicates that the lecture-based method (dakwah bil lisan) remains a dominant and effective approach for conveying Islamic values. Although this study strengthens the understanding of dakwah methods, it falls short by failing to link these methods to a comprehensive dakwah management system.

Another study by Almasdan & Mailin (2024) discusses the importance of strategy in dakwah) activities to enhance the success of religious programs. This study indicates that the success of dakwah is influenced by the strengthening of religious literacy, the use of personal and community-based approaches, and the utilization of digital technology. Nevertheless, this research focuses on strategy in a general sense and does not specifically examine the dynamics of implementing verbal dakwah or the involvement of the congregation as an indicator of success. Furthermore, a study by Saputro et al (2025) highlights the role of dakwah in fostering social participation within the community. The findings suggest that dakwah activities can increase public engagement in both religious and social spheres. However, this research centers on the general impact of dakwah without providing a detailed breakdown of how the management of dakwah is executed at an operational

level.

Based on these previous studies, it can be concluded that dakwah has been extensively researched in terms of its concepts, methods, and strategies. Yet, there remains a limitation in integrating dakwah management, the practice of verbal dakwah, and the active participation of the congregation into a comprehensive analytical framework. Consequently, this study is presented to complement and expand upon previous research by focusing on the dynamics of managing verbal dakwah as a means to foster congregation engagement within the mosque environment.

The theoretical framework for this study encompasses concepts related to dakwah management, verbal dakwah, and the involvement of mosque congregants. Conceptually, dakwah management is the systematic process of managing dakwah activities to achieve established objectives. According to Terry (2019), management functions consist of planning, organizing, actuating, and controlling. In the context of dakwah, these four functions serve as the primary framework for managing dakwah activities to ensure they are conducted effectively and purposefully. Planning in dakwah involves defining objectives, content, methods, and the target audience (congregants). Organizing pertains to the division of tasks and coordination among mosque administrators. Actuating refers to the process of delivering dakwah directly to the congregants, while evaluation is conducted to assess the success of the dakwah activities and to serve as a basis for future improvements (Mahmud, 2020).

Furthermore, verbal dakwah refers to the activity of conveying religious messages through oral communication, such as lectures, sermons, and religious study sessions. According to Olifia et al (2024) , oral communication offers advantages in fostering direct interaction, facilitating rapid feedback, and enabling more effective persuasion. Within the perspective of dakwah, verbal communication serves not merely as a medium for disseminating information, but also as a means to shape the attitudes, values, and behaviors of the congregation (Harahap et al, 2024). Consequently, the success of verbal dakwah is determined not only by the content of the message but also by the method of delivery, the approach employed, and its alignment with the specific circumstances of the audience.

Meanwhile, congregational involvement refers to the level of an individual's active participation in religious activities at the mosque. According to Zanbar (2020), engagement within a community is characterized by active participation, social interaction, and a sense of belonging to that community. In the context of a mosque, such involvement can be observed through

attendance at events, participation in programs, and contributions toward the development of the mosque's activities (Kudus et al., 2024). Congregational involvement serves as a crucial indicator for assessing the success of dakwah, as it demonstrates that the messages conveyed are not only understood but also internalized and manifested through tangible participation. Therefore, a dawah management strategy capable of fostering sustained congregational involvement is essential.

Based on this theoretical framework, this study positions dakwah management as the primary variable, encompassing the functions of planning, organizing, implementation, and evaluation. Verbal dakwah is framed as a form of implementation, while the involvement of the congregation serves as an indicator of the success of this dakwah management. These three components are interconnected, forming a system that determines the success of dakwah activities within the mosque.

RESEARCH METHOD

This study employed a qualitative approach with a descriptive research design. This approach was chosen because the research aims to gain an in-depth understanding of the dynamics of managing verbal dakwah in fostering congregant engagement, based on empirical findings at the mosque. Through a qualitative approach, the researcher can comprehensively explore the meanings, processes, and experiences (Friedman et al, 2022) of those involved in dakwah, thereby revealing a complete picture of how dakwah is managed within the mosque environment.

The research was conducted at the Sholihin Mosque, located in Dukuh Tangkil, Manang Village, Grogol District, Sukoharjo Regency. This location was selected because the mosque actively organizes oral-based dakwah activities using various methods and exhibits dynamics of congregant engagement that are compelling to study. The research setting encompasses various religious activities taking place at the mosque, such as regular study sessions (*pengajian*), lectures, and other dakwah-related events.

The subjects of this study are the mosque administrators (*takmir*) who play a role in managing dakwah activities, from the planning stage through to evaluation. Informants were selected purposively, based on their knowledge of and direct involvement in the mosque's dakwah activities. These informants include the Head of the Mosque Administration, a Mosque Advisor, a representative from the Dakwah Division, and three members of the congregation. This diverse group of informants is expected to provide rich, in-depth data regarding the strategies, methods, and factors that influence the implementation of verbal dakwah.

Data collection was carried out through observation, in-depth interviews, and documentation. Observations involved directly witnessing the implementation of dakwah activities at the mosque and the level of congregant participation. In-depth interviews were conducted with the informants to obtain detailed information concerning the management strategies for verbal dakwah, the methods employed, and the supporting factors or obstacles encountered. Meanwhile, documentation involved gathering relevant records, such as dakwah program logs, activity schedules, and other supporting documents. Data analysis was conducted qualitatively using an interactive analysis technique. The analytical process involved data reduction, the selection and simplification of data in alignment with the research focus, followed by the presentation of data through descriptive narratives to ensure clarity, and the drawing of conclusions based on the analysis performed. To maintain the validity of the data, this study employed source triangulation by comparing information from various informants, as well as "member checks" to ensure that the data obtained accurately reflected the actual conditions in the field.

RESULTS AND DISCUSSION

Management Strategy for Verbal Dakwah

This study reveals significant findings regarding the management strategy for verbal da'wah at Masjid Sholihin, where such outreach is managed through the application of core management functions: planning, organizing, implementation, and evaluation. During the planning phase, the mosque's management committee (takmir) develops da'wah programs by considering the diverse social backgrounds of the congregation, specifically, the varying characteristics of those with more traditional perspectives versus those with a more modern outlook. This distinction serves as the basis for determining the content, methods, and scheduling of dakwah activities, ensuring they are well-targeted. The focus on strengthening aqidah (faith) and fostering motivation to seek knowledge demonstrates that the dakwah planning is contextual and tailored to the needs of the congregation.

Regarding organization, the mosque's management structure is systematically established, with clearly defined roles for each division. This reflects effective coordination among the committee members in executing da'wahprograms. Furthermore, collaboration with neighboring mosques strengthens these efforts, whether through joint activities or the sharing of dakwah resources. In the implementation phase, dakwah activities are conducted regularly with a flexible schedule, aligned with the congregation's availability,

such as during evening hours or on holidays. Meanwhile, evaluation is carried out informally by observing attendance levels and the congregation's engagement during the activities.

These findings align with the concept of dakwah management proposed by Prastiwi et al. (2024), which posits that the success of dakwah is largely determined by the systematic application of management functions. Moreover, the *takmir*'s ability to plan, coordinate, and execute activities demonstrates managerial competence, consistent with the management skills theory outlined by (Prokhorova et al, 2022), encompassing conceptual, social, and technical skills.

Verbal Methods of Da'wah

The verbal da'wah methods employed at Masjid Sholihin demonstrate a variety of approaches tailored to the needs of the congregation. Research findings indicate the use of four primary methods: *mau'izah hasanah* (good counsel), *ta'līm* (instruction), *qishash* (storytelling/narrative), and *mujadalah* (dialogue/discussion). The application of these diverse methods reveals that da'wah is not merely focused on the delivery of content, but also encompasses guidance, education, and active engagement with the congregation.

According to the research, the *mau'izah hasanah* method is manifested through sermons containing religious counsel, delivered persuasively to resonate with the emotional state of the congregation. This aligns with the work of Ahmed Al Khalidi (2021), who defines *mau'izah hasanah* as a mode of dakwah characterized by counsel delivered with gentle language and wisdom, designed to touch the audience's emotions. The primary objective of this method is to foster inner awareness and encourage positive behavioral change, all while minimizing potential resistance from the congregation. This approach emphasizes the value of persuasion and the power of setting a good example when conveying religious messages.

Furthermore, the *ta'līm* method is implemented at Masjid Sholihin through educational and systematic studies of the Qur'an (tafsir), enabling the congregation to gain a deeper understanding. This is consistent with the perspective of Widiyanto et al (2024), who describe *ta'līm* as a da'wah approach centered on a systematic teaching process aimed at enhancing the congregation's religious comprehension. In this method, the *da'i* acts as an educator, presenting material in a structured manner—whether through the explanation of Qur'anic verses, hadith, or other Islamic disciplines. The goal of this method is to cultivate profound knowledge and equip the congregation with the capacity to practice Islamic teachings. Furthermore, the third approach is the *qishash* (storytelling) method, which involves sharing exemplary tales from Islamic figures to provide inspiration and moral values. This finding

aligns with research by Najih et al (2025), who define the *qishash* method as a dakwah technique that utilizes stories or narratives to convey a message. These stories typically focus on prophets, companions of the Prophet, or other exemplary figures in Islam, and they contain moral and spiritual lessons. Through this method, the dakwah message becomes easier to understand and remember, as it is presented in the form of an engaging and inspiring narrative.

The final method employed at the Sholihin Mosque is mujadalah (dialogue/debate), which is implemented through interactive exchanges—such as question-and-answer sessions—that allow the congregation to participate directly in the dakwah process. According to Syahla (2024), the mujadalah method is an approach to dakwah conducted through dialogue or discussion, characterized by a polite yet argumentative style. This method fosters a two-way interaction between the da'i (preacher) and the congregation, facilitating an exchange of ideas and the rational resolution of religious issues. The objective of this method is to strengthen understanding and provide solutions to the challenges faced by the congregation.

This variety of methods demonstrates that dakwah is conducted in a communicative manner, adapted to the specific circumstances of the congregation. This is consistent with the view of Fatima & Sa'i (2025), who argue that verbal dakwah must take into account the characteristics of the audience to ensure that the message is received effectively. Consequently, the use of diverse methods enhances the appeal of dakwah activities and encourages greater participation from the congregation.

Supporting Factors

The successful implementation of verbal dakwah at Masjid Sholihin is supported by several key factors. A primary factor is the cohesion and cooperation among the mosque's management team in organizing dakwah activities. Strong synergy among the administrators ensures that every program runs smoothly and in an organized manner. Furthermore, the ability of the *da'i* to deliver content in a communicative and easily understood way has helped increase the congregation's interest in participating in these activities.

Another contributing factor is the relevance of the material presented to the needs of the congregation, combined with a well-structured schedule. Contextual material allows the congregation to feel a personal connection to the content, while a consistent schedule makes it easier for them to plan their attendance. These findings align with the perspective of Wuryan et al (2025), who state that the success of dakwah is influenced by the alignment of strategies with the social conditions of the community, as well as solid cooperation within the dakwah organization.

Challenges Encountered

In addition to supporting factors, the implementation of verbal dakwah at Masjid Sholihin also faces several obstacles. A primary challenge is the limited time available to the congregation, largely due to work commitments, which prevents some members from participating in dakwah activities on a regular basis. Furthermore, the diverse social backgrounds and varying levels of religious understanding among the congregation present a distinct challenge in ensuring that the dakwah content is accessible and well-received by all.

Another obstacle lies in the dissemination of information regarding dakwah activities. Reliance on digital media, such as WhatsApp groups, has proven insufficient in reaching the entire congregation, particularly the elderly. Consequently, some members fail to receive information in a timely manner. This finding reinforces the perspective of Naamy (2022), who notes that challenges in dakwah are often linked to communication limitations, the diverse characteristics of the audience, and low participation rates stemming from external factors. Therefore, a more adaptive and inclusive strategy is required to ensure that dakwah initiatives can effectively reach all segments of the community.

CONCLUSION

Based on the research findings, it can be concluded that the management of verbal dakwah at Sholihin Mosque has been implemented systematically through the application of management functions: planning, organizing, executing, and evaluating. Dakwah planning takes into account the diverse social conditions of the congregation, ensuring that the content and methods employed are contextual. Organizing is effectively managed through a clear division of tasks among the mosque administrators, while the execution of activities is carried out consistently yet flexibly to accommodate the congregation's schedules. Evaluation is conducted in a straightforward manner, by observing the level of participation and the congregation's responses, which nonetheless provides valuable feedback for improving dakwah activities.

Furthermore, the verbal dakwah methods applied encompass a variety of approaches, namely *mau'izah hasanah* (wise counsel), *ta'līm* (instruction), *qishash* (narrative/storytelling), and *mujadalah* (constructive dialogue). This diversity of methods renders the dakwah more communicative, interactive, and accessible to the congregation, thereby contributing to increased engagement in the mosque's religious activities.

The success of verbal dakwah at Sholihin Mosque is supported by several factors, including the cohesion of the administrative team, the ability of the *da'i* (preachers) to deliver content in a communicative manner, the

relevance of the material to the congregation's needs, and a well-structured schedule of activities. Nevertheless, certain challenges persist, such as the congregation's busy schedules, diverse social backgrounds and varying levels of religious understanding, as well as limitations in disseminating information about dakwah activities.

Overall, the management of verbal dakwah at Sholihin Mosque has proven effective in increasing congregational participation and strengthening the mosque's role as a hub for the community's religious development. Consequently, there is a need to develop more adaptive and innovative strategies, particularly regarding the dissemination of information and approaches tailored to a diverse congregation, to ensure that dakwah activities can achieve a broader reach and remain sustainable.

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