

DA'WAH MANAGEMENT OF RELIGIOUS ACTIVITIES AT THE DARUL FALAH ISLAMIC BOARDING SCHOOL, AEK SONGSONGAN DISTRICT, ASAHAN REGENCY

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ABSTRACT

Da'wah management is the process of managing religious preaching activities, encompassing planning, organizing, implementation, and evaluation to achieve da'wah objectives effectively and efficiently. This study aims to describe the implementation of da'wah management in religious activities at Darul Falah Islamic Boarding School, Aek Songsongan, Asahan Regency, and its role in improving the quality of religious development within the community. This research employed a qualitative approach using a descriptive method. Data were collected through observation, interviews, and documentation and were analyzed descriptively. The findings indicate that the implementation of da'wah management functions effectively supports various religious activities, including regular Islamic studies, majelis taklim, Islamic holiday commemorations, mosque youth development, and community-based da'wah programs. The success of these activities is supported by well-planned programs, clear task distribution, appropriate use of da'wah media, and continuous evaluation. Furthermore, the implementation of da'wah management enhances community participation, strengthens religious values, fosters noble character, and reinforces social relationships between the Islamic boarding school and the surrounding community. Therefore, da'wah management plays a vital role in creating well-organized, sustainable religious activities that have a positive impact on community life.

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INTRODUCTION

Da'wah management is one of the important aspects in the implementation of religious activities in the community. Da'wah is not only understood as a lecture or delivery of Islamic teachings, but also as a process of fostering the ummah in a planned, directed, and sustainable manner. In modern life that continues to develop, the challenges of da'wah are increasingly complex, so good management is needed so that the goals of da'wah can be achieved effectively and efficiently. Therefore, da'wah management is present as an effort to regulate all da'wah activities so that they run in accordance with the goals that have been set. (Stuttgart & Spiritual, 2026) (Syarbaini et al., 2024)

In general, da'wah management is the process of planning, organizing, implementing, and supervising da'wah activities in order to achieve the desired goals. Da'wah carried out without good management often experiences various obstacles, such as lack of coordination, lack of community participation, and not achieving maximum da'wah goals. With

da'wah management, every religious activity can be arranged systematically so that it is easier to carry out and evaluate the results. (Ulfa et al., 2025)

The Darul Falah Islamic Boarding School is one of the Islamic educational institutions that plays an important role in fostering morals, science, and religion of the community in Aek Songsongan District, Asahan Regency. As a pesantren-based educational institution, the Darul Falah Islamic Boarding School not only focuses on teaching Islamic religious knowledge, but also forms the character of students so that they have good morals, discipline, independence, and are able to contribute positively in society. The existence of this Islamic boarding school is one of the important means in instilling Islamic values from an early age to the younger generation. In the midst of increasingly complex times, pesantren have a strategic role in maintaining the morals and spirituality of the community, especially in the surrounding environment. The Darul Falah Islamic Boarding School is present as an educational forum that integrates the learning of Islamic books, formal education, and socio-religious development. (Savitri & Istikhawa, 2023) (Syarifuddin, 2023)

Apart from being a place to study knowledge, the Darul Falah Islamic Boarding School is also active in various da'wah and social activities. This shows that pesantren is not only a center for education, but also a center for the development of the people. Thus, the existence of the Darul Falah Islamic Boarding School in Aek Songsongan District, Asahan Regency has a great contribution in producing a generation of knowledge, faith, and noble character. Religious activities themselves are all forms of activities that aim to increase the understanding, appreciation, and practice of religious teachings in daily life. The forms of religious activities are very diverse, such as routine recitations, taklim assemblies, commemoration of Islamic holidays, flash Islamic boarding schools, social compensation, and da'wah through digital media. All of these activities require good management in order to provide real benefits to the community. This is where the importance of implementing da'wah management as a tool to regulate the course of activities in a structured manner.

In its implementation, da'wah management involves various important elements, such as da'i as da'wah actors, mad'u as the target of da'wah, the material delivered, the methods used, and the right supporting media. All of these elements must support each other so that the message of da'wah can be well received by the community. In addition, the leader or manager of religious activities also has a big role in determining the success of a da'wah program. Through good da'wah management, religious activities not only become a ceremonial routine, but are also able to provide positive changes in the social, moral, and spiritual life of the community. A well-organized da'wah will more easily reach various levels of society and be able to answer the challenges of the times that continue to develop. Thus, da'wah management is a very important need in realizing effective, productive, and wide-ranging religious activities for the ummah. (Ramdani et al., 2025) (Hartawan et al., 2022)

One of the phenomena that is developing today is the increasing demand of the public for Islamic educational institutions so that they not only function as a place for student development, but also are able to make a real contribution to the social and religious life of the community. Islamic boarding schools generally focus on the implementation of education, moral development, and character development of students living in the pesantren environment. However, along with the development of the times, the community expects pesantren to play a role as a center for da'wah, empowerment of the people, and fostering religious life in the surrounding environment. (Bimantara & Fahmi, 2023)

The Darul Falah Islamic Boarding School has characteristics that distinguish it from most other Islamic boarding schools. In addition to carrying out the main function as an educational institution and fostering students, this pesantren also plays an active role in fostering the religious life of the community. This involvement is realized through various activities, such as the implementation of routine recitation for the community, the implementation of da'wah programs and the delivery of religious messages, the commemoration of Islamic holidays, and the development of mosque youth. These various activities show that the existence of the Darul Falah Islamic Boarding School not only provides benefits for students who live in the pesantren, but also becomes a center for religious development that has a positive impact on the surrounding community.

This uniqueness is what makes the Darul Falah Islamic Boarding School have more value compared to Islamic boarding schools that only focus their coaching activities on internal students. The synergy between pesantren education and community empowerment reflects the role of pesantren as an Islamic educational institution that is able to answer the needs of the community while strengthening religious values in the surrounding environment. Therefore, this phenomenon is an interesting reason to be researched further to find out how the role of the Darul Falah Islamic Boarding School in fostering the religious life of the community and the factors that support the successful implementation of this role.

METHOD

The research method used in the discussion of the management of da'wah of religious activities is a qualitative research method with a descriptive approach. This method aims to understand and clearly describe how the application of da'wah management in religious activities in the community, especially in Aek Songsongan District. The research was carried out by observing the process of planning, organizing, implementing, and evaluating da'wah activities that took place in mosques, prayer rooms, taklim assemblies, and other religious activities of the community. The data sources in this study consist of primary data and secondary data. Primary data was obtained through direct observation and interviews with religious leaders, mosque administrators, taklim council managers, and people involved in da'wah activities. Meanwhile, secondary data was obtained from books, journals, scientific articles, and documents related to the management of da'wah and religious activities. (Sari et al., 2025)

Data collection techniques are carried out through observation, interviews, and documentation. Observation is used to see firsthand the implementation of religious activities, interviews are conducted to obtain more in-depth information, while documentation is used as a complement to data in the form of photos, activity notes, and other supporting archives. The data that has been obtained is then analyzed descriptively by grouping, compiling, and drawing conclusions based on facts found in the field. Through this method, the research is expected to provide a clear picture of the effectiveness of da'wah management in improving the quality of religious activities and social life of the community. (Abdillah et al., 2021)

RESULT AND DISCUSSIONS

Da'wah Management

Da'wah management shows that the success of a da'wah activity is greatly influenced by planned, structured, and sustainable management. Da'wah management is not just about regulating the implementation of lectures or recitations, but includes all processes related to planning, organizing, implementing, and evaluating da'wah activities so that the expected goals can be achieved optimally. (Hermawan & Murjoko, 2025)

In practice, the first stage is very important. Planning is carried out by determining the goals of da'wah, the goals to be achieved, the material to be delivered, the methods used, and the appropriate supporting media. For example, if the target of da'wah is teenagers, then the material presented must be relevant to their lives and the methods used must be more interesting, such as interactive discussions or the use of social media. Careful planning will facilitate the implementation of activities and reduce the possibility of obstacles in the field. (Susanto, 2017)

The second stage is organizing, which is the division of duties and responsibilities to parties involved in da'wah activities. In religious activities such as routine recitation, commemoration of Islamic holidays, or taklim assembly, cooperation is needed between the chairman of the committee, da'i, the equipment section, consumption, documentation, and other parts. Good organization will create effective coordination so that activities can run smoothly. Next is the implementation (actuating), which is the process of carrying out all the plans that have been prepared. (Ratinah et al., 2025)

At this stage, the ability of a da'wah leader or manager is needed to direct members to work according to their respective duties. The implementation of da'wah must also pay attention to the condition of the community so that the message conveyed can be well received. A wise, courteous approach, and in accordance with Islamic values is the main key to the success of da'wah. (Jannah, 2023)

The last stage is supervision and evaluation (*controlling*), which is assessing the extent to which da'wah activities have achieved the set goals. The evaluation is carried out to find out the shortcomings, obstacles, and things that need to be improved in the next activity. For example, low community participation can be an evaluation material to improve the delivery method or the time of implementing activities. Da'wah management has a very important role in supporting the success of religious activities. Without good management, da'wah will run less effectively and it will be difficult to achieve the goal. On the other hand, with the implementation of proper da'wah management, religious activities can have a positive impact on increasing religious understanding, moral development, and strengthening spiritual values in people's lives. Therefore, da'wah management must continue to be developed in order to be able to respond to the challenges of the times and the needs of the people in a sustainable manner. (Stuttgart & Spiritual, 2026)

Objectives of Da'wah Management in Religious Activities

The purpose of da'wah management in religious activities shows that the implementation of good management has a great influence on the success of the implementation of da'wah in the community. The main goal of da'wah management is so that all da'wah activities can run in a directional, effective, efficient manner, and be able to achieve the goals that have been set. Da'wah that is carried out without good management often does not give maximum results due to a lack of planning, coordination, and evaluation. One of the main goals of da'wah management is to increase the effectiveness of delivering Islamic teachings to the community. In religious activities such as recitations, lectures, taklim assemblies, and commemoration of Islamic holidays, da'wah messages must be conveyed in the right method so that they are easily understood by mad'u or da'wah targets. (Syarbaini et al., 2024)

With da'wah management, the material delivered can be adjusted to the needs of the community, both in terms of age, educational background, and social conditions. This makes da'wah more relevant and easy to accept. (Asari & Azhar, 2025)

The next goal is to create efficiency in the use of resources. Religious activities certainly require energy, time, cost, and supporting facilities. Through da'wah management, all these resources can be used optimally without waste. For example, in the implementation of the Prophet's Birthday commemoration or Isra Mi'raj, the committee can systematically manage the budget, division of tasks, and activity schedules so that the event runs smoothly and according to the purpose. In addition, da'wah management aims to strengthen coordination and cooperation between members in the implementation of religious activities. (Nurhasanah & Lamuddin, 2025)

Da'wah is not a purely individual task, but requires the involvement of many parties such as mosque administrators, religious leaders, mosque youth, and the surrounding community. With a clear division of duties, each party can carry out their role well. This will create a harmonious working atmosphere and support the success of the da'wah program. (N. F. Fadilah, 2022)

Another goal is to supervise and evaluate da'wah activities so that they can continue to be improved. Every religious activity needs to be evaluated to find out its advantages and disadvantages. If obstacles are found such as low community participation or less effective delivery methods, then this can be improved in the next activity. Thus, the quality of da'wah will continue to improve from time to time. The purpose of da'wah management in religious activities is to realize da'wah that is planned, organized, and has a positive impact on the lives of the people. Da'wah management helps so that religious activities do not only become routines, but are really able to form a society that has faith, knowledge, and noble character. Therefore, the implementation of da'wah management is an important need in every religious activity so that the goals of Islamic da'wah can be achieved optimally and sustainably. (Zahwa et al., 2026)

Elements of Da'wah Management

The elements of da'wah management show that the success of a da'wah activity is highly dependent on the integration of several important elements that are interrelated. Da'wah management cannot run properly if one of these elements does not function optimally. These elements include da'i, mad'u, da'wah materials, da'wah methods, da'wah media, and the purpose of da'wah. Each element has its own role in supporting the achievement of da'wah goals effectively and efficiently. (Susanto, 2017)

The first element is da'i, which is the person who delivers da'wah or da'wah practitioners. Da'i has a central role because it is the conveyor of Islamic messages to the community. A da'i is not only required to have good religious knowledge, but also must have noble morals, good communication skills, and an understanding of the social conditions of the community. Da'i who is wise and able to adapt the da'wah approach to the mad'u conditions will be more easily accepted by the community.

The second element is mad'u, which is the object or object of da'wah. Mad'u can come from various groups, such as children, teenagers, adults, to the general public with different social and educational backgrounds. Therefore, understanding the characteristics of mad'u is very important so that the message of da'wah can be conveyed appropriately. Da'wah to teenagers is certainly different from da'wah to parents, both in terms of language, methods, and media used.

The third element is da'wah material, which is the content or message conveyed in da'wah activities. Da'wah materials must be sourced from true Islamic teachings, such as the Qur'an, hadith, and the opinions of trusted scholars. The material presented must also be relevant to the needs of the community, such as morals, worship, family education, sharia economics, and social problems. The appropriate material will make da'wah more useful and easy to understand.

The fourth element is the da'wah method, which is the method used in conveying da'wah messages. Methods can be in the form of lectures, discussions, questions and answers, examples, or social approaches. The selection of the right

method will affect the success of da'wah. The Prophet PBUH himself taught da'wah with wisdom, good advice, and polite dialogue.

The fifth element is da'wah media, which is a means used to convey da'wah, such as mosque pulpits, books, print media, television, radio, and social media. In the modern era, digital media is a very effective means of reaching the wider community, especially the younger generation.

The last element is the purpose of da'wah, which is the results to be achieved from the da'wah process, such as increasing faith, religious understanding, and community morals. This goal is the main direction in all da'wah activities. (Asari & Azhar, 2025; N. Fadilah & Ardiansyah, 2024; N. F. Fadilah, 2022)

The elements of da'wah management must run in a balanced manner so that religious activities can be carried out properly. The integration of da'i, mad'u, materials, methods, media, and goals will produce effective, directed, and tangible benefits for the community.

Da'wah Management Strategy in Religious Activities

The strategy of da'wah management in religious activities shows that the success of da'wah is greatly influenced by the right strategy in planning, implementing, and evaluating each religious program. Da'wah management strategy is a systematic step used to achieve the goals of da'wah effectively and efficiently. Without a good strategy, da'wah activities often run without a clear direction so that the results are not optimal. (Nasution & Mutiawati, 2025)

The first important strategy in da'wah management is careful program planning. Every religious activity must have a clear purpose, the right goals, relevant materials, and methods that are in accordance with the conditions of the community. For example, if the activity is aimed at teenagers, then the da'wah material should discuss issues that are close to their lives, such as association, education, and morals. Good planning will help the implementation of activities to be more directed and organized.

The second strategy is the selection of appropriate da'wah methods. The da'wah method is not only limited to lectures in mosques, but can also be done through discussions, training, routine studies, social approaches, and da'wah through digital media. The use of the right method will make it easier for the community to receive da'wah messages. In today's modern era, social media is one of the most effective means to spread Islamic values, especially for the younger generation who actively use technology.

The third strategy is the organization of human resources. Da'wah activities require cooperation between various parties such as mosque administrators, religious leaders, mosque youth, and the surrounding community. A clear division of tasks will facilitate coordination and facilitate the implementation of activities. Each member must understand their responsibilities so that there are no mistakes or overlapping jobs. Good leadership also greatly determines the success of this strategy.

The fourth strategy is to build good relationships with the community. Da'wah will be more successful if it is carried out with a friendly, polite, and wise approach. A da'i must be able to understand the social conditions of the community and provide solutions that suit their needs. A coercive da'wah can actually cause rejection, while a persuasive approach will be more easily accepted.

The last strategy is the evaluation and development of da'wah programs. Every religious activity needs to be evaluated to find out the successes and obstacles that occur. The results of the evaluation are the basis for improving the next da'wah program to be more effective and useful. (Sahtriani & Mutiawati, 2025)

Evaluation of Da'wah Management in Religious Activities

Evaluation of da'wah management in religious activities shows that evaluation is a very important part in ensuring the success of a da'wah program. Evaluation not only serves to assess the final results of religious activities, but also to find out the extent to which the planning, implementation, and supervision process has run in accordance with the goals that have been set. With evaluation, da'wah activities can continue to be improved and developed to be more effective and beneficial to the community. The evaluation of da'wah management is carried out to measure the success rate of religious activities, such as routine recitations, taklim assemblies, commemoration of Islamic holidays, and various other forms of social da'wah. One of the aspects evaluated is the level of community participation. The high presence and involvement of the community in an activity shows that the da'wah program is well received. Conversely, low participation can be a sign that there are deficiencies in the delivery method, implementation time, or material delivered. (Darmayenti & Kustiawan, 2023) (N. Fadilah, 2025)

In addition to community participation, the evaluation also includes the quality of the da'wah materials provided. Good material must be in accordance with the needs of the mad'u and be able to provide a clear understanding of the teachings of Islam. If people feel that the material is too difficult to understand or irrelevant to their living conditions, then adjustments need to be made so that da'wah becomes more targeted. Therefore, input from pilgrims or activity participants is very important in the evaluation process. Another aspect that was assessed was the effectiveness of the da'wah methods and media used. In the modern era, da'wah is not only carried out directly through lectures, but also through social media, da'wah videos, and various digital platforms. Evaluation is needed to find out which method is most effective in reaching out to the community. For example, digital da'wah may be more effective for young people, while face-to-face recitation is more suitable for the general public and the elderly. (Laughter & Laughter) Soiman , 2025)

Evaluation is also related to the performance of the management or the organizing committee of the activity. The division of duties, coordination between members, budget use, and readiness of facilities and infrastructure must be assessed objectively. If there are obstacles in implementation, such as lack of cooperation or inefficient management, then this should be a concern for improvement in the next activity. Overall, the evaluation of da'wah management aims to improve the quality of religious activities so that they are more directed, organized, and have a real positive impact.

Evaluation helps da'wah implementers to find out the advantages and disadvantages of the programs that have been implemented. With continuous evaluation, da'wah activities are not only a formal routine, but are really able to form a more religious society, have noble morals, and understand Islamic teachings more deeply.

Examples of the Implementation of Da'wah Management in the Aek Songsongan Community

An example of the application of da'wah management in the Aek Songsongan community shows that religious activities carried out in a planned and organized manner are able to have a positive influence on the social and spiritual life of the community. Aek Songsongan District as one of the areas that has a religious community life makes da'wah activities an important part in building Islamic values, togetherness, and social morals. One example of the application of da'wah management can be seen in the implementation of routine recitation in mosques and prayer rooms. This activity is usually carried out every week or every month by involving religious leaders, mosque administrators, women of the taklim council, mosque youth, and the general public.

In the planning stage, the management determines the schedule of activities, the theme of the study, the speakers, and the need for the necessary equipment. The materials chosen are usually adjusted to the needs of the community, such as moral education, daily worship, family fiqh, and the development of the younger generation. The organizing stage is carried out by dividing tasks to the committee or administrators, such as consumption, documentation, equipment, and welcoming guests. With a clear division of tasks, activities can run more orderly and efficiently. This shows that the principle of da'wah management is applied so that religious activities do not run spontaneously, but through careful preparation. Another example is the implementation of commemoration of Islamic holidays such as the Birthday of the Prophet Muhammad SAW, isra mi'raj, Islamic new year, and Ramadan activities. (Nurhasanah & Lamuddin , 2025)

In this activity, the aek songsongan community worked together in preparing the event, starting from the preparation of proposals, fundraising of funds, determining the arrangement of the event, to the implementation of tausiah and social compensation. These activities are not only a means of worship, but also strengthen social relations between residents. The application of da'wah management is also seen in the development of mosque youth. Teenagers are given space to be active in religious activities such as recitation training, Islamic competitions, Islamic boarding schools, and Islamic studies. This strategy aims to instill religious values from an early age and prevent negative influences from the outside environment. The involvement of adolescents in da'wah activities is an important form of social investment for the future of society. Evaluation is carried out after the activity is completed, either formally or through simple deliberation between the management and the community. This evaluation aims to find out the shortcomings and improve the implementation of the next activity to be better. (Zahwa et al., 2026)

The implementation of da'wah management in the Aek Songsongan community has been proven to be able to increase community participation in religious activities, strengthen spiritual values, and create a harmonious social life. Good da'wah management makes religious activities more effective, directed, and provides real benefits to all levels of society.

CONCLUSION

Da'wah management in religious activities, it can be concluded that da'wah management has a very important role in supporting the success of the implementation of da'wah in the community. Da'wah management includes the process of planning, organizing, implementing, as well as monitoring and evaluation that is carried out systematically so that the goals of da'wah can be achieved effectively and efficiently. Without good management, da'wah activities will be difficult to run in a directed and optimal manner.

The purpose of da'wah management is to realize religious activities that are planned, organized, resource-efficient, and able to have a positive impact on improving religious understanding and people's morals. The success of da'wah is also greatly influenced by important elements such as da'i, mad'u, materials, methods, media, and the purpose of da'wah that must support each other. In addition, the right strategy in the implementation of da'wah such as the selection of appropriate methods, the organization of human resources, and a wise approach to the community are important factors in the success of da'wah.

The evaluation of da'wah management is also an inseparable part because it serves to assess the success of the program and correct existing shortcomings. The implementation of da'wah management in the Aek Songsongan community shows that planned religious activities are able to increase community participation, strengthen spiritual values, and create harmonious social relationships. Thus, da'wah management is an important need in building a religious community, with noble character, and based on Islamic values.

The administrators of religious activities should further improve the implementation of da'wah management in a structured manner so that each da'wah program can run more effectively and achieve the expected goals. Da'i and religious leaders need to continue to develop da'wah methods that are in accordance with the times, especially through the use of digital media so that da'wah can reach the younger generation more widely. The community is expected to be more active in participating in every religious activity as a form of support for the success of da'wah and fostering Islamic values in the surrounding environment. Evaluation of da'wah activities needs to be carried out regularly so that any shortcomings can be corrected and the quality of religious activities can continue to improve from time to time. Especially in the Aek Songsongan community, cooperation between religious leaders, mosque administrators, mosque youth, and the community needs to be strengthened so that da'wah activities run sustainably and provide real benefits to all levels of society.

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