

IMPLEMENTATION OF DAKWAH BIL HAL BY MUHAMMADIYAH DISASTER MANAGEMENT CENTER IN BUILDING COMMUNITY MORALITY

Cipta Novian^{1a*}, Azhar^{2b}

¹²Prodi Pengembangan Masyarakat Islam, Fakultas Dakwah dan Komunikasi, Universitas Islam Negeri Sumatera Utara, Jl. William Iskandar Pasar V, Medan Estate, Medan, 20371, Indonesia

^aE-mail: cipta0103221003@uinsu.ac.id

^bE-mail: azhar@uinsu.ac.id

(*) Corresponding Author

cipta0103221003@uinsu.ac.id

ARTICLE HISTORY

Received : 20-06-2026

Revised : 28-07-2026

Accepted : 05-08-2026

KEYWORDS

Dakwah Bil Hal,
MDMC North
Sumatra, Morality,
Children, Community
Empowerment.

ABSTRACT

This study aims to analyze the implementation of *dakwah bil hal* by the Muhammadiyah Disaster Management Center (MDMC) of North Sumatra in building community morality in Manunggal Village, Labuhan Deli District, Deli Serdang Regency. This study employed a qualitative method with a phenomenological approach. Data were collected through observation, in-depth interviews, and documentation involving two informants: the Secretary of MDMC North Sumatra and a resident of Manunggal Village. The research was conducted from April 9 to 13, 2026. Data were analyzed using Moustakas' phenomenological stages, including *epoche*, *horizontalization*, identification of *meaning units*, and the development of textural and structural descriptions. The findings indicate that *dakwah bil hal* was implemented through social services, family assistance, education on the dangers of drugs and online gambling, religious guidance, and community empowerment. These approaches contributed to increased awareness among children and adolescents, strengthened parental supervision, and fostered social concern, mutual cooperation, responsibility, and solidarity within the community. The novelty of this study lies in integrating MDMC's humanitarian practices with community moral development at the village level through a participatory and transformative *dakwah bil hal* approach.

This is an open access article under the CC-BY-SA license.



INTRODUCTION

Da'wah is a strategic activity in Islam that is not only focused on conveying religious teachings through speech, but is also realized through real actions (*da'wah bil hal*) that directly benefit the community (Anisaturrizqi, Hanifiyah, & Crismono, 2025). In the contemporary preaching paradigm, dawah is understood as a process of social transformation that can address various human issues through community empowerment, social services, education, health, and strengthening social solidarity. *Dawah bil hal* is becoming more relevant because people tend to accept Islamic values more easily when they are shown through example, concrete actions, and humanitarian services rather than just verbal communication (Supriadi, Saragih, Wibowo, Pradana, & Hutabarat, 2024).

Muhammadiyah is one of the largest Islamic organizations in Indonesia that from the beginning has developed transformative preaching through various fields, such as education, health, social affairs, and humanitarian efforts. Muhammadiyah's preaching movement is not just focused on religious activities but is also based on the theology of *Al-Ma'un*, which emphasizes caring for vulnerable groups and communities in need. This approach makes Muhammadiyah's preaching transformative because it integrates Islamic values with solving social problems. (Idrus, Fahriah, Gunawan, & Kartika, 2025) explaining that Muhammadiyah's transformative preaching contributes to community development through various social movements focused on welfare, whereas (Muthmainnah, 2021; Abdullah, et al., 2021) showing that the implementation of *Al-Ma'un* theology can strengthen community empowerment through sustainable social actions.

One concrete form of this movement is realized through the Muhammadiyah Disaster Management Center (MDMC), Muhammadiyah's organization that operates in disaster relief and humanitarian work. MDMC's activities aren't limited to disaster response; they also include disaster risk reduction, healthcare services, disaster education, social rehabilitation, humanitarian aid, and community empowerment (Maghfirah, Qodarsasi, & Wahid, 2025). In this context, MDMC's activities can be understood as *dakwah bil hal* because Islamic values are expressed through service, care, role modeling, and community empowerment. *Dakwah* through humanitarian actions also has the potential to build public trust while instilling moral values like caring, solidarity, responsibility, sincerity, and helping each other (Rahmaniati, Marlina, Pratomo, & Bulkani, 2023).

The morality of society is one of the important elements in creating a harmonious social life. Morality is not just about following religious norms but is also reflected in attitudes of mutual respect, social care, cooperation, honesty, responsibility, and willingness to help others. Social changes, technological developments, individualism, and the weakening of community participation in social and religious activities are challenges in shaping society's morality (Biswas, et al., 2023; Millie & Hosen, 2024). This situation shows that strengthening morals requires a preaching approach that is not only normative but also contextual and participatory. In this case, preaching through action can be a strategic approach because moral values are not just conveyed through advice, but are experienced and practiced directly in people's lives.

Manunggal Village, Labuhan Deli District, Deli Serdang Regency, is one of the areas where MDMC North Sumatra carries out various social and humanitarian activities. Based on initial observations, these activities include social services, healthcare services, distribution of humanitarian aid, disaster preparedness education, environmental cleanliness activities, volunteer development, and community empowerment. These activities are not only aimed at meeting the material needs of the community but also have the potential to foster values of care, solidarity, social responsibility, sincerity, and mutual cooperation. Thus, MDMC's activities can be seen as a form of *dawah* that uses social action as a means to internalize Islamic values.

Sejumlah penelitian terdahulu telah membahas *dakwah bil hal*, tetapi masih terdapat keterbatasan dalam fokus the study. (Rahmi, Abdullah, Purwati, & Imron, 2023), puts more emphasis on the Muhammadiyah social movement from a historical perspective, while (Pangestu & Soiman, 2024) focusing on empowering the community's

economy through dakwah bil hal. Research (Review, 2025) There has been more focus on studying communication strategies and the implementation of da'wah in raising religious awareness among the community. As a result, previous research tends to discuss da'wah bil hal from the perspective of social movements, economic empowerment, da'wah communication, or increasing religious awareness. What has been less studied is how MDMC's humanitarian actions concretely function as a tool for shaping community morals at the village level, what moral values emerge in the process, and the factors that support or hinder the internalization of these values.

This gap shows that research on the implementation of MDMC's dakwah bil hal should focus not only on the social activities carried out, but also on the process and its contribution to building community morality. Therefore, this study offers something new in the form of an integrative approach that links MDMC's disaster response and humanitarian services with the process of shaping community morals in the local context of Manunggal Village. This study specifically addresses three questions: (1) how the practice of dakwah bil hal is implemented by MDMC North Sumatra in Manunggal Village; (2) what moral values are built through these activities; and (3) what supporting and inhibiting factors affect the implementation of dakwah bil hal in building community morality. With this focus, the study is expected to provide an academic contribution to the development of transformative dakwah studies, while also offering practical input for religious and humanitarian organizations in developing a dakwah model that is contextual, participatory, and oriented toward shaping community morality.

METHOD

This study uses a qualitative method with a phenomenological approach to deeply understand the life experiences of the informants in making sense of the implementation of Muhammadiyah Disaster Management Center (MDMC) North Sumatra's da'wah bil hal as an effort to build community morality. The phenomenological approach was chosen because the study focuses on the subjective experiences and meanings that informants give to a phenomenon they directly experience. In phenomenological research, the main attention is not only on describing an event but on understanding how individuals experience, comprehend, and interpret that phenomenon from their own perspective (Creswell, 2018).

The research was conducted in Manunggal Village, Labuhan Deli District, Deli Serdang Regency. The research location was chosen purposively because Manunggal Village is one of the areas where MDMC North Sumatra's humanitarian activities are carried out. The study was carried out in April 2026. The selection of this location was based on the consideration that the interaction between MDMC and the local community provides a relevant context for understanding the practice of dakwah bil hal and the moral values that develop through humanitarian activities.

The research informants consisted of two people, who were selected using purposive sampling. The first informant was the Secretary of MDMC North Sumatra, chosen because they have knowledge of and are directly involved in planning and implementing MDMC's humanitarian programs. The second informant was a resident of Manunggal Village, selected because they have direct experience in receiving, participating in, and feeling the impact of MDMC's activities in the community. Choosing these two informants was based on the consideration that phenomenological research emphasizes the depth of experience and the relevance of informants to the phenomenon being studied, not just the number of informants (Finlay, 2021). Thus, the two informants from April 9, 2026, to April 13, 2026, represent two main perspectives: the perspective of those carrying out the dakwah bil hal and the perspective of the community as the beneficiaries.

Data collection was carried out through in-depth interviews, observation, and documentation. The interviews were conducted in a semi-structured way so that the researcher could explore the experiences, views, and meanings of the informants deeply while still maintaining the focus of the study. Interviews with the MDMC Secretary focused

on the types of dakwah bil hal activities, the goals of the programs, implementation strategies, moral values that aim to be developed, as well as supporting and inhibiting factors of the activities. Meanwhile, interviews with the residents of Manunggal Village focused on their experiences participating in or receiving MDMC activities, perceived changes in social behavior, and their understanding of values such as care, mutual cooperation, responsibility, solidarity, and sincerity. Each interview was conducted face-to-face, lasting about [45–60 minutes], and noted and documented with the informants' consent. Observation is used to watch how activities are carried out, the interaction patterns between volunteers and the community, as well as social behaviors that appear during the activities. Documentation is used as supporting data in the form of activity photos, field notes, and documents related to the MDMC program (Creswell, 2018).

In this study, the researcher is the main instrument responsible for deciding the research focus, building relationships with informants, conducting interviews and observations, processing data, and interpreting the informants' experiences. To maintain the objectivity of interpretations, the researcher applies reflexivity by noting assumptions, experiences, and potential biases during the research process. This step is taken to ensure that the meanings produced are based on the informants' experiences and statements, not the researcher's personal assumptions (Finlay, 2021).

Data analysis was carried out using Moustakas' phenomenological stages. The first stage is epoche, or bracketing, where the researcher temporarily sets aside personal assumptions and experiences regarding dakwah bil hal to openly understand the informants' experiences. The second stage is horizontalization, which involves identifying important statements from the interviews of the two informants related to their experiences with the implementation of dakwah bil hal. Statements with similar meanings are then grouped into meaning units and research themes. The next stage is creating a textual description of what the informants experienced and a structural description of how the experience occurred. Finally, these two descriptions are synthesized to find the essence of the experience regarding the implementation of dakwah bil hal by MDMC North Sumatra in building the morality of the people of Desa Manunggal (Moustakas, 1994).

Data analysis was carried out using Moustakas' phenomenological stages. The first stage is epoche, or bracketing, where the researcher temporarily sets aside personal assumptions and experiences regarding dakwah bil hal to openly understand the informants' experiences. The second stage is horizontalization, which involves identifying important statements from the interviews of the two informants related to their experiences with the implementation of dakwah bil hal. Statements with similar meanings are then grouped into meaning units and research themes. The next stage is creating a textual description of what the informants experienced and a structural description of how the experience occurred. Finally, these two descriptions are synthesized to find the essence of the experience regarding the implementation of dakwah bil hal by MDMC North Sumatra in building the morality of the people of Desa Manunggal.

The validity of the data is maintained through trustworthiness criteria, which include credibility, transferability, dependability, and confirmability as developed by Lincoln and Guba. Credibility is ensured through source triangulation by comparing information from the MDMC Secretary and the residents of Manunggal Village, as well as technique triangulation through comparing the results of interviews, observations, and documentation. Member checking is done by reconfirming certain information or interpretation results with the informants to ensure they match the intended experiences. The researcher also keeps field notes and an audit trail to document the process of data collection, coding, and analysis, so the research process can be traced and scientifically accountable (Lincoln & Guba, 1985).

So, even though the study involved two informants, namely the Secretary of MDMC North Sumatra and the residents of Manunggal Village, both were chosen based on their direct involvement and relevant experience with the research phenomenon. The phenomenological approach allows the study to explore the depth of meaning from both

perspectives, that is, the perspective of the implementer and the beneficiary of the dakwah bil hal. The research results are expected not only to describe the forms of MDMC humanitarian activities but also to reveal how these activities are understood as a process of internalizing values of social care, cooperation, responsibility, sincerity, and solidarity in community life.

RESULT AND DISCUSSION

MDMC North Sumatra as a Facilitator of Da'wah Bil Hal

Based on the observations carried out from April 2026, in Manunggal Village, Labuhan Deli District, Deli Serdang Regency, it was found that the Muhammadiyah Disaster Management Center (MDMC) North Sumatra not only carries out disaster management functions but also acts as a facilitator for dakwah bil hal through various social and humanitarian activities. The activities observed included social services, distribution of humanitarian aid, community service, disaster education, community assistance, and community-based volunteer development. These activities show that dakwah is carried out through concrete actions that provide direct benefits while also serving as a means of instilling Islamic values in community life.

The observation results show that the implementation of the MDMC program starts with communication and coordination with the village government, religious leaders, community leaders, and residents. This coordination is carried out to identify the needs of the community and determine the type of activities that suit the local conditions. In the process, the community is not only positioned as recipients of aid but is also involved in various activities organized. This situation shows that MDMC applies a participatory approach by making the community partners in the implementation of social and humanitarian activities.

The interaction between MDMC volunteers and the community during the activities showed an example of caring, sincerity, cooperation, and service to others. The volunteers didn't just provide material aid; they also offered support and built communication with the locals. This kind of interaction allowed the community to gain firsthand experience of the importance of helping and paying attention to other people's needs. These findings show that dakwah bil hal can be a way to convey Islamic values through real actions and leading by example in social life.

Observations also show a strengthening of moral values in the community, especially social concern, mutual cooperation, responsibility, solidarity, and helping attitudes. Residents seem to participate in joint activities, assist in program implementation, and build cooperation with MDMC volunteers. The repeated interactions also create mutual trust between the community and volunteers. From Putnam's social capital perspective, this condition indicates the formation of social networks, trust, and cooperative norms that can strengthen solidarity and community participation in solving common problems. The observation results are also in line with the interview findings, which the researcher presents below.

The interview results were conducted to support the findings from the observations regarding the moral conditions of the Manunggal Village community before the MDMC North Sumatra assistance took place. The interviews focused on the behavior of children and teenagers, factors influencing moral deviations, and the community's needs for guidance and support activities. According to the informants, there was alignment between the observation results and the experiences shared by the MDMC and the community.

Secretary of MDMC North Sumatra

"Before we started providing guidance, we learned that some children and teenagers in the community were starting to be influenced by bad social circles, including those who got involved with drugs and online gambling. This situation is concerning because uncontrolled use of phones, peer influence, and lack of parental supervision can make kids easily swayed. That's why we saw the need for guidance through education, social activities, and positive events

involving the community so that children and teenagers have a better environment and are less likely to fall into deviant behaviors."

Based on the information from the Secretary of MDMC North Sumatra, it can be understood that issues of children's and teenagers' morals are seen as problems related to social environment conditions, social interactions, technology use, and family supervision. The informant also emphasized the importance of a mentoring approach that not only gives advice but also provides education and positive activities as alternatives for children and teenagers.

Residents of Manunggal Village

"Before there was guidance, we as a community were quite worried about our kids' social circles. Some started getting into online gambling through their phones, and others were influenced by their peers and even got involved with drugs. Parents sometimes can't fully supervise because they're busy working, so kids end up spending more time with friends or on their phones. We hope that with activities and guidance from MDMC, kids can engage in more positive activities, learn to help each other, and not be easily influenced by a bad environment."

Based on the research results, it can be concluded that MDMC North Sumatra implements *dakwah bil hal* through social, humanitarian activities, mentoring, and participatory community empowerment. These activities not only provide assistance but also serve as a means of role modeling and internalizing Islamic values. Its implementation also strengthens social care, mutual cooperation, responsibility, solidarity, and helpfulness among the people of Manunggal Village. The findings show an enhancement of values like care, cooperation, responsibility, solidarity, as well as increased community participation. A summary of the findings and their implications is presented in Table 1 below.

Table 1. Findings and Implications of Implementing *Dakwah Bil Hal* MDMC North Sumatra

Aspect	Findings	Implications
MDMC's Role	Social services, assistance, education, and humanitarian aid.	<i>Dakwah</i> is manifested through concrete actions.
Approach	Involves village government, religious leaders, and the community.	Increases community participation and sense of ownership.
Moral Values	Caring, mutual cooperation, responsibility, and solidarity.	Strengthens community morality and social relationships.
Impact	Increases community awareness and involvement.	Supports sustainable moral development.
Characteristics of <i>Dakwah</i>	Participatory, transformative, and empowerment-based.	Makes <i>dakwah bil hal</i> a means of social change.

The research findings show that the implementation of *dakwah bil hal* by the Muhammadiyah Disaster Management Center (MDMC) in North Sumatra at Manunggal Village is a form of preaching carried out through social and humanitarian actions. Based on observations and interviews, MDMC's activities are not just about providing aid, but also include social services, disaster education, community assistance, social service activities, and the development of community-based volunteers. These findings are in line with (Alifuddin, Chaer, & Sukatin, 2021) which explains that preaching and community empowerment are closely related because preaching can be a means of changing behavior and improving people's quality of life. From this perspective, *dakwah bil hal* emphasizes real actions over just delivering religious discourse. Thus, MDMC's practices in Manunggal Village show that preaching can be actualized through humanitarian services that directly address the community's needs.

Research findings also show that MDMC applies a participatory approach by involving village governments, religious leaders, community figures, and residents in the planning and implementation process. The community is not only positioned as aid recipients but is involved as partners in solving social problems. These findings are in line with (Darmawan, Aziz, & Nurkholis, 2025) which shows that dakwah bil hal through community empowerment can be done by actively involving community groups so that dakwah activities have a positive impact and encourage the community to become part of the change process. This participatory approach also shows that the success of dakwah is not just determined by the programs offered, but by the ability of dakwah institutions to build communication, trust, and community involvement.

From the empowerment side, the research results show that MDMC focuses more on mentoring and community involvement than on one-time aid. This can be seen from disaster education, volunteer development, and involving residents in social activities. These findings are in line with (Saky, Maksum, Islam, & Azani, 2024) which emphasizes that dakwah bi al-hal, when managed in an organized and participatory way, can be an instrument for community empowerment that integrates spiritual values with enhancing community capacity. This means that the MDMC practice in Manunggal Village shows the character of transformative dakwah because its orientation is not just to provide solutions to community needs in the short term, but also to build the community's ability to participate and tackle social issues more independently.

The results of further observations and interviews showed that the example set by volunteers becomes one of the important elements in the process of internalizing moral values in the community. The caring attitude, sincerity, cooperation, and willingness to help shown by the volunteers provide a direct experience for the community. This is evident from the statements of the residents of Manunggal Village, who said that the presence of MDMC encourages them to get more used to working together, helping neighbors, and participating in social activities in the village. These findings are in line with research (Mz, Marhani, & Halima, 2024) which shows that empowerment-based preaching activities, like working together and social activities, can strengthen the role of the community as agents of change while also preserving religious values in social life. Thus, in this study, dakwah bil hal not only serves as a medium for conveying Islamic values but also as a social learning process through direct examples and experiences.

which shows that empowerment-based preaching activities, like working together and social activities, can strengthen the role of the community as agents of change while also preserving religious values in social life. Thus, in this study, dakwah bil hal not only serves as a medium for conveying Islamic values but also as a social learning process through direct examples and experiences. (Rokhim, Umiarso, & Taufiq, 2025) emphasizing that empowerment through preaching is aimed at improving life and society as a whole, both physically and spiritually.

In the context of Muhammadiyah, MDMC's practice in Desa Manunggal shows that the da'wah movement can be carried out through humanitarian institutions by integrating religious values with social needs. MDMC activities, which emphasize service, guidance, coordination, and empowerment, demonstrate that da'wah doesn't always have to appear as lectures or direct religious teachings. Islamic values can be internalized through actions that reflect care for others, cooperation, responsibility, and service. This strengthens the understanding that da'wah bil hal is a relevant approach in meeting contemporary community needs because it can connect religious messages with the social realities people face.

In the context of Muhammadiyah, MDMC's practice in Desa Manunggal shows that the da'wah movement can be carried out through humanitarian institutions by integrating religious values with social needs. MDMC activities, which emphasize service, guidance, coordination, and empowerment, demonstrate that da'wah doesn't always have to appear as lectures or direct religious teachings. Islamic values can be internalized through actions that reflect care for others, cooperation, responsibility, and service. This strengthens the understanding that da'wah bil hal is a relevant approach in meeting contemporary community needs because it can connect religious messages with the social realities people face.

The Moral Condition of Society Before MDMC North Sumatra Assistance

Based on observations conducted from April 2026, in Manunggal Village, Labuhan Deli District, Deli Serdang Regency, it was found that before the guidance from MDMC North Sumatra, there were still various issues related to the morality of children and teenagers. This situation was evident from the community's concerns about the behavior of some teenagers who had started deviating from social and religious norms. Some children and teenagers were known to have been involved in drug abuse, while others had started getting to know and accessing online gambling through mobile phones. This situation caused worry because school-aged and young people who did not continue their education were seen as more vulnerable to negative environmental influences.

Observations show that drug abuse has become quite a worrying problem. Children and teenagers who get involved usually get to know drugs through their social circles and peer influence. In some cases, changes in behavior can be seen through lower discipline, decreased motivation to study, difficulty accepting guidance from parents, and less involvement in religious and social activities. Additionally, limited parental supervision of children's activities outside the home also increases the chances of behavioral problems.

Observation also found that some children and teenagers are involved in online gambling through mobile phones. The ease of internet access and digital devices makes this activity possible without direct parental supervision. At first, online gambling tends to appear out of curiosity or peer invitation, but it can later become a habit. Observable behaviors include spending excessive time playing, asking parents for money, and a tendency to hide the activity. This situation shows that technological development without guidance and supervision can be one of the factors influencing the moral development of children and teenagers.

Based on the observations, there are several factors related to the emergence of these moral deviations, namely peer influence, lack of family supervision, easy access to technology, and limited positive activities for teenagers. Some children have quite a lot of free time, but not all of it is directed towards activities that can develop their interests, talents, and social skills. Parents being busy also limits the intensity of communication and supervision of their children's activities. This condition shows that moral issues do not only come from the individual but are also related to the family environment, social interactions, and technological development. The observation results also align with the interview findings, which the researcher presents below.

The results of the interview with the Secretary of MDMC North Sumatra showed that before there was guidance, issues of morality among children and teenagers in Manunggal Village were one of the concerns that needed to be addressed through social and educational approaches. The informant explained that the influence of peer groups, lack of family supervision, uncontrolled use of mobile phones, and limited positive activities for teenagers were conditions that needed attention. According to the informant, these problems couldn't be solved just by giving advice, but required guidance and involvement from various elements of the community.

MDMC North Sumatra Secretary:

"Before having guidance, we did notice that there were some issues among children and teenagers, especially the influence of peer groups, uncontrolled phone use, and lack of positive activities. There was also information about kids being affected by drugs and online gambling. Because of that, we felt that guidance isn't enough just by giving advice, but needs to be done through social activities, education, mentoring, and involving the community so that kids have a more positive environment."

Interviews with residents of Manunggal Village also show that people are worried about the moral condition of some children and teenagers. Informants said that peer influence and the use of mobile phones are quite noticeable factors in kids' lives. Besides that, parents being busy with work sometimes means that supervision of kids' activities isn't always at its best. This situation makes the community feel the need for activities that can guide children and teens towards more positive things.

Residents of Manunggal Village:

“Before we had guidance, we as parents were quite worried seeing our kids' social circles. Some started getting into online gambling on their phones, and others were influenced by peers and got to know drugs. It's sometimes hard for parents to supervise because we work, while kids spend a lot of time with friends or on their phones. We hope there are activities that can get them to do more positive things and not be easily influenced by a bad environment.”

Based on the research results, the moral condition of children and teenagers in Manunggal Village before MDMC mentoring faced issues such as drug abuse, online gambling, peer influence, weak parental supervision, and a lack of positive activities. These conditions show the need for mentoring that involves families and the community through education, social activities, and ongoing guidance to create a more positive environment for children and teenagers. A summary of these conditions is presented in Table 1 below.

Table 2. The Moral Condition of Children and Adolescents Before MDMC Guidance

Aspect	Main Findings	Implications
Drugs	Some children/adolescents are influenced to use drugs through their social environment.	Early education and prevention are needed.
Online Gambling	Children/adolescents access online gambling through mobile phones.	Supervision and digital literacy are needed.
Social Relationships	Peers are one of the sources of negative influence.	A positive social environment is needed.
Family	Parental supervision and communication are not yet optimal.	The role of the family needs to be strengthened.
Positive Activities	Constructive activities for adolescents are still limited.	Social and religious guidance is needed.

Research results show that the moral condition of children and teenagers in Manunggal Village before the MDMC North Sumatra mentoring faced several issues, especially drug abuse, online gambling, peer influence, weak parental supervision, and limited positive activities. This situation indicates that moral deviation in teenagers doesn't happen on its own, but is formed through interactions between family environment, social circles, and technological development. (Dahlia, Rasyid, & Julijanti, 2025) It explains that drug abuse among teenagers needs to be understood as an issue that requires the involvement of families, communities, and the government, especially through education about the dangers of drugs, social support, boosting self-confidence, and environmental supervision. These findings are in line with the situation in Manunggal Village, where limited parental supervision and peer influence increase the vulnerability of children and teenagers to deviant behavior.

Findings about the influence of peers also align with research (Azhari, 2025) which shows that peer influence is one of the important factors in drug abuse among teenagers. An uncontrolled friendship environment can push teens to follow negative behaviors because of the desire to be accepted in the group. The study also emphasizes the importance of increasing parental supervision and cooperation among various elements of society in preventing drug abuse. This strengthens the findings of research in Manunggal Village, which found that some children and teenagers were introduced to drugs through their social circles. Thus, shaping teenagers' morals is not enough through an individual approach, but requires a social environment that can provide a positive influence.

Besides drugs, findings about online gambling show a connection between the development of digital technology and changes in teenage behavior. Easy access through mobile phones makes online gambling reachable

without any limits on space and time. (Reka & Muhid, 2022) finding that exposure to online gambling ads through social media, the level of parental supervision, and the intensity of communication with peer groups are factors related to interest in playing online gambling. These findings are relevant to the situation in Manunggal Village, because observations show that children and teenagers get to know online gambling through mobile phones, curiosity, and peer influence. Therefore, using technology without guidance can be one of the factors that increase children's vulnerability to behavior that goes against social and religious norms.

That situation is further reinforced by research (Maulana & Lestari, 2025) about online gambling among teenagers which shows that easy internet access, lack of parental control, and peer influence are key factors in the growth of online gambling behavior. The research also highlights family communication as an important part in shaping teenagers' attitudes and behavior amid the rise of digital technology. This aligns with interviews with residents of Manunggal Village who mentioned that parents' busy schedules result in supervision of their children's activities not being optimal. Therefore, the family holds a strategic role as the first environment in providing boundaries, guidance, and moral understanding regarding technology use.

From the Islamic moral perspective, technological development basically can't be seen as an absolutely negative factor. The main issue lies in how technology is used and to what extent children receive guidance in using it. (Hakis, et al., 2024) explaining that digital media has become an important part of teenagers' lives, but without strong values and proper supervision, it can negatively affect their morals and behavior. Findings in Manunggal Village show a similar situation, where cell phones, which are supposed to be used for education and communication, can end up being a way to access negative activities when not accompanied by supervision and digital literacy.

Research results also show that issues of morality among children and teenagers cannot be adequately addressed through prohibitions or giving advice. This situation requires an approach that involves the family, community, social institutions, and the educational environment. (Arifin, Mughni, & Nurhakim, 2022) It emphasizes that preventing drug abuse among teenagers requires an integrated strategy of education, supervision, and support. The findings support the view of the MDMC North Sumatra Secretary that nurturing children and teenagers needs to be done through social activities, education, guidance, and community involvement. In other words, a preventive and participatory approach is more relevant than just scolding when misbehavior has already happened.

The lack of positive activities for children and teenagers is also an important issue found in the research. Kids who have free time without constructive activities are more likely to spend it with peers or use their phones without a clear purpose. That's why social, religious, sports, educational, and empowerment activities can be alternatives to help guide teenagers' development in a positive direction. In this context, MDMC North Sumatra's involvement is relevant because the *dakwah bil hal* approach allows Islamic values to be instilled through real actions, role modeling, mentoring, and social activities. This way, *dakwah* doesn't just provide religious understanding but also creates a social environment that supports character building.

Overall, the research findings show that the moral condition of children and adolescents in Manunggal Village before MDMC guidance was influenced by peer interactions, weak family supervision, uncontrolled access to technology, and a lack of positive activities. These findings are consistent with previous studies on drugs and online gambling, which emphasize the importance of family supervision, social support, education, and community involvement. Therefore, the presence of MDMC through *dakwah bil hal* becomes important because it offers an approach that is not only normative but also educational, preventive, participatory, and action-based in creating a more conducive environment for shaping the morals of children and adolescents.

Forms of Practical Da'wah Carried Out by MDMC North Sumatra

Based on observations regarding the implementation of *dakwah bil hal* by MDMC North Sumatra in Manunggal Village, it was found that before carrying out the mentoring, MDMC first identifies the moral condition

of the community. The identification is done by paying attention to the condition of children and teenagers, forms of moral deviation, and environmental factors that influence them. The observations showed cases of drug abuse, children's involvement in online gambling, weakening responsibility as students, reduced participation in religious activities, and negative peer influence. On the other hand, parents' limited time means that supervision and communication with their children are not yet running optimally.

After learning about the situation, MDMC North Sumatra carried out support in three main ways: social support for children and families, religious moral guidance, and community empowerment. Observations showed that social support was carried out through persuasive and humane communication with both the family and the child. Parents were also advised to improve communication, monitor digital media use, and create a family atmosphere that better supports the child's moral development. This approach shows that guidance is aimed not only at the child but also at the family as the main environment for character building.

Further observations show that MDMC carries out outreach about the dangers of drugs and online gambling by linking them to health, social, legal, and religious aspects. These activities are complemented with moral guidance through religious activities, group discussions, character building, and motivating children and teenagers to participate in more positive activities. In addition, MDMC involves village government, religious leaders, community figures, and youth groups in community empowerment. Activities like youth religious gatherings, youth programs, communal work, and social activities are directed as positive spaces for the younger generation.

The observation results also showed changes after the mentoring program. Children and adolescents started to show increased awareness of the negative impacts of drugs and online gambling, and also began participating in religious and social activities again. Changes were also seen in families through improved communication and parental supervision of kids' social circles and digital media use. These conditions show that MDMC mentoring doesn't just aim at changing individual behavior, but also strengthens the family's role as an environment for moral development.

Furthermore, observations show an increasing concern among the community for guiding the younger generation. Religious leaders, community leaders, village officials, and residents are starting to get involved in creating a more supportive environment through religious, social, and youth development activities. People are beginning to see moral issues as a shared responsibility, not just an individual or family matter. In addition, there is a trend of reduced drug abuse and online gambling involvement after mentoring, although these changes have not completely eliminated all forms of moral deviation. These findings indicate that MDMC's practical da'wah contributes to moral development through mentoring, role modeling, family strengthening, and sustainable community empowerment. The observation results also align with the interview findings, which the researcher presents below.

The interview results were conducted to strengthen the findings from observations regarding the implementation of dakwah bil hal by MDMC North Sumatra in building the morality of the Manunggal Village community. The interview focused on the process of identifying problems, the forms of guidance, religious moral development, community empowerment, and the changes felt after the guidance. Based on the information from both informants, it was found that there is alignment between the observation results and the experiences shared by MDMC and the community.

Secretary of MDMC North Sumatra

"Before carrying out the mentoring, we first looked at the community's situation through observation and communication with the village government, religious leaders, community leaders, parents, and children. From there, we found out that there were issues like peer influence, drugs, online gambling, lack of parental supervision, and not enough positive activities for teenagers. That's why the mentoring we do isn't just about giving advice, but also involves visiting families, communicating with parents and children, providing education about the dangers of drugs and online gambling, religious guidance, and encouraging the community to revive positive activities. We also involve the village government and the community so that this guidance becomes a shared responsibility. After the mentoring

runs, we see that children are starting to be more aware of their behavior, families are paying more attention to their kids, and the community is becoming more involved in guiding the younger generation.”

Based on the statement from the Secretary of MDMC North Sumatra, it can be understood that carrying out dakwah bil hal starts with identifying the needs of the community and then continues with guidance that involves the family and social environment. The informant also emphasized that moral change isn’t just aimed at children and teenagers, but also requires strengthening family functions and community involvement. This information aligns with the observations regarding social guidance, religious outreach, and community empowerment.

Residents of Manunggal Village

“After receiving guidance from MDMC, we feel more attended to in raising our children. Parents are reminded to communicate more often and monitor their children's social interactions and phone usage. Children are also encouraged to participate in religious activities, social activities, and community events. In my opinion, activities like this are helpful because children are not only given advice, but they also have positive activities and can gather in a better environment. We as a community also become more caring and feel that children's issues are not just the parents' responsibility, but a shared responsibility.”

The residents' statements support the observations about the increasing attention from families and community care towards the moral development of young people. People also feel that positive activities and guidance provide spaces for children and teenagers to build better habits. These findings align with observations showing a growing involvement of the community in religious, social, and youth development activities, along with a rising awareness that moral issues are a shared responsibility.

Based on the results of observations and interviews, the form of dakwah bil hal by MDMC North Sumatra in Desa Manunggal includes social assistance, religious moral guidance, and community empowerment. The implementation of these activities encourages increased awareness among children and teenagers, strengthens the role of families, and raises community concern in nurturing the younger generation. Thus, MDMC’s dakwah bil hal contributes to building morality through a participatory, educational, and sustainable approach. A summary of the types of activities, findings, and their implications is presented in Table 1 below.

Table 3. Forms of Bil Hal Da'wah by MDMC North Sumatra and Their Implications

Type of Activity	Main Findings	Implications
Social Assistance	Communication with children and families, as well as strengthening parental supervision.	Strengthens the family’s role in moral development.
Religious Moral Development	Drug and online gambling education, religious activities, discussions, and character building.	Increases adolescents’ awareness and positive behavior.
Community Empowerment	Involves village government, religious leaders, youth, and community members in social activities.	Increases participation and shared responsibility.
Moral Strengthening	Increased community concern, social activities, and community involvement.	Supports sustainable moral development.
Dakwah Approach	Preventive, participatory, educational, and transformative.	Makes <i>dakwah bil hal</i> a means of social change.

The research results show that the form of dakwah bil hal by MDMC North Sumatra in Manunggal Village is carried out through problem identification, social assistance, religious moral guidance, and community empowerment. This pattern shows that dakwah is not only understood as conveying religious messages but as concrete actions that stem from the needs of the community. This approach aligns with (Afdhal, Ritonga, Nasution, & Salonen,

2025) which explains that dakwah bil hal through community empowerment places the community as an important part of the change process. In this study, identifying drug abuse, online gambling, peer influence, weak family supervision, and lack of positive activities becomes the basis for MDMC in determining the type of guidance that suits the conditions of Manunggal Village communities.

Social support for children and families has become an important form in the implementation of dakwah bil hal. Observations and interviews show that MDMC communicates with parents and children, provides understanding about social oversight, and encourages families to increase supervision over the use of digital media. These findings are relevant to (Setiawati, Mubasit, Mawardi, & Cahyadi, 2023) which shows that the level of parental supervision and the intensity of communication with peer groups are related to teenagers' interest in playing online gambling. Therefore, MDMC's efforts to strengthen family communication and monitor cellphone usage are a form of prevention that aligns with the causes found in the field.

The findings about technology use also align with (Nazarudin, Muhammad, Aderus, & Irawan, 2025) which identifies various factors that influence online gambling behavior among teenagers. In this study, the easy access to mobile phones and the internet is one of the conditions that makes it easier for children and teenagers to get familiar with online gambling. Therefore, the counseling carried out by MDMC regarding the dangers of online gambling is not enough if it's just in the form of prohibitions, but it also needs to be accompanied by strengthening digital literacy, family supervision, and providing positive alternative activities. This approach is in line with (Nurwahid & Setiawan, 2022) which emphasizes the importance of educating teenagers as one of the efforts to prevent online gambling.

In addition to family support, MDMC carries out counseling and religious moral guidance through education about the dangers of drugs and online gambling, as well as religious activities, discussions, character building, and motivation for teenagers. These activities show that dakwah bil hal is not only focused on increasing knowledge but also aimed at shaping awareness and behavior. This is relevant to (Munir, 2025) which shows that online gambling can pose risks and social impacts for teenagers. Therefore, the moral guidance provided by MDMC becomes important because it gives understanding about the consequences of behavior while also providing a social environment that supports positive change.

The next form is community empowerment through the involvement of village governments, religious leaders, community figures, youth groups, and residents. Observations show that MDMC does not take over the entire mentoring process but acts as a facilitator by encouraging the community to run youth study groups, youth activities, communal work, and social activities. This approach shows that moral development is seen as a shared responsibility. This aligns with (Izudin, 2021) which shows the importance of parental supervision over children's digital activities, even though its implementation faces obstacles like parents being busy and limited alternative activities for children. Therefore, community empowerment carried out by MDMC can be a way to create a more supportive social environment for the development of children and adolescents.

The research results also show changes after the mentoring, namely increased awareness among children and teenagers, better communication and supervision from parents, and growing community concern for guiding the younger generation. These changes are not only related to counseling but are the result of an approach that combines education, mentoring, role modeling, and empowerment. In this context, dakwah bil hal has a preventive and transformative character because it not only seeks to reduce deviant behavior but also builds an environment that can support sustainable behavior change.

Thus, the research results show that MDMC North Sumatra's dakwah bil hal in Manunggal Village has four main characteristics: it is based on community needs, family-oriented, educational-religious, and participatory. Observations and interviews indicate that this approach aligns with previous studies on peer influence, digital media use, online gambling, and the importance of family supervision. By integrating social support, moral guidance, and

community empowerment, MDMC not only conveys Islamic values but also translates them into practical actions to create a more positive social environment for children and teenagers.

CONCLUSION

Based on the research results, the implementation of dakwah bil hal by MDMC North Sumatra in Desa Manunggal through social assistance, religious moral guidance, and community empowerment contributes to increasing awareness among children and teenagers, strengthening family roles, and fostering care, cooperation, and community solidarity. The dakwah carried out is not only focused on delivering religious messages but is realized through concrete actions, role modeling, and community involvement in solving social issues. Practically, these findings show the importance of collaboration between MDMC, families, village governments, religious leaders, and the community in building an environment that supports the moral development of the younger generation. Even so, this study has limitations because it was conducted at a single location with a limited number of informants, so the results can't be widely generalized yet. Future research is recommended to involve more diverse informants, expand the study locations, and use a longitudinal or mixed-methods approach to see moral changes in a deeper and more systematic way. That way, the next studies can give a more comprehensive picture of the sustainability and contribution of dakwah bil hal in building societal morality.

Acknowledgment

The authors would like to express their sincere gratitude to the Muhammadiyah Disaster Management Center (MDMC) of North Sumatra, the Government of Manunggal Village, religious and community leaders, all research participants, and everyone who contributed to the completion of this study. Their valuable support, cooperation, and willingness to share their experiences have been essential to the successful completion of this research.

REFERENCES

- Abdullah, A., Khan, S. M., Pieroni, A., Haq, A., Haq, Z. U., Ahmad, Z., . . . Abd_Allah, E. F. (2021). A comprehensive appraisal of the wild food plants and food system of tribal cultures in the Hindu Kush Mountain Range; a way forward for balancing human nutrition and food security. *Sustainability*, 9, 5258. doi:<https://doi.org/10.3390/su13095258>
- Afdhal, S., Ritonga, M., Nasution, A. J., & Salonen, E. (2025). Dysfunction of Islamic Religious Education in the SDGs Era: Challenges in Internalizing Islamic Values for Youth Responsibility. *Profetika focuses on Islamic studies*, 26(3), 867-882. doi:<https://doi.org/10.23917/profetika.v26i03.12882>
- Alifuddin, M., Chaer, M. T., & Sukatin, S. (2021). Mitigation-Based Enlightenment Da'wah (Social Movement of MDMC Sulawesi-Southeast in Psychological Assistance to COVID-19 Survivors). *International Journal of Islamic Educational Psychology*, 2(1), 84–104. doi:<https://doi.org/10.18196/ijiep.v2i1.11759>
- Anisaturrizqi, R., Hanifiyah, F., & Crismono, P. C. (2025). Holistic Tahfidz Education Based on Pesantren: Bibliometric Analysis of the Integration of Memorization and the Formation of Qur'anic Character. *J-PAI : Jurnal Pendidikan Agama Islam*, 11(2), 153-166. doi:<https://doi.org/10.18860/jpai.v11i2.34373>
- Arifin, S., Mughni, S. A., & Nurhakim, M. (2022). The Idea of Progress: Meaning and Implications of Islam Berkemajuan in Muhammadiyah. *Al-Jamiah: Journal of Islamic Studies*, 60(2), 547-584. doi:<https://doi.org/10.14421/ajis.2022.602.547-584>
- Azhari, I. (2025). The Da'wah Methods Used by Islamic Religious Instructors in Increasing Religious Awareness Among The Community in Gang Madirsan, Bangun Sari Village, Tanjung Morawa District, Deli Serdang Regency. *Al-Wa'iyah*, 1(2), 19-37. doi:<https://doi.org/10.51590/wai.v1i2.12>
- Biswas, P., Polash, S. A., Dey, D., Kaium, M. A., Mahmud, A. R., Yasmin, F., . . . Kamel, M. (2023). RETRACTED: Advanced implications of nanotechnology in disease control and environmental perspectives. *Biomedicine & Pharmacotherapy*, 158(1), 114172. doi:<https://doi.org/10.1016/j.biopha.2022.114172>

- Creswell, J. W. (2018). *Research design: Qualitative, quantitative, and mixed methods approaches (4th ed.)*. Thousand Oaks: Sage Publications.
- Dahlia, Y. S., Rasyid, E., & Julijanti, D. M. (2025). The Effectiveness of WhatsApp Blast Content in Fundraising Efforts at the MDMC (Muhammadiyah Disaster Management Center) Non-Profit Organization. *Metacommunication: Journal of Communication Studies*, 10(2), 1-17. doi:<http://dx.doi.org/10.20527/mc.v10i2.24363>
- Darmawan, H., Aziz, M., & Nurkholis. (2025). Fiqh Discourse on Water: Integrating Social Capital and Mosque-Based Charity through Concurrent Triangulation. *Afkaruna: Indonesian Interdisciplinary Journal of Islamic Studies*, 21(2), 217–230. doi:<https://doi.org/10.18196/afkaruna.v21i2.28169>
- Finlay, L. (2021). *Phenomenology for therapists: Researching the lived world*. Chichester, West Sussex: Wiley-Blackwell.
- Hakis, H., Masri, A. R., Tike, A., Said, N. M., Muliyadi, I., & Kamarzaman, M. H. (2024). ECOLOGICAL DA'WAH STRATEGIES IN PROMOTING ENVIRONMENTAL CONSERVATION IN AMBON CITY. *Al-QalamJurnal Penelitian Agama dan Sosial Budaya*, 30(2), 201-211. doi:<https://doi.org/10.31969/alq.v30i2.1392>
- Idrus, A., Fahriah, P. H., Gunawan, A., & Kartika, R. F. (2025). TEOLOGI AL MA'UN: ANALISIS KONTRIBUSI PEMIKIRAN EKONOMI ISLAM DALAM PENYEBARAN KEBAIKAN. *Misykat al-Anwar Jurnal Kajian Islam dan Masyarakat*, 8(2), 271-290. doi:<https://doi.org/10.24853/ma.8.2.271-290>
- Izudin, A. (2021). FROM PROPHETIC LEADERSHIP TO SUSTAINABLE COMMUNITY DEVELOPMENT: CONTRIBUTING KIAI NAJIB SALIMI IN CONTEMPORARY PESANTREN. *Al-Balagh : Jurnal Dakwah Dan Komunikasi*, 6(2), 273–302. doi:<https://doi.org/10.22515/al-balagh.v6i2.3392>
- Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry*. New York: Sage Publications.
- Maghfirah, N., Qodarsasi, U., & Wahid, I. a. (2025). The Strategy of Muhammadiyah Disaster Management Center (MDMC) in Forming Disaster Resilience Community in Kudus Regency. *Jurnal Penelitian*, 22(1), 55-68. doi:<https://doi.org/10.28918/jupe.v22i1.10196>
- Maulana, F., & Lestari, D. (2025). The Development of Inclusive Islamic Thought in the Muhammadiyah Tradition, An Analysis of the Concepts of Tajdid and Religious Moderation. *Journal of Studia Islamica Muhammadiyah*, 1(2), 1-20. doi:<https://doi.org/10.67171/k8nhc012>
- Millie, J., & Hosen, N. (2024). Freedom from Consumption: The Reformist Critique of Consumptive Islam in Indonesia. *Asian Studies Review*, 48(1), 54-69. doi:<https://doi.org/10.1080/10357823.2022.2110859>
- Moustakas, C. E. (1994). *Phenomenological research methods*. Thousand Oaks: SAGE Publications.
- Munir, M. (2025). Implementing Islamic Education Management to Foster a Healthy Lifestyle Culture: A Case Study of Pesantren Miftahul Muhtadiin Krempyang, Nganjuk. *JM-NU: Jurnal Studi Manajemen Pendidikan Islam*, 1(1), 13-43. Retrieved from <https://ejournal.staidapondokkrempyang.ac.id/index.php/jmnu/article/view/875>
- Muthmainnah, Y. (2021). Teologi Al-Ma'un Berperspektif Feminisme: Studi Kasus Perempuan Kepala Keluarga Miskin Kota Di Depok, Jakarta, Dan Tangerang Selatan. *Musāwa Jurnal Studi Gender dan Islam*, 20(2), 203-215. doi:<https://doi.org/10.14421/musawa.2021.202.203-215>
- Mz, I., Marhani, I., & Halima, A. (2024). Islam and Environmental Protection: The Implementation of Ecological Dakwah in the Makassar "Zero Waste" Community. *Alhadharah: Jurnal Ilmu Dakwah*, 23(1), 23–34. doi:<https://doi.org/10.18592/alhadharah.v23i1.12406>
- Nazarudin, Muhammad, F., Aderus, A., & Irawan, D. (2025). Proselytizing Strategy Of The National Amil Zakat Agency (Baznas) In Sambas District. *CBJIS: Cross-Border Journal of Islamic Studies*, 7(1), 182-195. doi:<https://doi.org/10.37567/cbjis.v7i1.3921>
- Nurwahid, A. F., & Setiawan, V. (2022). Santri and Jihad Algorithm: The Production of Da'wah Content on Instagram Stories. *Kuriositas: Media Komunikasi Sosial dan Keagamaan*, 15(2), 173-194. doi:<https://doi.org/10.35905/kur.v15i2.2706>

- Pangestu, D. B., & Soiman. (2024). The Management of Muhammadiyah Regional Leaders in Implementing Multicultural Dawah in North Sumatra. *Wardah*, 25(1), 1-16. doi:<https://doi.org/10.19109/wardah.v25i1.23055>
- Rahmaniati, R., Marlina, S., Pratomo, G. S., & Bulkani. (2023). Sosialisasi Peran dan Aksi Muhammadiyah Disaster Management Center (MMDK) Pada Penanggulangan Bencana Hidrometeorologis di Kota Palangka Raya. *I-Com: Indonesian Community Journal*, 3(2), 508-515. doi:<https://doi.org/10.33379/icom.v3i2.2493>
- Rahmi, A., Abdullah, A. D., Purwati, E., & Imron, A. (2023). Formulation Formulation of NU and Muhammadiyah Da'wah Among Millennial Generations During the Covid 19 Pandemic. *Meyarsa: Jurnal Ilmu Komunikasi dan Dakwah*, 4(1), 34-52. doi:<https://doi.org/10.19105/meyarsa.v4i1.6557>
- Reka, R. G., & Muhid, A. M. (2022). THE STRATEGY OF DA'WAH BIL HAL COMMUNICATION: LITERATURE REVIEW. *Communication & Digital Transformation*, 14(1), 33-50. doi:<https://doi.org/10.20414/jurkom.v14i1.5270>
- Review, A. F. (2025). Arief, Ahmad; Sultan, Lomba; Muhammad Amin, Abd. Rauf; Musyahid, Achmad; Syarif, Muhammad Fazlurrahman. *Al-Manahij: Jurnal Kajian Hukum Islam*, 19(1), 101. doi:[10.24090/mnh.v19i1.12872](https://doi.org/10.24090/mnh.v19i1.12872)
- Rokhim, A., Umiarso, & Taufiq, H. N. (2025). Construction of the philanthropic movement model of the Lembaga Dakwah Islam Indonesia (LDII) in Indonesia. *Cogent Arts & Humanities*, 12(1), 2579160. doi:<https://doi.org/10.1080/23311983.2025.2579160>
- Saky, S. A., Maksum, M. N., Islam, M. N., & Azani, M. Z. (2024). MUHAMMADIYAH ORGANIZATION'S INFLUENTIAL CONTRIBUTION TO THE ISLAMIZATION OF KNOWLEDGE. *Zawiyah: Jurnal Pemikiran Islam*, 10(2), 52-79. doi:<https://doi.org/10.31332/zjpi.v10i2.9506>
- Setiawati, R., Mubasit, M., Mawardi, M., & Cahyadi, A. (2023). PESANTREN AND ITS FUNCTION IN IMPROVING THE WORSHIP OF THE VILLAGE COMMUNITY. *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam*, 16(1), 91-110. doi:<https://doi.org/10.24042/ijpmi.v16i1.16183>
- Supriadi, A. D., Saragih, T. S., Wibowo, A., Pradana, F. E., & Hutabarat, R. H. (2024). Islamic Religious Views in Indonesia on Employment Social Security and the Strategic Role of Ulama. *Eduvest –Journal of Universal Studies*, 4(12), 465-480. doi:<https://doi.org/10.59188/eduvest.v4i12.49967>