

Creativity In Persuasive Communication By The Mosque Prosperity Council: Building Public Trust For The Ghairu Mahdha Worship Program At Usuwatun Hasanah Grand Mosque

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Abstract

Building public trust to participate in a social program with a religious nuance that does not provide direct financial benefits is not simple. This study aims to describe the forms and obstacles to the creativity of persuasive communication of the Mosque Prosperity Council (DKM) in implementing the Ghairu Mahdha Worship Program at the Usuwatun Hasanah Grand Mosque. The study used a qualitative approach with a case study method and a constructivist paradigm. Data collection techniques were carried out through semi-structured, in-depth interviews. The theories used as analysis tools are relationship maintenance theory, adaptation interaction theory, and computer-mediated communication theory. The results of the study showed that DKM succeeded in building persuasive communication through transparency of fund reports during Friday sermons, an inclusive attitude towards all congregations, and active community involvement in program planning. Ghairu Mahdha worship programs, such as free circumcision, free marriage, dawn vegetable

harvest, and Monday-Thursday iftar, are designed in a participatory manner and based on the values of the Qur'an, especially Surah At-Taubah verse 18. DKM also transforms the function of the mosque from a *mahdhah* place of worship to a center for community solutions, inspired by mosques in Java Jogokariyan. Communication is carried out directly and indirectly through social media and live streaming. The main obstacle found was the lack of education during the change of management, which had an impact on the continuity of the program. This study contributes to the study of socio-religious communication and can be a practical reference for other mosques.

Keywords: *Ghairu Mahdha Woshrhip Program; Mosque Prosperity Council; Persuasive.*

1. Introduction

The mosque, understood as *Baitullah* or the House of Allah, holds a sacred and central position in Islamic teachings, serving as the spiritual center of the Muslim community. (Jannah et al., 2023). Etymologically, the term *worship* (*ibadah*) refers to obedience, devotion, and submission (Feriawan et al., 2024). Terminologically, it encompasses all human actions, both verbal and physical, carried out with sincere intent to seek Allah's pleasure and earn reward in the hereafter (Kusuma Astuti, 2022). In Islamic jurisprudence, worship is classified into two categories: *ibadah mahdhah* (ritual worship) and *ibadah ghairu mahdhah* (non-ritual worship), which is social and humanitarian in nature.

This conceptual distinction implies that the mosque's function should not be confined solely to ritual activities, such as congregational prayers or Qur'anic recitations. More broadly, the mosque holds significant potential as a center for social and religious engagement that contributes to the well-being of the community. However, prior research (Nurmayanti, 2022; Karim, 2020; Caniago, 2023) Indicates that many mosques in Indonesia continue to operate primarily as ritual spaces, with limited engagement in broader community development through non-ritual worship programs.

Amid this condition, the Usuwatun Hasanah Grand Mosque in Daan Mogot, Cengkareng, West Jakarta, stands out as a progressive model of mosque-based social involvement. The mosque is equipped with standardized facilities and is strategically located to ensure easy access for the surrounding community. Since 2019, the Mosque Prosperity Council (*Dewan Kemakmuran Masjid*, DKM) has actively implemented various *ibadah ghairu mahdhah* programs such as mass circumcision, free weddings, cupping therapy, early morning vegetable distribution, free herbal drinks

(tea, ginger, mineral water), lodging for travelers (*Rumah Musafir*), and other social welfare initiatives. These programs are independently managed by the DKM and funded through congregational participation via donation boxes, parking infaq, and Friday charity (*sedekah berkah*).

The sustained implementation of these programs is inseparable from the DKM's ability to foster and maintain public trust. This becomes a compelling focus of study, particularly because community support for these initiatives is not driven by direct financial incentives, but by voluntary participation rooted in trust. In this context, persuasive communication plays a pivotal role. It is defined as a conscious effort to influence attitudes and behaviors by aligning messages with the audience's motivations and values (Hajar & Anshori, 2021). Moreover, communication creativity is understood as the ability to convey meaningful and innovative messages within spiritual, social, and interpersonal contexts (Pandjaitan, 2021).

Despite the mosque's perceived success, there is limited scholarly inquiry into the specific forms of persuasive communication employed by the DKM, how these forms are creatively executed, and why they are effective in cultivating community trust. Moreover, the challenges faced in delivering such communication, both internal and external, remain underexplored. The transition from traditional mosque communication to digital and social media-based approaches also presents new dynamics that need to be examined critically within the broader socio-religious communication landscape. In response to these research gaps, this study addresses the following questions:

1. What are the forms and mechanisms of creative persuasive communication employed by the DKM of Usuwatun Hasanah Grand Mosque to build public trust in the implementation of ibadah ghairu mahdhah programs in 2024, and why are they effective?
2. What are the barriers to creative, persuasive communication in this context, and what underlying factors contribute to these obstacles?

This research aims to contribute both theoretically and practically. Theoretically, it offers insights into how relationship maintenance theory, adaptive interaction, and computer-mediated communication (CMC) are manifested in a mosque-based setting. Practically, the findings can inform mosque management strategies to strengthen public engagement and promote the mosque as a community-centric institution rooted in inclusive, participatory communication.

2. Research Methods

Paradigm, according to Denzin and Lincoln, is a way of looking at certain things or events that form a certain view (Braga et al., 2024). The constructivism paradigm is used in this study because it aims to understand

the social reality constructed by the DKM of the Uswatun Hasanah Grand Mosque, especially in building public trust through persuasive communication creativity to implement the Ghairu Mahdha Worship Program in 2024. This type of research is qualitative, using the exploratory type case study research method (Sahid & Budianto, 2022). The research was carried out during the period from January to December 2024 in the Uswatun Hasanah Grand Mosque.

The research subjects consisted of two key informants, namely the Chairman of DKM (H. Nurhadi, S.H., M.M., M.B.A.) and the Secretary of DKM (H. Warsito, S.H., M.H.), as well as eight supporting informants who were community parties who actively contributed to the funding and implementation of the program. The selection of informants used purposive sampling techniques, with the following criteria: (1) direct involvement in the program, (2) having a strategic position in the DKM structure or as an influential figure in the environment around the mosque, and (3) experience in communication or coordination of socio-religious activities.

According to Hasan (Inadjo et al., 2023) The data source consists of primary data and secondary data. As a data collection technique, namely 1, semi-structured in-depth interviews and observations. According to Creswell (Kaharuddin, 2021) Interviews are data collection techniques through an oral question-and-answer process that takes place in one direction. Interviews are used by researchers to obtain information from informants, which is field evidence in the occurrence of the Ghairu Mahdha Worship Program at the Uswatun Hasanah Grand Mosque. (2) literature study according to Sarwono (Munib & Wulandari, 2021) Literature study is the study of data from various reference books, as well as the results of previous research relevant to the research, to obtain a theoretical basis for the problem to be researched.

The data analysis technique used in this study uses the Miles and Huberman model (Qomaruddin & Sa'diyah, 2024) which consists of (1) data collection, carried out through interviews and observations of DKM activities, then transcribed verbatim into text form for analysis; (2) data reduction, the process of filtering and sorting data relevant to the focus of the research, followed by the thematic coding process. Coding is done manually by labeling meaningful data segments that reflect key themes such as persuasive communication, creativity, community trust, and program barriers, referring to relationship maintenance theory and adaptation interaction theory; (3) the presentation of data, carried out in the form of thematic narratives and summary tables featuring key quotes from informants, accompanied by explanations that refer to theories; (4) drawing conclusions, which is the final interpretation of the thematic

patterns found to answer the formulation of the research problem, and relating them to theoretical foundations such as relationship maintenance theory (Dindia & Canary), and adaptation interaction theory (Burgoon).

To obtain the validity of the data in this study, the data validity technique was used, namely, triangulation. Triangulation is the process of comparing and checking the level of trust of information obtained through different times and tools (Wardah & Pandjaitan, 2023). This study uses source triangulation according to Moleong (Husnullail et al., 2024) Source triangulation is by comparing observation data with interview data. This process involves cross-comparison between the interview data from key sources (the Chairman and Secretary of DKM) and eight supporting sources. In addition, the interview results were also confirmed with direct observation data on DKM's interaction with the community during the implementation of the program, and analyzed with related documents to strengthen the findings. Through this triangulation, the integrity and reliability of research data can be verified.

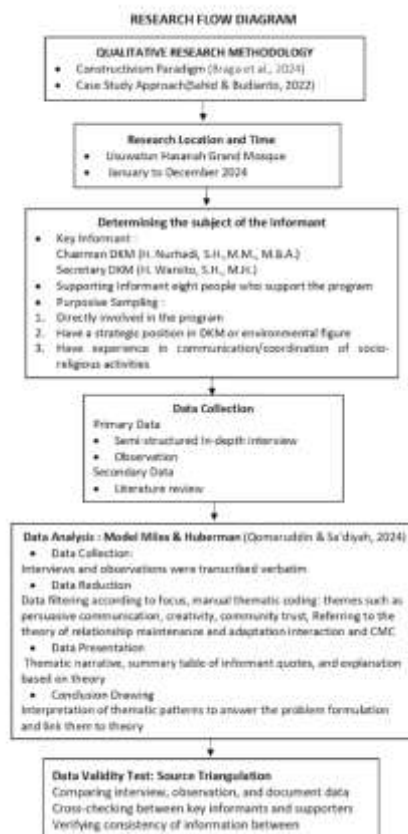


Figure 1. Research Flow

Source: Results of data processing by researchers (Firdha Nurbaiti, 2025)

3. Results and Discussion

Based on data collected through direct observation, semi-structured interviews, and document analysis, the research findings reveal that there are forms and obstacles to the creativity of persuasive communication of the DKM of the Usuwatun Hasanah Grand Mosque in building public trust for the implementation of the 2024 Ghairu Mahdha Worship Program. The results of the study were analyzed based on three main theories, namely relationship maintenance theory, adaptation interaction theory, communication mediation computer theory, social communication concept, persuasive communication concept, and persuasive communication creativity.

3.1 *A Form of Persuasive Communication Creativity of the DKM Grand Mosque Usuwatun Hasanah in Building Public Trust for the Implementation of the Ghairu Mahdha Worship Program in 2024*

The creativity of persuasive communication of the DKM of the Usuwatun Hasanah Grand Mosque is manifested in several main forms as follows:

3.1.1 *Maintaining Relationships Through Financial Transparency and Openness*

Referring to the theory of relationship maintenance from Dindia and Canary (Littlejohn, 2022b) Relationship maintenance emphasizes the importance of maintaining a relationship that can be satisfactory for both parties. DKM of the Great Mosque of Usuwatun Hasanah applies this principle through transparent financial reporting every Friday sermon, conveying information related to charitable income and expenditure openly. Key informants stated that charitable funds are channeled directly to benefit programs without a balance build-up, thereby increasing public trust.

An interview excerpt from a Key Informant that supports this:

If we embrace all circles without discriminating social status, whether the person is able or sorry for not being able, whether it is a civil servant, private employee, permanent employee or, labor, we embrace everything by way of elaboration transparency is the openness of activities both on the budget side and on the target side and on the goal side then the process is all involved is expected with openness and publication, The publication of openness people will go to the second stage, namely sympathy, interest, curiosity, wanting to get closer, the third is empathy wanting to be part of the mosque. The basic principle of making the trust of the congregation by means of transparency, sympathy, and empathy

3.1.2 *Adaptive Interaction based on Trust and Social Needs*

In line with theory, adaptive interaction from Burgoon (Littlejohn, 2022a), Communication is understood as a dynamic process, influenced by

the characteristics of the individual and the social environment in which the interaction takes place. In this case, the DKM of the Usumatun Hasanah Grand Mosque showed the ability to adjust its communication style to the needs and expectations of the community. Empirical evidence shows that DKM's communication practices are based on the values of honesty, transparency, and responsibility. The funds obtained from the pilgrims are directly used for various social programs without any unclear accumulation. This approach strengthens the sense of security of pilgrims and increases the credibility of the institution.

Furthermore, DKM responds to the needs of the community through the provision of services based on socio-religious values, such as free ambulances, mortuary baths, mass circumcision, free weddings, and iftar Monday-Thursday. The implementation of these programs reflects DKM's efforts in meeting the basic needs and collective expectations of the community for the role of mosques as a service center for the people. The presence of various Ghairu Mahdha worship programs shown in Figure 2 is a concrete representation of the adaptive communication practices implemented by DKM consistently and participatively.



Figure 2. Ghairu Mahdha Worship Program at the Usumatun Hasanah Grand Mosque

Source: Documentation Data of the Secretary of DKM Grand Mosque Usumatun Hasanah

3.1.3 Computer-Mediated Communication

Nancy Baym (Littlejohn, 2022a) explained that online communication does not allow for face-to-face interaction. Warsaw (Amen, 2020) classifies CMC into two categories, namely synchronous and asynchronous. DKM of the Great Mosque of Usumatun Hasanah utilizes both effectively. In synchronous communication, DKM establishes direct communication through WhatsApp, especially in urgent situations such as the death of

residents, and broadcasts recitation activities live (live streaming) through social media. Meanwhile, in asynchronous communication, DKM routinely uploads documentation of activities through Instagram, Facebook, TikTok, and WhatsApp status, which allows the public to access information without having to be directly involved. This can be seen in Figure 3, where the DKM secretary always uploads activities through social media.



Figure 3. Publication of the Ghairu Mahdha Worship Program on Social Media

Source: Tik-Tok Secretary of DKM Masjid Raya Usuwatun Hasanah

3.1.4 Social Communication Based on the Hendropuspito Model

Refers to the elements of social communication according to Hendropuspito (Pandaleke et al., 2020) DKM Masjid Raya Usuwatun Hasanah carries out its role as a communicator by designing and delivering programs that are not only worship, but also social. The mandate or message conveyed is an invitation to the pilgrims to actively participate in these programs. The communication media used include direct communication after congregational prayers, Friday sermons, information boards, banners, and social media. The expression of messages is conveyed orally in regular meetings, while the delivery tools use digital and visual media. Communicators in this context are the worshippers and the surrounding community who are targeted and at the same time partners in the implementation of the mosque program.

3.1.5 Persuasive Communication Model

Persuasive communication (Hajar & Anshori, 2021). It is an activity of conveying information to others by persuading and aiming to influence the attitude through emotional persuasion. In this context, the Mosque Prosperity Council (DKM) of the Usuwatun Hasanah Grand Mosque plays a role as a *persuader* that not only conveys an informative message but also involves the community in every stage of the program.

Based on the persuasive communication model according to Soemiratat and Surayana (Maya & Indasari, 2023) DKM's communication strategy is participatory, namely reaching various levels of society, including community leaders, with a friendly, polite, and transparent approach. The communication channels used include direct communication through sermons and regular meetings, as well as social media such as WhatsApp, Instagram, TikTok, and Facebook. The results of the communication applied show an increase in public trust and high participation in the Ghairu Mahdha Worship program. A complete summary of the persuasive communication elements carried out by DKM is presented in Table 1.

Table 1. Persuasive Communication of DKM Grand Mosque Usuwatun Hasanah

No	Persuasive Communication Aspects	How to Communicate Persuasive DKM
1	Persuade	<ol style="list-style-type: none"> 1) DKM administrators play the role of the main communicator who conveys the message. 2) DKM management embraces all circles and involves various parties in the Ghairu Mahdha Worship Program.
2	Persuadee	<ol style="list-style-type: none"> 1) DKM administrators conveyed messages to the main target, consisting of mosque worshippers, the community, and community leaders who acted as the main communicators and conveyed the message. 2) The purpose of the message is conveyed so that worshippers, the community, and community leaders feel appreciated and actively involved in the process of planning and implementing the Ghairu Mahdha Worship program.

No	Persuasive Communication Aspects	How to Communicate Persuasive DKM
3	Perception	<ol style="list-style-type: none"> 1) The management builds a positive perception with the congregation and the community 2) Shows a friendly and polite attitude 3) The manager does not force 4) have a transparent attitude in the management activities of the Ghairu Mahdha Worship Program.
4	Persuasive Message	<ol style="list-style-type: none"> 1) Messages are conveyed verbally through chat and provide an open space for worshippers and the public to share ideas related to the program to be implemented. 2) Messages are also conveyed non-verbally through DKM administrators who are friendly and polite to worshippers, the community, and community leaders in conveying messages.
5	Persuasion Channel	<ol style="list-style-type: none"> 1) The persuasion channel used by the DKM management is direct communication during Friday prayer sermons, during recitation 2) DKM administrators also use indirect communication through social media such as WhatsApp, Instagram, TikTok, and Facebook.
6	Feedback and Effects	<ol style="list-style-type: none"> 1) Congregations, the community responded positively to the Ghairu Mahdha Worship Program 2) The emergence of trust because the DKM management is always transparent regarding the planning and implementation of the Gahiru Mahdha Worship Program. 3) The congregation and the community believe that the programs held are very beneficial for the environment.

Source: Results of data processing by researchers (Firdha Nurbaiti, 2025)

3.1.6 Persuasive Communication Creativity as Innovation

Creativity is defined as the ability to come up with new ideas or something new (Holilah, 2021). As for communication creativity, it is defined as a form of the ability to express individual identity in an integrated manner, in relation to oneself, with nature, and others (Pandjaitan, 2021). In line with what was conveyed by the key informant, it was stated that DKM developed a program based on QS. At-Taubah verse 18 expands the function of the mosque as the center of the ummah's solution.

The following is an excerpt from the interview results from the Key Informant related to persuasive communication creativity:

"The main function of the mosque is only as a place of worship, but there must be an additional function that makes the mosque the center of the people's solution. The basis is that I made the program from Surah At-Taubah verse 18, which means that the only people who believe in Allah and the Last Day are those who believe in Allah and the Last Day, establish prayers, pay zakat, and do not fear (anyone) other than Allah. The focus of the mosque is not only on Mahdha worship but also on ghairu Mahdha worship."

In closing, after the analysis was carried out, it can finally be understood that the idea of creativity in persuasive communication of the DKM of the Great Mosque of Usuwatun Hasanah through direct communication by embracing and inviting worshippers, community leaders, and the surrounding community without differentiating social status so as to build public trust in the 2024 Ghairu Mahda Worship Program. To facilitate mutual understanding, as seen in Table 2, related to the idea of creativity in DKM communication.

Table 2. Creativity of Persuasive Communication DKM Grand Mosque Usuwatun Hasanah

No	Creative Ideas of DKM Grand Mosque Usuwatun Hasanah
1	The function of the mosque is more than just a mosque for worship; the mosque has an additional function as a center for community solutions.
2	The result of the idea from the observation of mosques in the Java area, which used mosques as a center for community solutions.
3	The formation of the program is based on Surah At-Taubah verse 18, so that a program of activities such as free circumcision, free marriage, free dawn vegetable harvest, free Monday and Thursday iftar, and so on.

No	Creative Ideas of DKM Grand Mosque Usuwatun Hasanah
4	DKM establishes good relations by embracing worshippers, community leaders, and the surrounding community regardless of social status.
5	DKM prepares creative program ideas by inviting worshippers and the community, so that the community supports every program held.

Source: Results of data processing by researchers (Firdha Nurbaiti, 2025)

3.2 *Obstacles to Creativity in Persuasive Communication of DKM Grand Mosque Usuwatun Hasanah in Building Public Trust for the Implementation of the Ghairu Mahdha Worship Program in 2024*

Obstacles to persuasive communication creativity, according to Naway, Location, and Yusuf, quoted from (Pandjaitan, 2021) Barriers to persuasive communication creativity can be classified into four main categories: psychological, physical, cultural, and environmental. In the context of the implementation of the Ghairu Mahdha Worship program at the Usuwatun Hasanah Grand Mosque, these four types of obstacles were found empirically and became a challenge in the process of building public trust, consisting of:

- 1) Psychological barriers, namely differences in religious understanding and orientation between Muhammadiyah and Nahdlatul Ulama residents, have the potential to create resistance and communication gaps. However, DKM has managed to bridge these differences through an inclusive and empathetic communication approach. This strategy reflects the implementation of *adaptive interaction theory*, Burgundy (Littlejohn, 2022a) The success of communication is highly dependent on the communicator's ability to adapt to the recipient's background and needs. DKM does not impose a specific religious approach, but rather emphasizes universal values such as openness, honesty, and service to the people.
- 2) Physical obstacles, which occur in the free marriage program, were found to be administrative obstacles in the form of incompatibility between the age of participants and the minimum legal age limit (19 years). This is a biological as well as a regulatory obstacle that affects participation, especially from young people. These barriers are technical but still have an impact on the perception of program effectiveness.
- 3) Cultural barriers, namely cultural differences in Islamic organizations related to worship procedures, social norms, and communication languages, are challenges in themselves.

Differences in values can hinder the reception of messages if they are not delivered adaptively. However, DKM implements a cross-cultural communication strategy by bringing together worshippers from different social and ideological backgrounds through participatory and symbolic approaches, such as the use of an inclusive common language in sermons and public announcements.

- 4) Environmental barriers, which were caused by a change of management, some programs experienced a decrease in community participation. This decline was caused by weak public education from the new management, a lack of strengthening the program's identity, and limited operational funds. Unlike the Jogokariyan Mosque in Yogyakarta, which consistently implements a zero-cash system and community-based regeneration, DKM Usuwatun Hasanah faces the challenge of regeneration that has not been fully structured. This can be seen in Table 3 related to communication creativity barriers.

Table 3. Obstacles to Creativity in the Persuasive Communication of DKM Grand Mosque Usuwatun Hasanah

No	Barriers to Communication Creativity	A Form of Obstacles to DKM's Persuasive Communication Creativity
1	Psychological Barriers	The difference in religious understanding between Muhammadiyah and NU risks hindering communication if it is not managed in an inclusive manner.
2	Physical Barriers	Some participants of the free marriage program have not met the minimum legal age (19 years).
3	Cultural Barriers	Differences in values and norms between Islamic organizations hinder initial cohesion, but can be overcome by cross-cultural communication.
4	Environmental Barriers	The decline in participation after the transition of the management was due to the lack of education and limited operational funds.

Source: Results of data processing by researchers (Firdha Nurbaiti, 2025)

This study demonstrates that the persuasive communication strategies implemented by the Mosque Prosperity Council (DKM) of Usuwatun Hasanah Grand Mosque represent an integrated application of

persuasion theory, relationship maintenance, adaptive interaction, and computer-mediated communication (CMC). The DKM's consistent financial transparency and inclusive engagement with congregants exemplify the practical application of relationship maintenance theory. Simultaneously, the mosque's responsiveness to community needs and expectations reflects the principles of adaptive interaction, while the strategic use of digital media platforms expands communication outreach in line with CMC frameworks, despite challenging traditional face-to-face norms.

In comparison to the Jogokariyan Mosque model, which is known for its zero-cash policy, the approach taken by Usuwatun Hasanah prioritizes emotional engagement through empathy, openness, and collective participation. This inclusive and participatory method has proven effective in fostering community trust and sustaining the implementation of the 2024 Ghairu Mahdha Worship Program.

Nevertheless, several challenges were identified, including insufficient education and orientation for congregants following leadership transitions, limited financial resources, and the absence of structured transition protocols. These obstacles have affected program continuity and participation levels. Addressing these limitations requires institutional reinforcement through the development of systematic leadership transition procedures, continuous training in public communication, and adaptive resource management that is responsive to the evolving needs of the community.

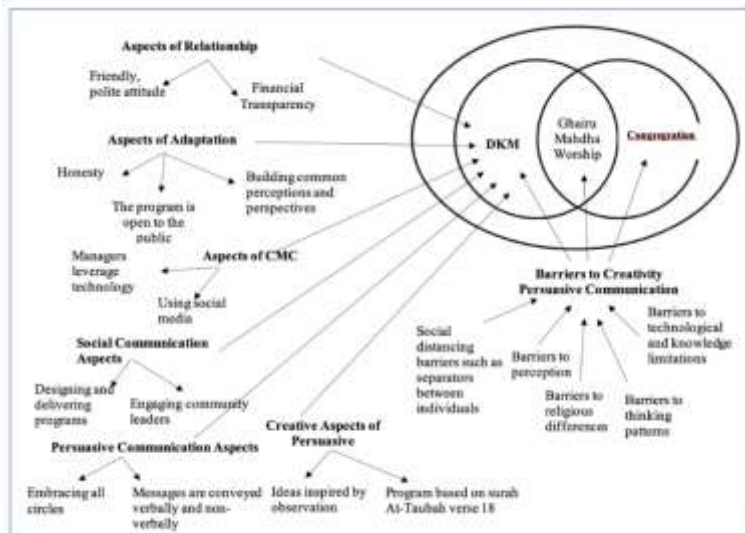


Figure 4. Model of Forms and Barriers to Persuasive Communication Creativity

Source: Results of researcher data processing (Firdha Nurbaiti, 2025)

Conclusion

This study concludes that the persuasive communication strategies employed by the Mosque Prosperity Council (DKM) of Usuwatun Hasanah Grand Mosque have been effective in fostering public trust and facilitating the implementation of Ibadah Ghairu Mahdha programs in 2024. The success of these efforts is rooted in two key pillars: the transformation of the mosque's vision from a space of ritual worship to a center of community empowerment, and the DKM's commitment to financial transparency and inclusive interactions across social strata.

However, the study also identifies a range of communication barriers, psychological, physical, cultural, and environmental, that continue to pose challenges to program sustainability. These findings contribute to the theoretical development of socio-religious communication by illustrating how trust-building is operationalized through relationship maintenance, adaptive interaction, and the integration of computer-mediated communication (CMC) in religious institutions.

From a practical perspective, this research recommends that mosque management bodies :

- 1) institutionalize transparent financial reporting;
- 2) develop community programs based on local needs;
- 3) provide continuous communication training for DKM members;
- 4) implement structured leadership transition protocols; and
- 5) Adopt adaptive strategies to overcome emerging barriers.

By applying these strategies, mosque councils can enhance their roles as inclusive, participatory institutions and strengthen trust-based engagement within diverse Muslim communities.

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