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BKPRMI MEDAN'S DA'WAH STRATEGY TO INCREASE YOUTH PARTICIPATION IN RELIGIOUS ACTIVITIES

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Abstract: *The low level of youth participation in religious activities at mosques in the digital age poses a challenge for Islamic da'wah organizations to develop more adaptive and context-specific strategies. This study aims to analyze the da'wah strategies implemented by BKPRMI in Medan to increase youth participation in religious activities. The study employs a qualitative approach using a case study methodology. Data were collected through observation, interviews, and documentation, and analyzed using the interactive analysis model developed by Miles, Huberman, and Saldaña, which involves the stages of data condensation, data presentation, and drawing conclusions. The research findings indicate that BKPRMI Medan City implements an integrative da'wah strategy model, which includes regular Islamic studies, IMTAQ training, digital da'wah based on visual branding, the Mosque Brigade, the Mosque Youth Festival, the Maghrib Mengaji Program, and collaborations with various institutions. These findings indicate that increased youth participation is determined not only by the intensity of activities but also by the integration of various complementary strategies tailored to the characteristics of the urban youth generation. This study contributes to the development of Islamic da'wah management studies through the formulation of an integrative da'wah strategy model that enriches contemporary approaches to da'wah.*

Keywords: *Dakwah Strategies; BKPRMI; Youth Participation; Religious Activities; Digital Dakwah.*

INTRODUCTION

The shift in the spiritual orientation of the urban youth, particularly in major cities like Medan, poses a major challenge for da'wah management in the era of digital disruption. Traditional da'wah approaches are no longer sufficient, necessitating a transformation toward adaptive management tailored to the needs of contemporary mad'u. Engaging youth is not merely for the purification of teachings but serves as a strategy for social resilience in the face of moral degradation amid globalization. This principle aligns with strategic management that emphasizes analysis of both the external and internal environments to develop relevant programs (Affandy, 2025). Therefore, an inclusive strategy is key to engaging Generation Z and millennials—who are critical thinkers and seek spaces for self-actualization.

These challenges grow increasingly complex as the patterns of interaction among the younger generation become increasingly dominated by the digital sphere. Data from the Indonesian Internet Service Providers Association (APJII) shows that in 2025, the internet penetration rate among Generation Z aged 13–28 (born 1997–2012) reached 87.8%, accounting for 25.54% of Indonesia's total internet users (Herwin, 2024). The high intensity of digital media use has made social media a primary space for the formation of identity, values, and patterns of interaction among the younger generation. This situation requires da'wah organizations not only to utilize technology as a medium for disseminating information but also to transform their strategies to remain relevant to the characteristics of contemporary audiences.

From an Islamic perspective, this situation further underscores the importance of positioning youth as the main pillar of the da'wah movement. The urgency of positioning youth as the main pillar of the da'wah movement is a manifestation of Qur'anic values that portray youth as agents of change possessing integrity of faith and transformative intelligence. Allah SWT states in Surah Al-Kahfi, verse 13:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ ۖ إِنَّهُمْ فِتْنَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

Meaning: “We relate to you (Muhammad) their story as it truly happened. Indeed, they were young men who believed in their Lord, and We increased them in guidance.”

This verse provides theological legitimacy for the special role of young people (fityah) in da'wah due to their integrity of faith and readiness to accept guidance. From a managerial perspective, institutions such as BKPRMI Kota Medan need to translate this into a development system that not only strengthens spirituality but also personal capacity. If not managed professionally, the potential of mosque youth as drivers of civilization will stagnate amid the competition of modernity (Munir & Ilaihi, 2021).

This urgency is all the more relevant in the context of Medan City as one of Sumatra's metropolitan cities and economic growth centers, characterized by a heterogeneous urban population. The 2024 Indonesian Youth Statistics publication indicates that youth remain a strategic group in national development and therefore require spaces for social, educational, and religious participation capable of accommodating the characteristics of the contemporary generation (BPS, 2024). These conditions demand that Islamic youth

organizations develop da'wah strategies that are adaptive to social change while also addressing the needs of the younger generation.

In this context, the BKPRMI of Medan City plays a strategic role as a bridge between the potential of youth and the function of mosques as centers of empowerment; however, there remains a gap between the available facilities and the low level of youth participation in substantive activities. From the perspective of da'wah organizational management, an institution's success is determined by the formulation of strategies through targeted planning (Muhammad & Ilahi, 2021). Without professional management, the potential of young people can become fragmented into less productive activities. Therefore, an in-depth study of organizational resource management is needed to ensure that the approach is more human-centered and relevant to the current context.

The heterogeneous social dynamics of Medan City, which is open to global influences, are driving a shift in the religious patterns of the younger generation, where religion is often understood in a formal sense without an emotional attachment to the mosque. The BKPRMI of Medan City faces competition for public space from entertainment centers and digital platforms; thus, da'wah management must be proactive and capable of creating an inclusive and creative mosque ecosystem. This demands managerial innovation to transform the image of the mosque into a space that appeals to youth without losing Islamic values (Nudin & Fakhruroji, 2023).

Previous research on youth empowerment through da'wah organizations has shown that Islamic youth organizations play a crucial role in enhancing the capacity of the younger generation through various capacity-building programs. Studies on BKPRMI have primarily focused on the implementation of da'wah programs, innovative activities, the empowerment of mosque youth, and the improvement of human resource quality (Nurfadilah & Said, 2024; Siti Fitria Soraya et al., 2025; Sopy & Haikal, 2024). Other studies also indicate that BKPRMI's strategies can boost youth social participation through leadership training and empowerment programs (Suwardi & Asfriyati, 2025).

Meanwhile, research on digital da'wah strategies highlights the importance of utilizing digital media as a means of reaching the younger generation. Research by Pimay & Savitri (2021) indicates that da'wah institutions still face challenges in utilizing social media as a managerial tool to reach the youth segment broadly and interactively. Furthermore, research on mosque-based organizational management shows that the effectiveness of da'wah organizations is influenced by the strengthening of organizational structures, program innovation, and institutional governance. The main barriers to youth participation in mosques are the rigidity of organizational structures and the lack of innovative recreational and educational programs for young people (Priyatna, 2020). In addition, Nasution & Muaz Tanjung (2026) show that organizational strengthening and program innovation can improve the quality of da'wah activities.

Nevertheless, these three research groups still focus on program implementation, the use of digital media, or organizational strengthening separately; thus, they have not yet integrated youth empowerment, digital da'wah strategies, and organizational management into a comprehensive strategic framework. Furthermore, studies on the implementation of

management functions—ranging from planning, organizing, executing, to monitoring—within BKPRMI organizations at the city level remain very limited. Consequently, questions regarding how BKPRMI's da'wah strategies are formulated, implemented, and evaluated in an integrated manner to enhance the religious participation of the younger generation in urban areas have not been adequately addressed. Therefore, this study aims to fill this gap by conducting a comprehensive analysis of BKPRMI's da'wah strategy in Medan City.

The implementation of da'wah management functions—planning, organizing, mobilizing, and controlling—within the BKPRMI in Medan requires synergy among leaders who possess both managerial capacity and religious authority. Da'wah management must begin with an analysis of social conditions to ensure that programs align with the needs of the congregation (Arsam et al., 2024). If the organization fails to transform, da'wah may become disoriented when mosques function solely as spaces for ritual without social and economic empowerment (Masykur, 2021). Consequently, strengthening the organizational structure is a prerequisite for developing programs capable of competing with popular culture in youth public spaces.

Theoretically, Chandler, as cited in Acciarini et al. (2021), states that strategy is an organizational tool for achieving long-term goals through the appropriate allocation of resources. In an effort to increase participation, Mintzberg (1987) states that strategy serves as a consistent pattern of action to position the organization so that it remains relevant in the eyes of its target audience. Therefore, in this study, strategy is defined as a series of actions to transform passive conditions into active ones. In the context of participation, strategy is viewed as a bridge connecting the organization's vision with individual needs. The BKPRMI Medan City da'wah strategy can be defined as a series of planned activities designed to create unique value for young people in order to encourage their voluntary involvement in religious activities.

Based on this background, this study aims to analyze the da'wah strategies implemented by BKPRMI Medan City to increase religious participation among the younger generation in urban settings. Specifically, this study is aimed at examining how the organization formulates and implements a multidimensional da'wah model that integrates educational, social, creative, digital, and collaborative approaches to transform the latent potential of youth into active, mosque-based engagement. Thus, this study is expected to provide a conceptual contribution in the form of strengthening a model for the management of da'wah strategies within Islamic youth organizations that is adaptive to the characteristics of contemporary urban society, rather than merely providing an overview of the practices of BKPRMI Medan City.

RESEARCH METHOD

This study employs a qualitative approach using a case study design to explore in depth the da'wah management strategies of BKPRMI in Medan. This approach was chosen because it provides a holistic and contextual understanding of social phenomena, with the

researcher serving as the primary instrument in data collection and interpretation (Cresswell, 2014). The research setting encompasses the BKPRMI Secretariat in Medan and several affiliated mosques, while the case study design allows for an in-depth understanding of managerial strategies aimed at increasing youth participation within the dynamic sociocultural context of Medan (Baxter & Jack, 2015). The unit of analysis in this study is the da'wah strategies implemented by BKPRMI in Medan to enhance the religious participation of the younger generation in urban settings.

Research subjects were purposively selected based on their relevance to the study's objectives, comprising BKPRMI administrators, mosque youth mentors, and youth members. This technique was employed to gather in-depth data from individuals directly involved in the implementation of dakwah (Islamic outreach) strategies (Sugiono, 2021). Informants were chosen based on their direct involvement in the formulation and execution of BKPRMI dakwah programs, ensuring they could provide information aligned with the research focus.

Data collection utilized method and source triangulation to ensure validity. Techniques employed included semi-structured in-depth interviews, participant observation of religious activities and meetings, and document analysis of BKPRMI work programs, reports, and social media content. This combination of techniques was essential to ensure data saturation and academic rigor (Miles et al., 2020). Consequently, primary data were obtained through interviews and observation, while secondary data derived from organizational documents, archives, activity photos, program reports, and BKPRMI social media served to support the analysis.

Data analysis employed the interactive model developed by Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing. Data were selected and distilled into relevant information, then presented through narratives and tables to map strategic patterns; subsequently, they were verified to derive conclusions regarding the effectiveness of BKPRMI's strategies in boosting youth participation. The study adhered to ethical standards, such as safeguarding informant confidentiality and avoiding adverse impacts. Furthermore, the analysis was linked to contemporary da'wah management theory to evaluate the alignment of field practices, thereby ensuring the research possesses scientific credibility and contributes to the development of da'wah management studies in Indonesia (Choiri, 2019).

RESULT AND DISCUSSION

Results

Regular Islamic Study Sessions

Research findings indicate that BKPRMI Medan City consistently organizes regular Islamic study sessions held at various affiliated mosques across the district and sub-district levels. These activities generally take place on a weekly basis, typically following the Maghrib or Isha prayers. Mosque youth group members handle the operational organization, while the content is delivered by local religious teachers (ustaz) or young

preachers who employ a communicative approach suited to the younger generation. The topics covered go beyond ritual worship to address contemporary issues relevant to young people's lives such as social interaction ethics, social media usage, and the cultivation of Islamic character in daily life. Regarding the selection of topics and speakers, the General Chairman of BKPRMI Medan City explained in an interview:

"We at the city-level board always emphasize to our colleagues at the district level that when organizing regular study sessions, the speakers must be comfortable using the language of young people. The topics shouldn't be too heavy to start with. We address issues like how to navigate digital dating or the trend of hanging out, but we examine them from an Islamic perspective. If the speaker is stiff and the language is too high-flown, young people in Medan get bored quickly and become reluctant to return to the mosque."

The series of study sessions is organized systematically, beginning with an opening by the moderator, the recitation of verses from the Qur'an, the presentation of the core material, and concluding with an interactive discussion session. In some sessions, the study method was adapted into small groups or halaqahs to enhance interaction between participants and facilitators. This model provides space for participants to ask questions, discuss, and express their views more actively, thereby fostering a deeper understanding of the material. Additionally, the use of simple language and contextual examples plays a key role in engaging the younger generation to participate consistently in these study sessions.

These study sessions have shown a relatively stable level of participation, primarily because they have become a regular fixture in the mosque community. Participants come not only from the mosque's youth group but also include young people from the surrounding neighborhood. Furthermore, efforts to publicize the activities through social media have helped boost participation. Thus, these regular Islamic study sessions serve not only as a means of religious education but also as a space for social interaction that strengthens young people's engagement in mosque activities.

These findings indicate that the effectiveness of regular Islamic studies is determined not only by their continuity as a recurring program but also by the characteristics of their implementation, which are tailored to the needs of the younger generation. The selection of contextual themes, the use of the dialogic halaqah method, and the delivery of material in a communicative language reflect the application of the principles of bil hikmah and mau'izhah hasanah—that is, delivering da'wah in a manner suited to the characteristics of the audience so that the message is more easily received. This approach facilitates two-way communication, enabling participants to not only receive the material but also actively engage in the discussion and learning process.

The results of this study align with the findings of Juwita et al. (2023), which indicate that two-way da'wah communication is more effective than one-way communication because it provides space for discussion and the exchange of ideas between the da'i and adolescents. The use of the halaqah method also supports the formation of more intensive group communication, thereby contributing to the development of Islamic character (Rangkuti & Samosir, 2024). Furthermore, research by Musliman et al. (2025) explains that

a communicative approach and the use of media in da'wah can increase adolescents' active participation in religious study sessions.

Nevertheless, this study offers a broader perspective by demonstrating that the effectiveness of regular Islamic studies is influenced not only by aspects of da'wah communication but also by the integration of contextual themes, participatory learning methods, and the sustainable management of activities as part of BKPRMI's organizational strategy. Thus, regular Islamic studies not only serve as a medium for conveying religious material but also function as a da'wah strategy capable of fostering sustained religious participation among the younger generation within the mosque community.

IMTAQ (Faith and Piety) Training

IMTAQ training is a form of intensive guidance conducted by BKPRMI Medan City with the aim of strengthening the spiritual and character development of youth. This activity is generally organized as a short-term Islamic boarding school program lasting several days, particularly during Ramadan or school breaks. Participants consist of junior high and high school students from the neighborhoods surrounding the mosque. The program involves mentors with religious backgrounds and experience in guiding adolescents, ensuring that the mentoring process is effective.

Regarding the importance of the intensity of the training in this program, the Executive Secretary of the Medan City BKPRMI's Institute for Youth Training and Development at Mosques (LPPDSMD) explained:

"Through this IMTAQ training, we aim to bridge the gap between religious theory taught in school and its practical application at the mosque. For several full days, the children are immersed in a supportive environment. We guide their worship from the moment they wake up until they go to sleep again. An intensive approach like this has a much more lasting impact on eroding the negative behaviors of urban youth than mere lectures."

The IMTAQ training is structured systematically, combining various learning methods. Activities begin with the presentation of Islamic materials covering aqidah, fiqh of worship, and akhlak, followed by practical acts of worship such as congregational prayer, recitation of the Qur'an, and memorization of prayers. In addition, there are supporting activities such as self-reflection (muhasabah), night prayers (qiyamul lail), and small-group discussions led by mentors. Participants are divided into groups to facilitate mentoring and increase their engagement in each learning session.

Throughout the program, participants not only received theoretical instruction but also engaged in practical and ongoing mentoring experiences. The interaction between participants and mentors created an atmosphere conducive to the learning process. In addition, the program fostered positive habits such as discipline in religious practice and a sense of community within a religious environment. Thus, IMTAQ training serves as an effective means of shaping the character of young people to be more religious and committed to Islamic values.

Research findings indicate that the effectiveness of IMTAQ training is determined not only by the delivery of religious material but also by intensive, experience-based learning

supported by mentor guidance. The combination of course material, worship practices, self-reflection (muhasabah), night prayers (qiyamul lail), and group discussions encourages the internalization of Islamic values and increases participants' engagement in congregational prayer, recitation of the Qur'an, and mosque activities. This success is supported by a conducive training environment, although it still faces challenges such as time constraints and the sustainability of post-training guidance.

From the perspective of Islamic education, these findings align with the concept of tarbiyah as a gradual and continuous process of nurturing (Abdalla, 2026), as well as Quranic Surah Asy-Syams, verses 9–10, which emphasize the importance of purifying the soul through habitual practice. These findings also reinforce Aswan's (2025) research on the contribution of IMTAQ to the formation of religious character and Kurnianingsih's (2025) research on the effectiveness of tazkiyatun nafs through the practice of worship. However, this study indicates that the effectiveness of IMTAQ training does not depend solely on religious content but on the integration of intensive learning, worship practices, mentor guidance, and a religious environment as the organization's da'wah strategy to enhance youth religious participation.

Digital Da'wah through Visual Branding Strategies

The research findings indicate that BKPRMI in Medan has developed digital da'wah as part of a communication strategy that adapts to technological advancements. The use of social media, such as Instagram and Facebook, serves as the primary means of disseminating religious messages to the younger generation. These activities are managed by a dedicated team with expertise in graphic design and digital content management, enabling them to produce da'wah materials that are engaging, communicative, and easily understood by the audience.

Regarding the creative team's specifications and the aesthetic requirements for this content, the Head of Public Relations and Documentation at the Medan City Chapter of BKPRMI explained:

“Young people today are very visually oriented. If the design of our study session posters is stiff, uses standard fonts, or has colors that are too garish, they'll immediately scroll past them on their feeds. That's why we formed a special creative team of young members who understand digital aesthetics, are familiar with trends in Reels and infographics, and know how to package concise religious messages into content that appeals to Generation Z.

The content production process is carried out in a structured manner, starting from determining themes relevant to young people's lives, crafting the message, to creating the visual design. The resulting content includes da'wah posters, quotes from verses and hadiths, infographics, and short videos. In its presentation, the content is designed with attention to visual aspects such as color, typography, and composition to better capture the audience's attention. Additionally, the use of concise and communicative language is a hallmark of the published content. Content is published regularly through the organization's official accounts, which are also used to promote offline activities. Interactions between account administrators and social media followers demonstrate

audience engagement in digital da'wah activities. Thus, the visual branding strategy not only serves as a medium for disseminating religious information but also as a means of building broader communication with the younger generation and encouraging their participation in mosque activities.

These findings indicate that the effectiveness of visual branding strategies is determined not only by the use of social media as a publishing platform but also by an organization's ability to integrate visual elements, narrative, and interactivity in conveying da'wah messages. Attractive design, communicative language, and contextual content drive digital engagement through audience interaction and participation in promoted activities. This approach aligns with the concepts of da'wah bil hikmah and mau'izhah hasanah, as stated by Allah SWT in Surah An-Nahl, verse 125, which emphasizes delivering da'wah wisely and courteously. At BKPRMI in Medan, this principle is realized through content that is informative, communicative, and easily accepted by the younger generation.

These findings reinforce the research by Fajri et al. (2026) that engaging visual content, contextual messages, and two-way interaction increase Generation Z's engagement on social media. However, this study indicates that visual branding cannot rely solely on content quality; rather, it must be supported by consistent media management, human resource capacity, and the ability to adapt to algorithmic dynamics without compromising the substance of Islamic values. Thus, the effectiveness of digital da'wah is measured not only by the reach of its publications but also by its ability to convert digital engagement into tangible participation in da'wah activities.

Mosque Brigades and Humanitarian Actions

Research findings indicate that BKPRMI Medan City has developed the Mosque Brigade program as a platform for youth to engage in mosque-based social and humanitarian activities. This program is designed to integrate religious values with concrete social practices within the community. The activities carried out are flexible and tailored to the needs of the surrounding community, so their implementation is not limited to routine agendas but also includes ad hoc activities arising from specific social conditions. Young people participating in this program serve as volunteers ready to engage in various humanitarian activities.

Activities carried out under the Mosque Brigade program include community service projects to clean the mosque and its surroundings, social service initiatives, and assistance to those in need. In certain situations, such as disasters or emergencies, the youth also participate in fundraising and distributing aid to affected communities. The implementation of activities begins with internal coordination involving the assignment of tasks and the determination of activity locations. Each member has clear responsibilities based on on-site needs, ensuring that activities proceed in an organized and effective manner.

The involvement of young people in these activities provides them with firsthand experience in interacting with the community and understanding the social conditions in their surroundings. In addition, these activities also strengthen a sense of togetherness and

solidarity among members of the Mosque Brigade. Through their participation in humanitarian efforts, young people not only serve as implementers of these activities but also as active participants in efforts to address social issues. Thus, this program serves as an important means of fostering social awareness while strengthening the role of youth in community life.

According to documentation from BKPRMI Medan, during the research period, the Masjid Brigade carried out three social activities involving 10 young volunteers. Informants also stated that after joining the Masjid Brigade, they became more active in attending mosque activities and participating in organizing committees for religious events.

Research findings indicate that the Mosque Brigade serves not only as a social program but also as an implementation of the “dakwah bil hal” strategy through concrete actions that address community needs. Youth involvement in community service, social outreach, and aid distribution strengthens their religious identity while increasing their participation in mosque activities. From the perspective of da’wah management and community empowerment, these activities reflect the strengthening of social capital. According to Field (as cited in Prastiwi & Laila, 2024), social capital has three main functions: “bonding,” which strengthens ties among community members; “bridging,” which builds relationships with other groups or communities; and “linking,” which expands networks with external institutions or parties to strengthen community capacity (Savitri & Laila, 2024). These three functions are reflected in the implementation of the Mosque Brigade through the formation of solidarity among youth, collaboration with the surrounding community, and partnerships with various parties in organizing humanitarian actions. Thus, the da’wah strategy implemented not only increases youth religious participation but also expands the social function of the mosque as a center for community empowerment.

These findings are consistent with Subekti’s (2024) research, which shows that community empowerment through the utilization of mosques and social initiatives can strengthen the functions of mosques while increasing community participation in religious activities. However, this study expands upon those findings by demonstrating that the Mosque Brigade is an organizational da’wah strategy that integrates character building, the strengthening of social solidarity, and youth empowerment into a single mosque-based activity model. Nevertheless, its effectiveness remains influenced by the consistency of volunteer participation, coordination among administrators, and community support in ensuring the program’s sustainability.

Mosque Youth Festival

The mosque youth festival is one of the activities organized on a larger scale, involving various mosques and youth communities. This event is designed as a platform to channel the creativity and potential of youth in the religious sphere. The festival is typically organized in a planned manner, involving a youth organizing committee responsible for the entire series of activities. The preparation phase includes developing the event concept, establishing the committee structure, and coordinating with various stakeholders.

The types of activities held during the festival are quite diverse, including competitions in Quran recitation, the call to prayer (adhan), Islamic speeches, Islamic songs (nasyid), and various contests related to Islamic arts and creativity. In addition, there are also supporting activities such as youth seminars, bazaars, and community exhibitions. Each activity is designed to provide a space for young people to express their abilities while strengthening their Islamic identity. The competitions are held on a scheduled basis and involve judges who are experts in their respective fields.

During the festival, young people serve not only as participants but also as organizers and event managers. This involvement provides them with experience in organizing large-scale events, enhances their ability to collaborate, and strengthens bonds among young people from various regions. Furthermore, promoting the event through social media helps expand its reach, enabling the Mosque Youth Festival to attract broader youth participation and foster a dynamic atmosphere within religious activities.

Research findings indicate that the Mosque Youth Festival serves not only as a ceremonial event but also as a da'wah strategy that enhances youth participation through creative, participatory, and collaborative approaches. From a da'wah management perspective, the festival's effectiveness is reflected in the implementation of planning, organizing, executing, and monitoring functions that provide opportunities for youth to serve as both participants and organizers. The implementation of these functions fosters a sense of ownership, develops leadership capacity, and strengthens youth participation in a sustainable manner. This aligns with findings that programs offering opportunities for leadership, capacity building, and supportive relationships can enhance youth engagement and commitment to the programs they participate in (Batubara et al., 2024).

These findings also align with the concept of *fastabiqul khairat* as stated by Allah SWT in Surah Al-Baqarah, verse 148, and reflect the value of *ukhuwah Islamiyah* through cooperation and collaboration among young people. The results of this study reinforce Rambe's (2023) findings that creativity-based da'wah program innovations can increase youth engagement and strengthen the mosque's role as a center for youth development. However, this study indicates that the Mosque Youth Festival serves not only as a platform for fostering creativity but also as a da'wah management strategy that integrates management functions with character development, the strengthening of *ukhuwah*, and youth empowerment within a single model focused on enhancing sustainable religious participation.

Collaboration with Social Institutions and the Government

Research findings indicate that BKPRMI Medan City has established partnerships with various institutions in implementing youth development programs. This collaboration involves government agencies, social institutions, and other organizations dedicated to the development of the younger generation. These collaborative efforts aim to expand the programs' reach and enhance the effectiveness of religious activities within the community. The forms of cooperation implemented include religious counseling, skills training, and guidance for youth groups in various communities and development institutions. The implementation of activities begins with joint planning, followed by the division of tasks

according to each institution's competencies, and is then carried out based on the needs of the target audience so that the program can run more effectively.

In practice, BKPRMI serves as the organizer of spiritual guidance and the delivery of religious materials, while partner institutions support the provision of facilities, technical assistance, and access to target groups. This synergy not only expands the reach of religious outreach but also provides young people with the experience of interacting with various institutions, thereby broadening their horizons and enhancing their capacity in social and religious activities.

Research findings indicate that the collaboration between BKPRMI Medan City and the government and various social institutions serves not only as a form of institutional cooperation but also as a da'wah strategy that strengthens the effectiveness of youth development through the synergy of resources, networks, and competencies across institutions. From a collaborative governance perspective, partnerships enable public institutions and stakeholders with an interest in the implementation and objectives of a program to participate in its execution, thereby enhancing its effectiveness (Ardana in Rifqi et al., 2024). In the context of da'wah management, such collaboration demonstrates that the success of da'wah is determined not only by an organization's internal capabilities but also by its ability to build strategic networks with various stakeholders.

This strategy is also in line with the principle of ta'awun 'alal birri wat taqwā, as stated by Allah SWT in Surah Al-Mā'idah, verse 2, which reads, "...and help one another in righteousness and piety..." as well as the concept of shura (consultation), which emphasizes the importance of cooperation and collective decision-making in achieving the common good. Thus, BKPRMI's collaboration not only expands the reach of da'wah but also serves as an implementation of Islamic values in building partnerships focused on youth empowerment and the public good.

A summary of the Medan City BKPRMI Regional Chapter's outreach strategy for increasing youth participation is presented in Table 1 below:

Da'wah Activity	Activity Form	Strategy Used	Implementation Characteristics	Impact on Youth Participation
Regular Islamic Study	Lectures, discussions, study circles (halaqah)	Educational (dakwah bil-lisan / verbal preaching)	Held regularly at the mosque; interactive and contextual	Increases youth understanding and consistent attendance
IMTAQ (Faith & Piety) Training	Short-term Islamic boarding camp (pesantren kilat), intensive mentoring	Social media content (posters, videos, infographics)	Structured, combining theory and practice of worship	Builds religious awareness and discipline in worship

Da'wah Activity	Activity Form	Strategy Used	Implementation Characteristics	Impact on Youth Participation
Digital Da'wah (Visual Branding)	Mosque Brigade, Physical Discipline, Character (Akhlak) Development	Digital (dakwah bil-qalam / written preaching)	Attractive visuals, communicative, and easily accessible	Reaches a wider youth audience and increases indirect engagement
Mosque Brigade & Humanitarian Action	Mutual cooperation (gotong royong), social assistance	Social (dakwah bil-hal / action-based preaching)	Based on real action and community needs	Increases active participation through direct experience
Mosque Youth Festival	Competitions, Islamic arts, youth events	Creative-participatory	Competitive, engaging, and involves many young people	Attracts the interest of previously less active youth
Maghrib Qur'an Recitation Program	Qur'an learning	Religious habituation	Held regularly after Maghrib prayer, group-based	Builds religious habits and closeness to the mosque
Institutional Collaboration	Counseling, training, mentoring	Collaborative	Cooperation with government and social institutions	Expands the reach of da'wah and increases cross-group participation

Based on Table 1, it can be seen that the da'wah strategies of BKPRMI Medan City do not rely solely on a single type of activity but rather integrate various complementary approaches, namely educational, religious habit-forming, social, digital, creative-participatory, and collaborative approaches. The diversity of these strategies indicates that da'wah management is carried out in a multidimensional manner, tailored to the characteristics, needs, and interaction patterns of the younger generation in urban environments. From a da'wah management perspective, this integration reflects the integrated application of the functions of planning, organizing, executing, and monitoring, ensuring that each program supports the others in achieving the organization's goals.

These findings indicate that the effectiveness of BKPRMI's da'wah strategies is determined not by the implementation of a single specific program, but by the integration of various mutually supportive strategies. Regular Islamic studies and the Maghrib Mengaji Program strengthen the spiritual aspect; IMTAQ Training shapes religious character; Digital Da'wah expands the reach of communication; the Mosque Brigade fosters social awareness; the Mosque Youth Festival encourages creativity and a sense of belonging to the mosque; while collaboration with the government and social institutions expands

networks and ensures program sustainability. Thus, BKPRMI's da'wah strategies in Medan demonstrate that increasing youth participation is more effectively achieved through an integrated approach rather than relying on a single type of activity in isolation.

Formulation of Specific Tactics by BKPRMI Medan City to Attract Youth Interest and Engagement

Based on an analysis of field observation data and in-depth interview results, the success of the various religious programs organized by the Medan City chapter of BKPRMI (Indonesian Mosque Youth Communication Agency) did not occur spontaneously. This success is a direct result of implementing specific engagement tactics designed adaptively to respond to the sociocultural characteristics of urban youth in Medan. Amidst intense competition for public space where mosques must contend with modern entertainment centers and the massive penetration of the digital realm BKPRMI Medan City formulated three key tactics to generate initial interest (attraction tactics) and transform the latent potential of youth into sustained, active engagement.

First, the deconstruction of the organization's image and the reconstruction of the mosque ecosystem. BKPRMI Medan City consciously worked to dismantle the conventional stigma attached to mosque-based activities which young people had long perceived as rigid, monotonous, and dominated by the older generation. Through innovative event packaging, BKPRMI reconstructed the mosque ecosystem into a public space that is inclusive, creative, and recreational for youth, without compromising the substantive values of Islam. The implementation of this tactic is evident in the Mosque Youth Festival, which combines Islamic art competitions with interactive youth seminars and provides creative economy facilities, such as community bazaars. This approach successfully lowered the psychological barriers faced by urban youth, encouraging them to step into the mosque with a sense of comfort and enthusiasm.

Second, the Strategy of Emphasizing Popular Language and the Relevance of Da'wah Content. The second tactic focuses on adapting da'wah messages to align with the psychological needs and life dynamics of Millennials and Gen-Z in Medan. Whether in face-to-face study forums (offline) or in content production on social media (online), BKPRMI Medan avoids a rigid, one-sided, and judgmental doctrinal approach. The tactic employed is to highlight contemporary issues that are of daily concern to urban youth such as mental health, digital etiquette, future career planning, and popular cultural phenomena and then analyze them from the perspective of Islamic law. In addition, priority is given to selecting preachers or da'wah communicators from among young ustadz who possess persuasive and humorous communication skills and are well-versed in the local dialect of Medan's youth, so that religious messages can be internalized more easily and organically.

Third, Delegation of Authority and Active Role Distribution (Self-Actualization). The most decisive factor driving the surge in interest and long-term loyalty among youth in this organization is the courage of the senior leadership of BKPRMI Medan City to fully delegate authority. BKPRMI positions young people no longer merely as passive objects of da'wah or event spectators (audience), but rather as the primary driving force (conceptualizers and executors). In every aspect of the organization's programs from the

Mosque Brigade and humanitarian efforts to the organizing committees for major Islamic holiday young people are entrusted with full responsibility for designing event structures, managing logistics, and executing technical tasks on the ground. This pattern of role distribution provides youth with a vast space for self-actualization, allowing them to channel their energy, leadership talents, and creativity. This recognition of their role fosters a strong sense of ownership toward the organization and the mosque, which in turn encourages them to voluntarily invite their friends to participate in religious activities.

This strategy of delegating roles and providing a platform for young people was clearly emphasized by the Chair of the Medan City BKPRMI Regional Chapter during an interview:

"Young people today especially here in Medan simply won't sit still, listen to lectures for hours on end, and then go home. They possess tremendous social energy and a strong need to have their capabilities recognized. That's why the managerial approach we've adopted at BKPRMI is to give them a platform and authority. If they want to organize a festival, we let them design the concept from scratch. If there's a social disaster relief effort, we appoint them as field commanders. When they feel valued and have control over the event, a sense of pride naturally emerges. As a result, they themselves will mobilize en masse as influencers to attract their peers to come back and help enliven and revitalize the mosque."

The BKPRMI of Medan City has successfully created an approach that not only sparks initial interest among the younger generation but also sustains their consistent engagement within the mosque-based da'wah ecosystem in urban areas. These three formulated tactics also demonstrate that increasing youth participation depends not only on the implementation of da'wah programs but also on the organization's ability to manage the processes of communication, empowerment, and leadership in an integrated manner.

These findings are consistent with those of Mogbolu et al. (2023), who state that involvement in the decision-making process increases an individual's commitment to the organization. Furthermore, these three tactics also reflect the implementation of the principles of dakwah bil hikmah, mau'izhah hasanah, shura, and amanah, as stated by Allah SWT in Surah An-Nahl, verse 125, regarding da'wah with wisdom, and Surah Ali 'Imran, verse 159, which emphasizes the importance of consultation in decision-making.

Nevertheless, the implementation of these three tactics is not without challenges, such as limited human resources, inconsistencies in program management, and the potential for entertainment aspects to overshadow the substance of da'wah. Based on the interview results, these challenges were addressed through mentoring by senior leaders, coordination through consultation, and periodic evaluations of each activity, thereby maintaining a balance between creativity and the values of da'wah. Thus, the formulated strategic model not only demonstrates effectiveness in increasing youth participation but also offers a conceptual contribution in the form of integrating communication, empowerment, and Islamic leadership approaches into the da'wah management of youth organizations.

Discussion

The research findings indicate that the da'wah strategies implemented by BKPRMI in Medan have undergone a significant shift from a normative approach to a more contextual and participatory one. The regular Islamic study sessions are no longer merely a space for the transmission of knowledge but have transformed into a space for dialogue that facilitates the exchange of meanings between da'is and youth. This transformation aligns with the contemporary da'wah communication paradigm, which emphasizes the importance of dialogic and participatory approaches in enhancing the effectiveness of the message (Al-Qaradawi, 2004). In the current context, this approach is supported by research findings indicating that interactive, discussion-based study models can significantly increase youth engagement compared to one-way lecture methods (Saputri & Arfan, 2026). In fact, another study indicates that emotional engagement in religious forums is a key factor in shaping young people's loyalty to mosque activities (Nugroho & Asfriyati, 2025).

In addition to developing a dialogic approach through regular studies, the BKPRMI of Medan City also strengthens the guidance process through IMTAQ training. This intensive training demonstrates that da'wah strategies must go beyond being merely informative; they must also address the dimension of religious experience. This activity reflects an integrative approach that combines cognitive, affective, and psychomotor aspects in religious guidance. From an Islamic education perspective, this approach aligns with the concept of experiential learning, which emphasizes the importance of direct experience in the learning process (Nata, 2010). Recent research indicates that intensive development programs such as short-term Islamic boarding schools have a significant impact on enhancing adolescents' religiosity and self-control (Sopy & Haikal, 2024). However, when compared to routine study sessions, IMTAQ training tends to have limitations in terms of continuity, so its effectiveness is stronger in terms of depth rather than the breadth of participation. Unlike previous studies, which primarily highlighted increased religiosity as the main outcome of IMTAQ programs, this study shows that the training also serves as a strategy for organizational leadership development by fostering youth engagement in mosque activities. Thus, the contribution of IMTAQ training lies not only in fostering religious character but also in strengthening sustained religious participation.

In addition to in-person guidance, BKPRMI has also adapted to technological advancements through a digital da'wah strategy based on visual branding. In the digital age, social media has become the primary space for interaction and the formation of social identity. Therefore, the use of digital platforms in da'wah has become highly relevant. Castells (2011) explains that modern society operates within the structure of a "network society," where network-based information and communication are dominant. Research from the past five years also indicates that visual-based da'wah content has a higher engagement rate compared to text-based content (Romadlany & Effendi, 2025). Furthermore, a study by Najib & Rohman (2025) confirms that visual branding strategies in digital da'wah can enhance the appeal of messages and expand the reach among young audiences. However, the main challenge of this strategy is maintaining the depth of

substance so that it is not diminished by the demands of visual aesthetics. When compared to previous studies, this research shows that the effectiveness of digital da'wah does not stand alone but depends on its connection to offline da'wah programs.

BKPRMI's da'wah approach extends beyond educational and digital aspects; it is also realized through mosque-based social initiatives. This approach is particularly effective in fostering collective awareness and social solidarity among young people. From a sociology of religion perspective, participation in religious social activities can enhance a sense of belonging to the community (Ramdani et al., 2023). Recent research indicates that youth participation in mosque-based social activities has a positive correlation with enhanced religious identity and social concern (Hasbullah et al., 2025). Compared to other da'wah strategies, this approach is more effective in fostering active engagement because it provides space for youth to actualize themselves. However, its effectiveness heavily depends on program sustainability and sound activity management. These findings also expand upon previous research, which largely framed social action as a form of community service. In this study, the Mosque Brigade is understood as part of a da'wah management strategy that integrates da'wah bil hal, youth empowerment, and the strengthening of religious identity through direct involvement in social activities.

To reach a broader youth demographic, BKPRMI has developed a creative approach through the Mosque Youth Festival. This activity blends religious elements with creativity, thereby attracting young people who were previously disengaged from formal religious activities. From the perspective of participation theory, individual engagement increases when people are given the space to express their personal potential (Hart, 1992). Recent research indicates that creativity- and competition-based religious activities significantly boost youth interest in mosque-related events (Widiawati et al., 2025). Compared to routine study sessions, festivals excel at generating initial participation but require follow-up strategies to sustain that engagement over the long term. Unlike previous studies that primarily highlighted festivals as a medium for youth creativity, this research demonstrates that festivals serve a strategic function as an entry point for mentorship, fostering a sense of belonging to the mosque and encouraging ongoing involvement in organizational activities.

In addition to these creative, one-off events, BKPRMI maintains routine mentorship initiatives, such as the 'Maghrib Mengaji' (Maghrib Quran Recitation) program. These regular activities serve to cultivate religious habits among the youth. From the perspective of the psychology of religion, habituation is an effective method for shaping behavior because it relies on consistency and repetition. Recent studies show that the habituation of religious activities has a significant impact on shaping the religious character and spiritual discipline of adolescents (Abadi et al., 2025). Compared to other strategies, this program excels at fostering stable participation, even if it does not always result in expressive or creative forms of engagement. These findings complement earlier research, which largely focused on religious habituation in terms of character building. This study demonstrates that the habituation of worship through the *Maghrib Mengaji* program also helps build

a bond between youth and the mosque, laying the foundation for their participation in other dakwah (religious outreach) programs.

The collaboration strategy demonstrates that the effectiveness of da'wah is determined not only by the quality of internal programs but also by the organization's ability to build external networks. From a da'wah management perspective, collaboration is a form of organizational capacity-building through synergy among institutions (Munir, 2021). Collaboration between religious organizations and other institutions can enhance program effectiveness and broaden the scope of youth participation. This strategy also allows for a more diverse range of programs tailored to the needs of youth.

The findings of this study indicate that integrative da'wah strategies are more effective in increasing youth participation than single-strategy approaches. The combination of educational, digital, social, creative, and collaborative approaches enables organizations to reach various segments of youth with distinct characteristics. Overall, the research findings indicate that the effectiveness of BKPRMI's da'wah strategies does not stem from any single program but rather from the integration of various complementary strategies. This reinforces contemporary research findings that affirm a multidimensional approach to da'wah is key to success in addressing the dynamics of the younger generation in the modern era (Maulana et al., 2024). However, this study shows that this integration takes place systematically through a combination of educational, digital, social, creative, religious habit-forming, and collaborative strategies, thereby enabling it to reach the diverse characteristics of urban youth.

Despite these strengths, the implementation of BKPRMI's da'wah strategies still faces several challenges. These include a shortage of human resources with the necessary competencies in program management and digital media, limited funding to ensure the sustainability of activities, and the fact that some youth still view mosque activities as less appealing compared to entertainment venues and digital media. Furthermore, the digital da'wah strategy faces the challenge of maintaining a balance between presenting engaging content and ensuring the depth of Islamic messages. Therefore, the success of BKPRMI's da'wah strategy depends not only on program innovation but also on consistent mentoring, organizational capacity building, and ongoing evaluation of the effectiveness of each implemented program. Thus, the success of the BKPRMI Medan City's da'wah strategy is determined not only by the diversity of the programs it implements, but also by the organization's ability to integrate Islamic da'wah values with principles of da'wah management that are adaptable to the dynamics of urban society.

CONCLUSION

Based on the research findings and discussion, it can be concluded that the da'wah strategies implemented by BKPRMI Medan City to increase youth participation in religious activities are integrative and adaptable to the characteristics of the younger generation. These strategies are implemented through various activities, including regular Islamic study sessions, IMTAQ training, digital da'wah using visual branding, the Mosque Brigade and

humanitarian initiatives, mosque youth festivals, the Maghrib Mengaji program, and collaborations with various institutions. While each activity employs a distinct approach, they complement one another in addressing the cognitive, affective, and social dimensions of youth.

In essence, the effectiveness of da'wah strategies is determined not only by the intensity of activities but also by the alignment of methods with the needs and characteristics of young people. An educational approach through study sessions and training can enhance religious understanding, while a social approach and concrete actions through the Mosque Brigade strengthen direct engagement. On the other hand, creative and digital strategies have proven effective in attracting interest and reaching young people who were previously less involved in conventional religious activities. Meanwhile, habit-forming programs such as "Maghrib Mengaji" contribute to shaping a sustainable religious character.

The findings of this study indicate that the effectiveness of increasing youth participation is achieved through the integration of educational, digital, social, creative, religious habit-forming, and collaborative strategies into a single da'wah management system. These findings enrich the study of da'wah management through the formulation of an integrative da'wah strategy model that emphasizes not only the delivery of messages but also the processes of engaging, nurturing, and empowering youth in a sustainable manner. In practical terms, this model can serve as a guideline for BKPRMI, Islamic youth organizations, and mosque administrators in developing youth development strategies that are more adaptable to the dynamics of urban society.

This study has limitations, specifically in its research design, meaning that the findings cannot yet be broadly generalized. Therefore, future research is recommended to test this integrative da'wah strategy model through a comparative study of da'wah organizations in various regions or by using quantitative or mixed-methods approaches to strengthen the validity of the findings.

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