



Asy-Syuhada Grand Mosque in Pamekasan as a Center for Digital-Based Scientific Development for Urban Communities

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DOI: <https://doi.org/10.47453/permata>

Submitted: 2025-12-24; Accepted: 2026-01-21; Published: 2026-02-02

Abstrak

This study is motivated by the digital transformation phenomenon carried out by the Great Mosque of Asy-Syuhada' Pamekasan in developing its educational and da'wah functions. The use of digital media such as YouTube, Radio 88.6 FM, and social media has created new opportunities for urban communities to remain connected to religious activities amid busy modern life. This research aims to reveal how the Asy-Syuhada' Mosque develops Islamic education through digital media and how the community responds to this innovation. A descriptive qualitative method was employed, with data collected through interviews, observations, and documentation. The results show that the mosque's digital learning activities are well-organized and participatory, involving administrators, lecturers, youth organizations, and congregants. Digital media play an essential role in expanding the scope of da'wah, strengthening religious literacy, and fostering a sense of belonging among the congregation. Therefore, the mosque's digitalization can be regarded as a form of socio-religious innovation that maintains spiritual continuity while reinforcing the mosque's role as a modern Islamic learning center in the digital era.

Keywords: *Mosque; Islamic Learning; Digital Da'wah; Urban Society*

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INTRODUCTION

The development of information technology today has brought great changes in various aspects of life, including in the field of Islamic education and da'wah. In the midst of this digitalization flow, many religious institutions have begun to adapt so that their learning activities remain relevant to the needs of modern society. The mosque, which has been known as a place of worship, is now developing into a space for the development of the people and a center for the development of knowledge (Wulandari, 2025). This phenomenon is also seen at the Great Mosque of Ash-Syuhada' Pamekasan, where various scientific activities are broadcast live through digital media such as YouTube and 88.6 FM radio. This transformation shows a new awareness from the mosque management to expand the reach of da'wah and Islamic education so that it is not limited by space and time.

Ideally, mosques have a much broader function than just a place for prayers. In the development of Islamic history, mosques have become centers of religious and social activities that play a major role in building the civilization of the people (Handoyo & Khobir, 2025). In various periods, mosques functioned as centers for community development, places of deliberation, and educational institutions that cultivated Islamic scientific traditions (Basri, 2018; Bastomi, 2016). This function now needs to be revived in modern mosques, including the Great Mosque of Ash-Syuhada', so that it is not only a place of worship, but also a center for scientific development, religious education, and community development (Rachman et al., 2025). In the current context, mosques need to adapt to the development of digital technology to expand the reach of da'wah and Islamic learning, so that it remains a scientific center that is relevant to the needs of the ummah without abandoning the spiritual values that are the spirit of Islam.

A number of previous studies have also strengthened the importance of revitalizing the function of mosques in the context of Islamic education. Muhammad Tasmin Latif (2020) in his article "The Concept of Mosque as a Center for Islamic Education" shows that a well-managed mosque can be an integral educational institution that forms a civilized society (Tasmin, 2020). Alden Aditia Maulana (2021) researched the Al-Furqan Mosque UPI and found that the function of the campus mosque is able to strengthen students' religious education through a structured routine study program (Maulana et al., 2021). Meanwhile, research by Endah Tri Wahyuningsih (2022) emphasized the importance of optimizing mosques as non-formal educational institutions (Wahyuningsih, 2022) and Asril Azhari Hasibuan (2025) found that hadith study activities in mosques also shape the intellectual traditions of the campus community (Hasibuan et al., 2025). These findings show that the educational function of mosques is not new, but now needs to be developed through the use of digital media that is adaptive to urban communities.

In contrast to previous studies that have highlighted more traditional scientific aspects in mosques, this research focuses on the development of digital-based science in the urban community of Pamekasan. The Great Mosque of Ash-Syuhada' is interesting because it is able to combine the tradition of religious studies with the creative use of digital media. Through platforms such as YouTube, da'wah radio, and social media, mosque administrators actively broadcast study activities and spread Islamic messages to a wider congregation, including those outside the city (Zainullah et al., 2023). This effort is in line with the results of research by Zainullah et al. (2024) who affirm that digital media can be an effective means of expanding the reach of da'wah and increasing community participation in religious activities (Nurhasanah

& Shidqi, 2024). In addition, the use of social media has also been proven to be able to strengthen the spiritual attachment of worshippers to mosques and foster the spirit of religious learning in the digital space (Latief, 2018) The novelty of this research lies in its focus on the role of mosques in transforming scientific functions through digital media in urban society, so as to display forms of da'wah and Islamic education that are more adaptive to technological developments. The phenomenon at the Great Mosque of Ash-Syuhada' confirms that digital technology is not only a communication tool, but also a new medium in building an Islamic scientific ecosystem that is adaptive to the changing times (Zainullah et al., 2023).

Thus, this study aims to reveal how the Asy-Syuhada' Pamekasan Mosque develops its Islamic education function through the use of digital media, as well as how urban communities respond to these innovations (Rachmawaty et al., 2024). The focus of this research also wants to show that the use of digital media is not only a means of broadcasting, but also as a means of learning that expands the scope of da'wah and Islamic education (Nurhasanah & Shidqi, 2024). Typically, this research lies in the effort to combine the values of the mosque's scientific tradition with a contextual digital technology approach, making the Great Mosque of Ash-Syuhada' a model of a modern mosque that is educational, inclusive, and adaptive to the development of the times.

RESEARCH METHODOLOGY

This study uses a descriptive qualitative approach with the aim of describing in depth how the Great Mosque of Ash-Syuhada' Pamekasan develops its Islamic education function through the use of digital media and how urban communities respond to these innovations (Syahrizal & Jailani, 2023). This approach was chosen because it can explore phenomena contextually and naturally based on the direct experience of the actors involved in scientific activities in mosques.

Data was collected through three main techniques, namely in-depth interviews, direct observation and documentation (Septiana & Khoiriyah, 2024). The interviews were conducted in a semi-structured manner with mosque takmir, study presenters, and urban community worshippers who actively participated in scientific activities both directly in the mosque and through digital media. Observations were carried out to obtain a factual picture of scientific activities at the Great Mosque of Ash-Syuhada', such as the implementation of the study, the use of digital media, and the interaction between the speakers and worshippers. Meanwhile, documentation is used to collect supporting data in the form of photos of activities, archives of study schedules, social media uploads, and digital broadcast recordings that show the real form of the use of technology in scientific activities.

The data sources in this study consist of primary and secondary data (Haifa et al., 2025). Primary data was obtained directly from the results of interviews, observations, and field documentation in the Pamekasan Great Mosque of Asy-Syuhada'. The secondary data comes from various literature and the results of previous research that are relevant regarding the function of mosques as centers of Islamic education and the use of digital media in da'wah and religious learning.

The data analysis process was carried out by following the stages of the Miles and Huberman model which included data reduction, data presentation, and conclusion (Zulfirman, 2022). At the data reduction stage, the results of interviews and observations were selected to focus on things that were in accordance with the research objectives. The data that has been

reduced is then presented in the form of a narrative description to systematically describe the pattern of digital-based scientific activities in mosques. The last stage is the drawing of conclusions which is carried out by interpreting the data and relating it to theories and findings of previous research.

To ensure the validity of the data, this study uses source and method triangulation techniques (Septiana & Khoiriyah, 2024). Source triangulation is carried out by comparing information from takmir, presenters, and worshippers in order to obtain a complete and unbiased understanding. Meanwhile, the triangulation method was carried out by combining the results of interviews, observations, and documentation to strengthen the validity of the findings. In addition, a re-check of field data was carried out through direct confirmation to the resource persons to ensure the accuracy of the information obtained.

RESULTS AND DISCUSSION

A. Overview of Scientific Activities at the Great Mosque of Ash-Syuhada'

The Great Mosque of Ash-Syuhada' Pamekasan is one of the largest mosques in the city center that functions not only as a place of worship, but also as a center for socio-religious activities and the development of the people. Based on the results of observations and interviews, scientific activities in this mosque have been running regularly and structured almost every day, especially after the Maghrib prayer. These activities include the study of Qur'anic interpretation, fiqh, morals, and the book of *Riyadus Shalihin*. Each night has a different schedule and speakers, for example Monday night for the study of Adabul Mar'ah specifically for female worshippers, Tuesday and Wednesday nights for tafsir, Thursday night for the book of *Riyadus Shalihin*, and Friday night is focused on Yasinan activities together.

This finding shows that the Great Mosque of Ash-Syuhada' still maintains a strong scientific tradition in the midst of urban life. According to (Maulana et al., 2021) routine study activities in mosques are an effective means of maintaining the continuity of religious literacy in the community, especially when it is held openly and consistently. The presence of these activities is also proof that mosques still have a historical function as a center of learning, as in the time of the Prophet PBUH where mosques played a role as a center for da'wah, education, and social (Wahyuningsih, 2022).

In addition to public recitations, under the auspices of the Great Mosque of Ash-Syuhada' there are also formal educational institutions such as RA (Raudhatul Athfal) and Madrasah Ibtidaiyah, which signifies the continuity of the educational function of the mosque for the younger generation. This reinforces the view (Hasibuan et al., 2025) that modern mosques need to collaborate with educational institutions to maintain the continuity of Islamic scientific traditions in the digital era.

Thus, functionally, the Great Mosque of Ash-Syuhada' still maintains the classical values of Islamic science, but at the same time also tries to adapt to the needs of modern society. This is the starting point for the emergence of new innovations through the use of digital media that expand public access to religious activities.

B. The Utilization of Digital Media in Scientific Activities

The results of the study show that the management of the Great Mosque of Ash-Syuhada' has taken strategic steps by utilizing digital media in the implementation of scientific activities. Since Ramadan 2025, study activities will be broadcast live (live streaming) through the mosque's official YouTube channel. In addition, audio broadcasts are also carried out through

the Suara Gerbang Salam 88.6 FM radio, which has long been part of the local da'wah media. Through these two channels, pilgrims who cannot attend in person can still take part in the study from home, work, or even from outside the city.

According to (Muhibuddin, 2023) and (Turmuzi & Hasibuan., 2025) the use of information technology in religious activities can expand the space for da'wah and reach people who were previously difficult to be directly involved. This is also in line with the view (Saputra & Wulan, 2022) that digital media has become an integral part of today's da'wah strategy, where mosques play a role not only as a physical place, but also as a virtual space for Islamic learning.

The Great Mosque of Ash-Syuhada' also uses technological devices such as digital cameras, computers, HDMI cables, and large monitors to support the smooth running of activities. Some monitors are placed in the area of female worshippers to make it easier for them to see the speakers. In addition, the management actively manages Instagram and Facebook accounts as a medium for publication of study schedules and documentation of activities. With this step, the mosque has adopted the concept of hybrid learning in a religious context combining face-to-face and online learning at the same time.

This phenomenon shows that mosques are no longer limited to conventional worship spaces, but develop into digital religious literacy centers. This is in line with the view (Mahya, 2023) and (Bustomi, 2017) that digital da'wah is a form of actualization of the principle of *tabligh bil hikmah*, which is to convey religious teachings in a wise, effective, and time-honored way. Thus, the use of digital media in the Great Mosque of Ash-Syuhada' is not only a technical innovation, but a form of religious awareness oriented towards the benefit of modern people.

C. Digital Program Planning, Implementation, and Evaluation Process

In terms of planning, the management of the Great Mosque of Ash-Syuhada' involves collaboration between takmir, mosque youth (REMAS), and presenters. Based on the results of the interview, the schedule of activities and the theme of the study were determined based on the order of the chapters in the book being studied. This shows the continuity of the material and the consistency of the learning method. According to (Basri, 2018) the success of non-formal education in the mosque environment is determined by systematic planning and the selection of materials that are in accordance with the needs of worshippers.

Before the implementation of the study, the media team prepared technical devices such as cameras, computers, microphones, and ensured that the internet network functioned properly. This preparation is carried out before the Maghrib prayer, and the activity begins after the congregational prayer. The study took place with a live broadcast system, so that online and offline pilgrims could follow at the same time.

The process of implementing activities shows a communicative learning pattern. Although the main method is lectures, it is often interspersed with question-and-answer sessions, especially in the study of fiqh on Sunday nights. This reflects an andragogic approach that prioritizes the involvement of participants in the learning process. According to (Imroatun et al., 2024) and (Lingga, 2025) interactive learning methods like this are able to foster reflective religious awareness among adult worshippers.

In terms of evaluation, the management does not establish a formal evaluation system such as regular meetings, but conducts spontaneous evaluations based on pilgrim reports or technical obstacles that arise. For example, when a TV or YouTube broadcast is interrupted, the media team immediately fixes it without waiting for an official decision. This pattern shows the character of participatory management in accordance with the view (Mirwan, 2021) that

effective mosque management is one that actively involves worshippers in the process of improving and developing activities.

Thus, the planning, implementation, and evaluation system in the Great Mosque of Ash-Syuhada' describes the adaptive dynamics of religious institutions. The administrators and worshippers do not just maintain traditions, but continue to adjust to the needs of the people in the digital era.

D. Urban Community's Response to Digital Science Activities

The response of urban communities to digital scientific activities at the Great Mosque of Ash-Syuhada' was very positive and enthusiastic. The results of the interviews showed that worshippers felt the convenience of accessing the study even though they were not present in person at the mosque. Many of them follow the study through YouTube or listen to radio broadcasts when they are out of town or when they are sick. According to Suyono, one of the worshippers, this digital activity is very helpful because they can continue to learn religion from home.

This strengthens the view (Rachman et al., 2025) that digital media is able to expand the participation of the people in religious activities without being limited by space and time. Urban people, with their busyness and high mobility, feel helped by the existence of online studies that are easily accessible. Digitalization also strengthens the attachment of worshippers to the mosque, because they can still interact through online comments or messages. In addition to the accessibility aspect, the pilgrims also appreciated the quality of the material delivery and visualization displayed on the screen. Some elderly worshippers felt helped by the existence of a large TV that clearly displayed the speakers. This shows that technology can be an inclusive means for all groups. According to (Nabila et al., 2023) friendly and accessible digital da'wah will expand community involvement in Islamic learning, especially for the older and younger generations at the same time.

The response of the community who actively provided suggestions and input to the activities at the Great Mosque of Ash-Syuhada' showed a sense of belonging to the mosque. The congregation not only plays the role of passive listeners, but also becomes part of the learning community that plays an active role in maintaining and developing scientific activities. This phenomenon shows that mosques have transformed into community-based learning spaces that involve worshippers as subjects in the religious education process. According to (Isabella et al., 2025) community-based learning in mosques can explore the potential of the community and foster the active participation of worshippers in scientific activities. The direct involvement of the congregation not only strengthens the sense of belonging to the mosque, but also makes them more responsible for the sustainability of religious programs. This is in line with the findings (Putrie et al., 2025) that community participation in the design and management of mosques is a tangible form of social and spiritual awareness that strengthens the relationship between worshippers and religious institutions.

Furthermore, (Saridudin, 2021) explained that the empowerment of worshippers through mosque-based education and training activities is able to create an independent and effective learning community. In this context, mosques are not only places of worship, but also a forum for fostering and developing the capacity of the ummah which places the congregation as the main actor in the process of Islamic education.

Thus, digital scientific activities at the Great Mosque of Ash-Syuhada' not only expand access to religious learning, but also build a new participatory and sustainable da'wah model.

Through the active involvement of worshippers and the use of digital media, this mosque has succeeded in creating a learning space that is easily accessible, relevant to the needs of urban communities, and oriented towards increasing reflective spiritual awareness. This model can be referred to as a form of revitalization of modern mosques that is able to combine classical Islamic scientific traditions with the spirit of community collaboration and technological innovation.

E. The Meaning of Mosque Function Transformation in the Digital Era

The digital transformation carried out by the Great Mosque of Ash-Syuhada' has a strategic significance for the sustainability of the role of mosques in the modern era. If in the past mosques were synonymous with conventional worship and recitation activities, now their function has developed into a digital-based Islamic education center. According to (Rachmawaty et al., 2024) modern mosques need to combine traditional values and technological innovation to remain relevant to the times without losing the spirit of spirituality.

The use of digital media makes mosques an open and adaptive institution. Technology is no longer seen as a threat to religious values, but as an effective and efficient means of da'wah. As stated by (ElKarimah, 2024) that digital media can be an extension for mosques in spreading Islamic values *rahmatan lil 'alamin* to the global community.

For urban people, this transformation provides ease of access to religious knowledge in the midst of the busyness of modern life. Digital studies provide flexibility and continuity of learning that is not limited by space and time. According to (Rachmawaty et al., 2024) mosque digitalization is a form of socio-religious innovation that is able to maintain spiritual continuity in the midst of globalization.

Thus, the digital transformation in the Great Mosque of Ash-Syuhada' is not only technological, but also sociological. He changed the way people interact with mosques from just a place of worship to a collaborative space between technology, science and spirituality. This is a real form of revitalization of mosque functions in the digital era, which is able to unite classical Islamic scientific traditions with the dynamics of modernity. Overall, the results of this study show that the Great Mosque of Ash-Syuhada' Pamekasan has succeeded in developing digital-based scientific functions effectively. The mosque management is able to integrate traditional values with technological innovation, thus making the mosque a modern center for da'wah and Islamic learning. These findings strengthen the theory that mosques have a strategic role in the development of a knowledgeable society in the digital era (Tasmin, 2020) Digital-based scientific activities at the Great Mosque of Ash-Syuhada' are an example of how religious institutions can transform without losing their identity.

Although there are still technical obstacles such as network disruptions and limited equipment, the collaborative spirit between takmir, presenters, and pilgrims is the main strength of the sustainability of this program. Therefore, the Great Mosque of Ash-Syuhada' Pamekasan deserves to be called a modern mosque model that is educational, participatory and adaptive to technological developments.

CONCLUSION

This study shows that the Great Mosque of Ash-Syuhada' Pamekasan has succeeded in actualizing its scientific and da'wah functions through the effective and contextual use of digital media. This transformation not only expands the reach of da'wah to the online realm, but also strengthens the role of mosques as Islamic learning centers that are adaptive to information

technology developments. Scientific studies broadcast through YouTube channels, 88.6 FM radio, and social media have made this mosque a model of da'wah that is responsive to the needs of a dynamic and activity-intensive urban community.

The results of the study show that the use of digital media in the Great Mosque of Ash-Syuhada' does not shift traditional Islamic values, but rather becomes a bridge between tradition and innovation. The mosque management managed to manage activities in a planned manner, starting from planning the study schedule, selecting themes, to implementing digital broadcasts involving various management, presenters, mosque youth, and worshippers. This digital-based scientific activity provides an opportunity for people to continue to learn and interact with religious knowledge wherever they are, without having to be physically present at the mosque.

The response of urban communities to this digital innovation is very positive. Many pilgrims feel helped by the existence of live broadcasts that can be accessed through digital devices, especially those who have limited time or mobility. The active participation of the community through comments, suggestions, and inputs on various platforms shows a sense of belonging to the mosque. This strengthens the position of the Great Mosque of Ash-Syuhada' as an inclusive, communicative, and digital community-based religious learning center.

Conceptually, the digitalization carried out by the Great Mosque of Ash-Syuhada' reflects a form of socio-religious innovation that maintains spiritual continuity in the midst of globalization currents. This mosque is able to balance the values of Islamic tradition with modern technological advances, so that da'wah and Islamic education can reach all levels of society widely and sustainably. Thus, this study emphasizes that modern mosques need to combine aspects of spirituality, education, and technology to present a new da'wah model that is relevant, effective, and in accordance with the needs of today's urban society.

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