



PROCEEDINGS

International Conference on Islamic Studies and Local Wisdom
IAIN Sultan Amai Gorontalo, October 24-26, 2023
Volume: I, 2023, p. 70-80

Majelis Kajian Kopi Subuh: A Community-Based Da'wah Model for Enhancing Fiqh Literacy

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Abstract	This study examines the Majelis Kajian Kopi Subuh at Nurul Yaqin Mosque, Buladu Subdistrict, Kota Barat District, Gorontalo City, as a contextual model of mosque-based da'wah for improving the congregation's understanding of fiqh. The study employs a qualitative descriptive approach, with data collected through observation, interviews, and documentation. The findings show that the assembly is conducted after the dawn congregational prayer in a relaxed and familial atmosphere, supported by communal coffee drinking, collective seating, short lectures, and interactive discussions. This informal setting reduces the distance between the ustadz and the congregation, encourages active participation, and makes fiqh materials easier to understand. The da'wah methods applied include oral preaching, good advice, personal guidance, group discussion, and question-and-answer sessions. The study also finds that the assembly contributes to improving the congregation's fiqh literacy, particularly in relation to prayer, purification, prayer for travelers, sacrifice, fasting, and funeral rites. In addition to cognitive improvement, the activity produces spiritual, moral, and social effects, including greater consistency in dawn congregational prayer, improved religious awareness, better moral attitudes, and stronger social solidarity among congregants. The study concludes that the Majelis Kajian Kopi Subuh represents an effective form of contextual, dialogical, and community-based da'wah that integrates religious education, interpersonal communication, and social bonding within the mosque environment.
Keywords	Majelis Kajian Kopi Subuh; mosque-based da'wah; fiqh literacy; religious communication; Muslim congregation
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Introduction

Da'wah is a fundamental activity in Islam that aims to invite people toward goodness, guide religious life, and encourage the formation of behavior in accordance with Islamic values. Da'wah is not merely understood as the verbal transmission of religious messages, but also as a process of guidance, education, empowerment, and social transformation. In this sense, da'wah requires appropriate methods so that religious messages can be received, understood, and practiced by society. Amin emphasizes that da'wah plays an important role in directing people toward a better life through a planned and continuous process of communicating Islamic values.¹

In the development of Muslim society, the mosque holds a strategic position as both a center of worship and a space for socio-religious development. The mosque does not only function as a place for congregational prayer, but also serves as a center for non-formal Islamic education, the strengthening of ukhuwah, and the development of communal religious life. Therefore, mosque-based da'wah activities need to be designed contextually according to the needs of the congregation. Da'wah that is delivered only in a one-way manner tends to be less effective when it is not accompanied by an understanding of the social conditions, cultural background, age, educational level, and religious needs of the congregation. Munir & Ilaihi explain that da'wah activities need to be managed through the processes of planning, organizing, implementing, and evaluating in order to achieve their intended objectives effectively.²

One important aspect of religious life that needs continuous development through mosque-based activities is the understanding of fiqh. Fiqh is directly related to the practice of worship and the daily life of Muslims. Al-Zuhayli explains that fiqh refers to the understanding of practical Islamic legal rulings derived from detailed textual evidence.³ Thus, the understanding of fiqh should not stop at general knowledge of worship, but should be directed toward the ability of the congregation to understand legal foundations, distinguish between conditions, pillars, and recommended acts, and apply them properly in daily life. In the context of mosque congregations, fiqh studies are important because many daily worship-related issues, such as purification, congregational prayer, prayer for travelers, fasting, sacrifice, and funeral rites, require practical, simple, and accessible explanations.⁴

¹ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, 2009).

² M Munir and Wahyu Ilaihi, *Manajemen Dakwah* (Jakarta: Kencana, 2006).

³ Wahbah Al-Zuhayli, *Al-Fiqh Al-Islami Wa Adillatuh*, 3rd edn (Damascus: Dar al-Fikr, 1989).

⁴ Lahaji Lahaji and Sulaiman Ibrahim, 'Fiqh Perempuan Keindonesiaan', *Al-Bayyinah; Vol 3, No 1 (2019)DO - 10.35673/Al-Bayyinah.V3i1.127*, 2019 <<https://jurnal.iain-bone.ac.id/index.php/albayyinah/article/view/127>>.

However, the delivery of fiqh materials often faces several challenges. Some members of the congregation perceive fiqh as a difficult, technical, and complex subject, especially when it is delivered through overly formal lectures. This situation indicates the need for a da'wah approach that is more dialogical, communicative, and closely connected to the congregation's everyday experiences. Effective da'wah is not determined only by the correctness of its content, but also by the method of delivery, the communicative atmosphere, the emotional closeness between the da'i and the mad'u, and the space provided for congregational participation through questions and discussion. Therefore, a mosque-based community da'wah model that emphasizes an intimate and interactive atmosphere is important to examine.

Previous studies have shown that dawn religious gatherings can play an important role in the religious development of society. Kango & Jefri, for instance, examined the effectiveness of da'wah through the dawn lecture program organized by Muhammadiyah in Gorontalo City. Their study found that dawn lectures can serve as an effective medium of da'wah when managed through the functions of da'wah management, including planning, organizing, implementation, and evaluation.⁵ However, their study focused mainly on the effectiveness of the dawn lecture program from the perspective of da'wah management, rather than on the dynamics of informal communication, dialogical atmosphere, and the improvement of congregational fiqh understanding through a relaxed community-based approach.⁶

Based on this research gap, the present study examines the Majelis Kajian Kopi Subuh at Nurul Yaqin Mosque, Buladu Subdistrict, Kota Barat District, Gorontalo City. This assembly is distinctive because it is conducted after the dawn congregational prayer in a relaxed and familial atmosphere, accompanied by the tradition of drinking coffee together. This informal atmosphere is not merely a complement to the activity; it also functions as a social medium that reduces distance between the ustadz and the congregation. Through collective seating, brief lectures, question-and-answer sessions, and discussions on practical fiqh issues, the congregation gains a more open space to express their questions and religious experiences.

This study is significant because the Majelis Kajian Kopi Subuh demonstrates a form of da'wah that is grounded in and closely connected to local community culture. Coffee in this activity is not simply understood as a beverage, but as a symbol of intimacy, equality, and communicative openness. In such an

⁵ Andries Kango and Jefri, 'Efektivitas Dakwah Melalui Program Kuliah Subuh Di Muhammadiyah Kota Gorontalo', *Jurnal Ilmu Dakwah*, 40.1 (2020), 15–26 <<https://doi.org/10.21580/jid.v40.1.5219>>.

⁶ Sulaiman Ibrahim, 'Pendidikan Tentang Manusia Dalam Perspektif Al-Qur'an', *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 2.2 (2017), 243–56.

atmosphere, fiqh materials that were previously perceived as difficult become easier to understand because they are delivered in simple language, supported by concrete examples, and discussed directly between the speaker and the congregation. Therefore, this activity can be viewed as a contextual mosque-based community da'wah practice that combines educational elements, interpersonal communication, and the strengthening of social solidarity.⁷

This study aims to analyze the implementation of the Majelis Kajian Kopi Subuh at Nurul Yaqin Mosque and to explain its effects on improving the congregation's understanding of fiqh. The focus of the study is directed toward two main aspects: how the Majelis Kajian Kopi Subuh is implemented and how this activity contributes to the congregation's understanding and practice of fiqh. Through this study, it is expected that a communicative, dialogical, contextual, and relevant mosque-based da'wah model for strengthening fiqh literacy in Muslim communities can be identified.

Research Method

This study employed a qualitative descriptive design to examine the implementation of the Majelis Kajian Kopi Subuh and its contribution to improving the congregation's understanding of fiqh. A qualitative approach was considered appropriate because the study focused on meanings, experiences, interactions, and social practices within a mosque-based religious learning community. Qualitative inquiry enables researchers to explore social and religious phenomena in their natural setting and to interpret how participants understand and experience those phenomena.⁸

The research was conducted at Nurul Yaqin Mosque, located in Buladu Subdistrict, Kota Barat District, Gorontalo City, Indonesia. This site was selected because the mosque regularly organizes the Majelis Kajian Kopi Subuh, a dawn Islamic study assembly that combines fiqh learning, informal discussion, and communal coffee drinking after the dawn congregational prayer. The activity represents a distinctive form of mosque-based da'wah that emphasizes a relaxed, dialogical, and community-oriented learning atmosphere.⁹

⁷ Muhammad Arsyam, Zakirah Zakirah, and Sulaiman Ibrahim, 'Transmigration Village and Construction of Religious Harmony: Evidences From Mamasa of West Sulawesi', *Al-Ulum*, 21.1 (2021), 205–21.

⁸ John W Creswell and Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 4th edn (Thousand Oaks, CA: SAGE Publications, 2018); Michael Quinn Patton, *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*, 4th edn (Thousand Oaks, CA: SAGE Publications, 2015).

⁹ M. Mucharom Syifa, 'Formulasi Konsep Moderasi Islam Berbasis Keindonesiaan Dalam Mereduksi Radikalisme Agama Di Indonesia (Kajian Epistemologis-Historis)', *Jurnal Ilmiah Mahasiswa Raushan Fikir*, 8.1 (2019), 31–41 <<https://doi.org/10.24090/jimrf.v8i1.3054>>.

The data were obtained from primary and secondary sources. Primary data were collected from participants directly involved in the Majelis Kajian Kopi Subuh, including the ustadz as the religious speaker, mosque administrators, committee members, and regular members of the congregation. These participants were selected purposively because they had direct knowledge and experience of the program. Secondary data were obtained from relevant documents, including mosque activity records, documentation of the assembly, photographs, and other supporting materials related to the implementation of the program.

Data were collected through observation, interviews, and documentation. Observation was used to examine the actual implementation of the Majelis Kajian Kopi Subuh, including the setting of the activity, patterns of interaction, the use of coffee as a social medium, the form of religious communication, and the participation of the congregation.¹⁰ Interviews were conducted with the ustadz, mosque administrators, committee members, and congregants to obtain their perspectives on the implementation of the program and its perceived effects on fiqh understanding. Documentation was used to complement and verify the data obtained from observation and interviews.¹¹

The collected data were analyzed using the interactive model of qualitative data analysis proposed by Miles, Huberman, & Saldana, which consists of data condensation, data display, and conclusion drawing/verification.¹² Data condensation was carried out by selecting and focusing on information relevant to the implementation of the Majelis Kajian Kopi Subuh and its effects on the congregation's fiqh understanding. Data display was conducted by organizing the findings into thematic categories, such as the process of implementation, da'wah methods, congregational interaction, and changes in fiqh understanding. Conclusion drawing and verification were conducted continuously by comparing data from interviews, observations, and documentation to identify consistent patterns and meanings.

To ensure the trustworthiness of the findings, this study applied source triangulation, method triangulation, and theoretical triangulation. Source triangulation was conducted by comparing information obtained from different participants, including the ustadz, mosque administrators, committee members, and congregants. Method triangulation was carried out by comparing data obtained through observation, interviews, and documentation. Theoretical

¹⁰ Syafwan Rozi, 'Agama Dan Postmodernisme : Menelusuri Metodologi Dan Pendekatan Studi-Studi Agama', *Jurnal Ilmu Ushluddin*, I.No.3 (2012).

¹¹ Muhammad Rizal Pahleviannur and others, *Metodologi Penelitian Kualitatif* (Pradina Pustaka, 2022).

¹² Matthew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 4th edn (SAGE Publications, Inc, 2019).

triangulation was used by interpreting the findings in relation to relevant concepts of da'wah, fiqh learning, mosque-based religious education, and the effects of religious communication. In line with Lincoln & Guba's framework of trustworthiness, these procedures were used to strengthen the credibility, dependability, and confirmability of the research findings.¹³

For the publication version of this article, participant statements are presented by role rather than by full personal identity in order to maintain ethical sensitivity and protect informants' privacy. The analysis focuses on the participants' experiences and meanings rather than on personal identification. This approach allows the study to present field-based findings while maintaining academic and ethical standards in qualitative research.

Results and Discussion

A. The Implementation of the Majelis Kajian Kopi Subuh

The findings show that the Majelis Kajian Kopi Subuh at Nurul Yaqin Mosque is implemented as a regular mosque-based religious learning activity conducted after the dawn congregational prayer. The activity is held in an informal setting, usually by arranging mats in the mosque terrace or another comfortable space, followed by the serving of coffee and light snacks to the participants. This arrangement creates a relaxed, familial, and participatory atmosphere that distinguishes the assembly from more formal mosque lectures.¹⁴

The use of coffee in this assembly is not merely a complementary element, but functions as a social medium that facilitates interaction among the ustadz, mosque administrators, and congregants. The act of drinking coffee together reduces social distance, strengthens intimacy, and encourages congregants to participate more openly in the discussion. In this context, coffee becomes a symbol of equality and togetherness, where the ustadz and congregants sit in the same circle and engage in religious learning as members of one community.¹⁵

This finding indicates that mosque-based da'wah can be more effective when it is adapted to the social and cultural habits of the local community. The Majelis Kajian Kopi Subuh demonstrates that religious learning does not always have to be delivered in a rigid and formal format. Instead, a relaxed and dialogical atmosphere can strengthen the reception of religious messages, especially when the material discussed is practical fiqh related to daily worship.

¹³ Yvonna S Lincoln and Egon G Guba, *Naturalistic Inquiry* (Beverly Hills, CA: SAGE Publications, 1985).

¹⁴ Fitriyanti Golo, Sulaiman Ibrahim, and Andi Oktami Dewi Artha Ayu Purnama, 'PERILAKU SOSIAL REMAJA PENGONSUMSI MINUMAN BERALKOHOL DI KECAMATAN MANANGGU, KABUPATEN BOALEMO', *TADAYYUN: Jurnal Kajian Agama, Sosial Dan Humaniora*, 3.1 (2025), 55–67.

¹⁵ Syamsul Rizal, 'Peran Perempuan Dalam Dakwah', *Dakwatul Islam*, 5.1 (2021), 60–66 <<https://doi.org/10.46781/dakwatulislam.v5i1.221>>.

B. Dialogical Da'wah Methods in Fiqh Learning

The study found that the da'wah method used in the Majelis Kajian Kopi Subuh combines short lectures, practical advice, question-and-answer sessions, and direct discussion. The ustadz usually begins the session with a brief explanation of the fiqh topic, followed by interactive dialogue with the congregation. This method allows the participants not only to listen to religious explanations but also to ask questions based on their daily religious experiences.

The dominant method in this assembly can be categorized as da'wah bi al-lisan, supported by mau'izah hasanah, da'wah fardiyyah, and da'wah 'ammah. Da'wah bi al-lisan appears in the oral delivery of fiqh material, while mau'izah hasanah is reflected in the use of gentle advice, practical examples, and moral reminders. Da'wah fardiyyah is found in the ustadz's responses to personal questions from congregants, whereas da'wah 'ammah appears in the collective learning process involving the wider mosque community.¹⁶

This dialogical model is important because fiqh learning often requires clarification of practical cases. Congregants do not only need to know general rulings, but also need to understand how those rulings apply to specific situations, such as prayer for travelers, joining congregational prayer late, purification, sacrifice, fasting, and funeral prayer. Al-Zuhayli emphasizes that fiqh is concerned with practical Islamic legal rulings derived from detailed evidence.¹⁷ Therefore, the teaching of fiqh should be able to connect normative legal principles with practical religious experience.¹⁸

The dialogical method applied in the Majelis Kajian Kopi Subuh also reflects the principle that da'wah should be responsive to the condition of the mad'u. Amin explains that da'wah is not merely the transmission of Islamic teachings, but also an effort to guide people toward better religious understanding and practice.¹⁹ In this case, the assembly provides a communicative space where congregants can express confusion, ask questions, and receive explanations in simple and accessible language.

C. Improving the Congregation's Understanding of Fiqh

The findings show that the Majelis Kajian Kopi Subuh has contributed to improving the congregation's understanding of fiqh. Several participants stated that before attending the assembly, their knowledge of fiqh was limited to

¹⁶ Husni Idrus, Andi Aderus, and Sulaiman Ibrahim, 'The Spiritual Dimension in Islamic Da'wah and Building Social Piety among Gorontalo Muslims', *MUHARRIK: Jurnal Dakwah Dan Sosial*, 7.2 (2024), 217–27.

¹⁷ Wahbah Al-Zuhayli, *Al-Fiqh Al-Islami Wa Adillatuh*, 3rd edn (Damascus: Dar al-Fikr, 1989).

¹⁸ Abbas Tekeng and Sulaiman Ibrahim, 'The Dynamics of Contemporary Islamic Thought: Between Traditionalism and Reform in the Context of Globalization', *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 10.2 (2025), 201–10.

¹⁹ Amin.

inherited practices or general information from family and community tradition. After regularly attending the assembly, they became more familiar with fiqh concepts and more confident in practicing them.

The improvement can be seen in three main aspects. First, the congregation gained new knowledge of practical fiqh, especially in relation to prayer, purification, prayer for travelers, fasting, sacrifice, and funeral rites. Second, they became able to explain certain fiqh concepts in their own words, such as the rules of joining congregational prayer late, the distinction between pillars and recommended acts in prayer, and the conditions of sacrifice. Third, they began to apply this knowledge in daily religious practice, both individually and within their families or community.

This finding confirms that fiqh learning becomes more effective when it is connected to the real experiences of the congregation. The assembly does not only transmit religious knowledge, but also helps participants transform knowledge into practice. Such transformation is important because the ultimate goal of fiqh learning is not only cognitive understanding, but also correct religious practice in everyday life.

D. Spiritual, Moral, and Social Effects of the Assembly

In addition to improving fiqh literacy, the Majelis Kajian Kopi Subuh also produces spiritual, moral, and social effects. Spiritually, the assembly encourages congregants to be more consistent in attending dawn congregational prayer and to strengthen their awareness of worship. The activity creates a religious rhythm in which prayer, learning, and social interaction are integrated into one continuous experience.²⁰

Morally, the assembly contributes to the cultivation of better attitudes among congregants. Through advice and practical religious reminders, participants become more aware that fiqh and worship are closely related to moral conduct. The study found that some congregants associated their participation in the assembly with greater patience, gentler communication, and improved behavior toward family and others.

Socially, the assembly strengthens ukhuwah among the congregation. The informal setting allows participants to know one another more closely, exchange information, and build solidarity. The mosque becomes not only a place of ritual worship, but also a center of social connection and communal care. This finding is consistent with the view that mosque-based da'wah should contribute not only to individual piety, but also to the development of collective religious life.

²⁰ Nur Asiyah and Sulaiman Ibrahim, 'Pendidikan Dan Gender Dalam Perspektif Islam', *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner*, 6.1 (2021), 50–65 <<https://doi.org/10.30603/jiaj.v6i1.1953>>.

E. Majelis Kajian Kopi Subuh as a Contextual Mosque-Based Da'wah Model

The Majelis Kajian Kopi Subuh can be understood as a contextual model of mosque-based da'wah. Its strength lies in the combination of religious learning, informal communication, cultural familiarity, and community participation. The activity is not limited to delivering fiqh material, but also creates an environment where congregants feel comfortable learning, asking questions, and sharing experiences.

This model complements previous findings by Kango & Jefri, who showed that dawn lecture programs can be effective as a medium of da'wah when properly managed.²¹ However, the present study highlights a different dimension: the importance of informal atmosphere, dialogical interaction, and cultural symbols such as communal coffee drinking in strengthening religious learning. Thus, the effectiveness of dawn da'wah is not only determined by program management, but also by the quality of communication and the social closeness built within the congregation.²²

From the perspective of da'wah management, the Majelis Kajian Kopi Subuh also shows the importance of planning, organizing, implementation, and evaluation in mosque-based activities. Munir & Ilaihi argue that da'wah activities require proper management so that religious messages can be delivered effectively and sustainably.²³ In the case of Nurul Yaqin Mosque, the continuity of the program, the involvement of mosque administrators, the role of the ustadz, and the active participation of congregants all contribute to the sustainability of the assembly.

Overall, the Majelis Kajian Kopi Subuh demonstrates that contextual, dialogical, and community-based da'wah can strengthen fiqh literacy among mosque congregations. The assembly shows that religious learning becomes more meaningful when it is conducted in a familiar social space, delivered in accessible language, and connected to the concrete religious problems faced by the congregation.

Conclusion

This study shows that the Majelis Kajian Kopi Subuh at Nurul Yaqin Mosque represents a contextual, dialogical, and community-based model of mosque da'wah. The assembly is implemented after the dawn congregational prayer in a relaxed and familial atmosphere, supported by communal coffee drinking, collective seating, brief lectures, and open discussion. This informal setting plays an important role in reducing the distance between the ustadz and the

²¹ Kango and Jefri.

²² Idrus, Aderus, and Ibrahim..

²³ Al-Zuhayli.

congregation, allowing fiqh materials to be delivered in a more accessible and participatory manner.

The study also reveals that the Majelis Kajian Kopi Subuh contributes to improving the congregation's understanding of fiqh. Through short explanations, practical examples, and question-and-answer sessions, congregants are able to understand fiqh not merely as theoretical knowledge, but as practical guidance for daily worship. The improvement can be seen in their ability to understand, explain, and apply fiqh rulings related to prayer, purification, prayer for travelers, sacrifice, fasting, and funeral rites.

Beyond cognitive understanding, the assembly also produces spiritual, moral, and social effects. It encourages greater consistency in attending dawn congregational prayer, strengthens religious awareness, improves moral attitudes, and reinforces social solidarity among mosque congregants. Therefore, the Majelis Kajian Kopi Subuh can be viewed as an effective form of mosque-based da'wah that combines religious education, interpersonal communication, and community bonding.

The findings indicate that effective da'wah is not only determined by the content of religious messages, but also by the method of delivery, the communicative atmosphere, and the cultural closeness between the preacher and the congregation. In this regard, the Majelis Kajian Kopi Subuh offers a practical model for developing mosque-based fiqh literacy through a relaxed, dialogical, and socially grounded approach.

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