



Old Mosque in a Religious City: Masjid Jami' Tua Palopo as a Center of Da'wah Development

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ABSTRACT

The crisis in the role of the mosque needs to be scrutinized so that it needs to be seen again as an agent of transformation for the ummah by expanding its roles and functions again. This research aims to raise the facts and phenomena at the Jami' Tua Palopo mosque as well as its role and efforts as a center for the development of da'wah for the people of Palopo City. The method used was descriptive qualitative using data from interviews with mosque administrators, then the data is analyzed using triangulation techniques. The results of this study concluded that the Masjid Jami' Tua Palopo had carried out its role and function as a center for da'wah development. Some of the programs implemented include; 1) aspects of understanding of community, namely by carrying out the process of converting non-Muslim communities and fostering converts, 2) aspects of education improvement, namely by establishing Taman Pendidikan Al-Quran (TPA, Quranic Learning for Preschool), 3) social aspects shown by distributing qurban and zakat and other social activities such as the distribution of groceries during the COVID-19 pandemic.

Keywords: Masjid Jami Tua Palopo; da'wah center, islamization; Religious City.

INTRODUCTION

Mosques are religious institution that are inseparable from the spiritual, social and cultural life of Muslims. Therefore, existence of a mosque can be seen as a manifestation of the existence and aspirations of Muslims, especially as a place of worship which occupies a central function in social life (Putra & Rumondor, 2019). Apart of being a place for worship, the function of a mosque is very important to be developed in various forms. The development of the mosques' function as a center of da'wah, especially da'wah in the context of community empowerment (Nurjamilah, 2017). Therefore, one of the roles of a mosque is to serve as a medium for Islamic da'wa.

Thus, da'wa does not only mean calling people to the path of Allah

and applying Islamic values within the framework of individual obedience and piety in life. However, da'wa is also interpreted as an activity in the socialization process of Islamic teachings to change the social order of society that is not in accordance with Islamic teachings towards a social order created by Islamic teachings (Kohar et al., 2022).

In its function as a medium for carrying out da'wah, mosques can also be developed in several ways such as mosques as educational media, mosques as media for the study of sufism, and mosque management related to socio-cultural issues, etc. (Syarifudin, 2020; Rifai & Fakhruroji, 2004).

The mosque has an important position for Muslims to form the personality of an Islamic society (Qadaruddin et al., 2016). In addition, the mosque is also the first communal project initiated by the Prophet Muhammad so Muslims should follow him in order to get success and victory in this world and the hereafter (Yusuf & Abdurraheem, 2013).

Historically, the mosque was the first institution built by Rasulullah SAW during the Medina period. The mosque in this case is not only a religious symbol but also the social identity of the people at that time. Social, political, economic and spiritual life originates from the mosque. At the present time, it can be observed that many functions of mosques that used to be multifunctional were still functioned only for routine worship such as congregational prayers, while the horizontal functions were still not optimized (Abzar, 2012).

Nowadays, however, the mosques' function are different where the role of the mosque in solving social religious problems is increasingly declining. Many mosques were built only as a symbol rather than as a means to develop the Muslim community.

The city of Palopo as a religious city is strongly supported by the existence of houses of worship, especially houses of worship for Muslims. Referring to BPS data in 2021, the number of places of worship for Muslims in the form of mosques is 197 (South Sulawesi Ministry of Religion, 2022). However, the role of the existing mosque is only limited to carrying out the routine of worship so that there is a crisis of the function and role of the mosque itself.

The crisis in the role of the mosque needs to be scrutinized so that it does not become a silent witness in the uproar of social change. Mosques need to be seen again as transformation agents of the ummah by expanding its roles and functions. This problem is being faced by modern mosques, especially in implementing the da'wah vision and it is possible that one of

the parts taken by the Masjid Jami' Tua Palopo is also related to this mission. The main thing in this problem is the impact of the weakening of social functions in society, which of course greatly influences the general public's appreciation of Islam.

Masjid Jami' Tua Palopo has a historical value in the development of Islam in the city of Palopo, South Sulawesi. Apart from functioning for worship, the mosque also functions as a place for other activities which play an important role in the process of developing da'wah, especially in Palopo City.

By using various appropriate da'wah strategies, the management greatly supports the effectiveness of the development of the da'wah of the Masjid Jami' Tua Palopo. [Ruspita Rani Pertiwi et. al. \(2008\)](#) argues that in managing mosques, appropriate strategies are needed so that the development of da'wah can be achieved. [Nuwairah \(2014\)](#) also revealed that without an appropriate da'wah strategy, a wise and constructive response would not be optimal. Relationships will be difficult to materialize between mosques and da'wah if such things happen which in turn, there is a tug-of-war between rational and realistic things, between manipulating the situation that it creates and engineered by the circumstances that create it. So, the existence of a methodological transformation of da'wah is something natural ([Kusnawan et al., 2022](#)).

Several previous studies on the role of mosques in the development of da'wah have been carried out, including research conducted by [Qadaruddin et al. \(2016\)](#) who concluded that the role and function of the mosque has not been programmed in terms of improving the quality of life of the community because it is only used for the five daily prayers and Friday prayers. The mosque's activities are less than optimal due to the lack of knowledge about mosque management of the administrators. In addition, the human resources of administrators of the mosque are still low, there is a lack of coordination between administrators, and also between mosque administrators and the local government.

[Ridwanullah & Herdiana \(2018\)](#) regarding mosque-based community empowerment shows that mosques are able to revive the spirit of the community empowerment movement in the spiritual, economic, educational, social and cultural fields. The success of mosque-based community empowerment activities must be supported by adequate human resources and the effective communication skills of the preachers.

Another study conducted by [Mardotillah et al. \(2020\)](#) who analyzed

the role of the Lautze 2 Bandung mosque in preaching and culture and concluded that the Chinese Muslim community played an active role in prospering the Lautze 2 Mosque as a means of religious propaganda. They play an active role in helping the community regardless of ethnicity and customs but still maintain their identity as Chinese Muslims.

Some of these studies have something in common, namely related to the role of the mosque in developing da'wah in the surrounding community. While this research resulted in analyzing the role of the Masjid Jami' Tua Palopo in the development of da'wah, especially in the process of Islamization of non-Muslim communities.

This study aims to raise the circumstances or facts and phenomena that exist in the Masjid Jami' Tua Palopo as well as its role and efforts as a center for the development of da'wah to the surrounding community and the people of Palopo City in general. In addition, research is needed to be able to understand the organizational activities of the Masjid Jami' Tua Palopo in accordance with the needs of the community.

The method used was qualitative descriptive method by using interview from mosque administrators, then the data were analyzed using triangulation techniques. The interview method involved all elements in the Masjid Jami' Tua Palopo organization in order to obtain complete information. The approach was to hold deliberations involving the surrounding community and village and sub-district governments to administrators in the municipality of Palopo, South Sulawesi. The data analysis technique used was to collect all interview results, discussion results and then combine them with existing literature, both online and physical documents, then all these documents were processed and the results were discussed with the administrator of the mosque.

Some initial information regarding the development of da'wah at the Masjid Jami' Tua Palopo were as follows: a) providing information and guidelines for da'wah methods to the administrators of the Masjid Jami' Tua Palopo, b) making the Masjid Jami' Tua Palopo a center for Islamization in Palopo City, c) the Masjid Jami' Tua Palopo as a center for religious tourism in Luwu Raya and the main destination for religious tourism, d) alumni of TPA Masjid Jami' Tua Palopo as a relay for the development of da'wah in the Palopo City.

Masjid Jami' Tua Palopo is a mosque inherited from the Kingdom of Luwu which is located in Palopo City, South Sulawesi. This mosque was founded by the King of Luwu named Datu Payung Luwu XVI Pati Pasaung

Toampanangi Sultan Abdullah Matinroe in 1604 AD. The mosque which has an area of 15 m² is given the name *Tua*, because of its age. Meanwhile, the name *Palopo* is taken from words in Bugis and Luwu languages which have two meanings, namely: first, a confection made from a mixture of glutinous rice and sugar water; second, put the pegs in the holes of the building poles. These two meanings have a relationship with the construction process of this mosque.

The architecture of the mosque is quite unique. There are four important elements that are attached to the construction, namely local elements of Bugis, Javanese, Hinduism and Islam. First, the local Bugis element. This element can be seen in the structure of the mosque as a whole which consists of three tiers following the concept of a stilt house. The concept of three layers is also consistently applied to other parts, such as the roof and decoration which consists of three layers; the supporting pillars also consist of three tiers, namely *pallanga* (pedestal), *alliri possi* (central pillar) and *soddu*; three-tiered walls marked by the shape of the seams (cleats); and the coloring of building pillars in three layers from top to bottom, starting with green, white and brown.

Second, elements of Java. This element can be seen on the roof, which is influenced by the roof of the Javanese *joglo* house which has three-stacked pyramid or often called a *tajug*. The two overlapping roofs at the bottom are supported by four pillars, in Javanese construction they are often called pillars. While the roof of the top pyramid is supported by a single column (pillar) of *cinna gori* (*Cinaduri*) wood with a diameter of 90 centimeters. At the top of the roof of the mosque, there is a blue ceramic decoration that is thought to have come from China.

Third, the Hindu element. This element can be seen in the rectangular plan of the mosque which is influenced by the construction of the temple. On the lower wall, there is a lotus flower decoration, similar to the decoration on the Borobudur Temple. On the upper wall there is also a groove motif similar to the decoration of temples in Java. Fourth, Islamic elements. This element can be seen in the windows of the mosque, namely there are five iron bars in an upright shape, which symbolize the number of obligatory prayers.

RESULTS AND DISCUSSION

Mosques and Islamic Da'wah

Masjid Jami' Tua Palopo is the first mosque established in South Sulawesi. The construction of a place of worship with a unique architecture that was built since 1615 and named Masjid Jami' Tua Palopo has a history related to the existence of the Kingdom of Luwu (Alhidayat Parenduri, 2021).

About 400 years ago, the Masjid Jami' Tua Palopo was built in Tanah Ware', which means this mosque was built in the center of Tana Luwu. The building of this mosque has important elements inherent in the construction of the mosque, namely local Bugis, Javanese and even Chinese elements (Amir, 2021). Jami' Tua Palopo Mosque was built by Pong Mante (Anggipurnamasari, 2013). Until now, the mosque has the same building shape and construction as the original where there are stones that are intertwined with each other with a building area of approximately 12 m x 12 m.



Figure 1: Masjid Tua Jami' Kota Palopo

(Source: kebudayaan.kemdikbud.go.id)

“The land area for the construction of this mosque is around 1697 m² where the mosque is in the middle of the city and close to public facilities such as a representative hotel, then the path that is passed by public transportation right in front of this mosque, besides, it is very close to the shopping center. In the construction process, this mosque was built using rectangular stones and each stone was glued together using egg. According to the information obtained, the time used in making the building was 77 days” (Supriyadi, 2022).

Many cruisers who come to visit the mosque both come from local tourists from South Sulawesi itself and foreign tourists. This is because the Masjid Jami' Tua Palopo is an icon of the City of Palopo.

“Masjid Jami’ Tua Palopo has a number of pillars of about five where the main pillar is at the center of the building itself. There is a pillar with 12 sides on this main pillar. According to information, this pole comes from a Chinese thorn tree with a height of 8.50 m and a diameter of 90 cm where the tree has been sworn so that no one else can match it” (Syaifuddin, 2022).



Figure 2: Main pillar placed in the center of the mosque

(Source: kebudayaan.kemdikbud.go.id)

Masjid Jami’ Tua Palopo has six main windows for ventilation located on the west side. At the front there is a pulpit in the form of a trellis and both sides of the stairs are still original, although the other parts have been renovated. According to information from the management, under the pulpit there is the grave of Pong Mante, the founder of the mosque. In addition, there is a relief at the entrance with carvings on the rock and in the form of wings. The mosque has only one door with the intention that there is only one way to Allah SWT, namely Islam. On the door there is also an Arabic script which is estimated to be more than four hundred years old. In the mosque there is also a mihrab which is arranged in a curve that is interrelated with one another (Manaf, 2021).



Figure 3: Pulpit of Masjid Jami’ Tua Palopo



Figure 4: Entrance of Masjid Jami' Tua Palopo

(sumber: kebudayaan.kemdikbud.go.id)

“The roof of the Masjid Jami' Tua Palopo is composed of three parts where the meaning of the arrangement of these three parts is a symbol of the levels of faith in Islam, namely *shari'a*, *ma'rifat*, and *hakikat*. At the top of the roof there are ceramics made of clay and are called *balubi*” (Syarifuddin, 2022)

Strengthening the Role of Mosques in Islamic Da'wah

The function and role of the mosque are currently dwarfed by only being a place of ritual worship (Yosepin & Husin, 2018). However, in the beginning, the mosque was the center of Muslim activities (Sembiring & Furqani, 2021). The Masjid Jami' Tua Palopo is a mosque that not only carries out ritual worship, but also plays a role in the development of da'wah. This can be seen from several programs implemented in several aspects.

First, the aspect of understanding religion. Based on interviews, the administrator of the Jami' Tua Palopo mosque said that “many non-Muslim people are interested in embracing Islam. Whether it comes from Luwu Raya, or from Palopo City itself” (Hasrul, 2022). This is also proven in the 2018-2022 range The number of converts in Palopo City totaled 52 people (Supriyadi, 2022).

Table 1

The number of converted to Islam at Masjid Jami' Tua Palopo in 2018-2022

Year	Number
2018	28

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2019	8
2020	7
2021	4
2022	5
Total	52

Source: (Supriyadi, 2022)

The data proves that from year to year there are additional converts or the process of Islamization. The Jami' Tua Palopo Mosque played a very important role in this, the process of reciting the creed for converts was carried out on Friday after the Friday prayer. In addition, there is an ongoing program related to religious development for the Islamic community.

“Masjid Jami' Tua Palopo Mosque also has a special religious development program for women, namely the Majelis Taklim, which is carried out continuously every week with a series of Islamic study activities. In addition, the role of the taklim assembly is to take part in efforts to spread Islam by solving several religious problems (Syaifuddin, 2022).

As described by Priyanto (2018) the majelis taklim is a place of teaching or recitation for people who want to explore Islamic teachings. As a means of da'wah in religious teaching. Thus, the majelis taklim at the Masjid Jami' Tua Palopo provides evidence and its role in Islamic da'wah. In addition, the Masjid Jami' Tua Palopo also continuously carries out several activities related to religious holidays such as the Prophet Muhammad's Birthday, Isra' and Mi'raj activities and the Islamic New Year.

Second, the aspect of improving education. In the aspect of education, it can be seen that there are special educational institutions to teach the Qur'an in this mosque.

“The institution is usually called Taman Pendidikan Al-Quran (TPA, Quranic Learning for Preschool) at the Masjid Jami' Tua Palopo. This TPA is an indicator of the success of da'wah in Palopo City, especially Batupasi Village, Wara Utara District. The Jami' Tua mosque TPA has produced many alumni. It was recorded that in the 2018-2022 period the number of alumni was 580 students (Syaifuddin, 2021).

Table 2

TPA Alumni of Masjid Jami' Tua Palopo in 2018-2022

Year	Number
2018	150
2019	85
2020	100
2021	110
2022	135
Total	580

Source: (Supriyadi, 2022)

The table above shows the Masjid Jami' Tua Palopo as a da'wah center that has produced 580 students collected from 2018-2022. Santri come from the people of Palopo City and its surroundings. One of the motivations for parents to entrust their children to become students is because this mosque is one of the mosques in Palopo City that is consistently consistent in developing da'wah. One of the interesting things about the TPA is that the students are not only young and teenagers, but also the converts and the elderly.

Third, the social aspect. From a social perspective, this Masjid Jami' Tua Palopo facilitates the process if someone wants to decide to convert to Islam. Many non-Muslim residents who convert to Islam carry out the procession of Islam at that place and generally it is held on Friday, namely after the Friday Prayer. In addition to these activities on Eid al-Adha, the distribution of Qurban meat to the community was also carried out.

Table 3

Distribution of Qurban at Masjid Jami' Tua Palopo for 2018-2022

Year	Sapi	Munfiq
2018	9	8
2019	7	10
2020	10	12
2021	11	7
2022	9	6

Source (Supriyadi, 2022)

Table 3 above shows that the masjid Jami' Tua Palopo as a da'wah

center remains a place that is trusted by the community in distributing Qurban which have been recorded from 2018-2022. Likewise at the end of the month of Ramadan in the implementation of the distribution of Zakat Fitrah to the community.

Table 4

Distribution of Zakat at the Masjid Jami' Tua Palopo for 2018-2022

Tahun	Jumlah Zakat	Munfiq
2018	143.351.000	900
2019	135.875.000	793
2020	125.908.000	783
2021	132.345.000	854
2022	123.110.000	836

Sumber (Supriyadi, 2022)

The table above shows the Masjid Jami' Tua Palopo remains a center of da'wah as well as assisting the community in distributing zakat as one of the obligations of Muslims recorded from 2018-2022. In addition, the mosque is also routinely holds Eid al-Fitr and Eid al-Adha prayers and facilitates i'tikaf activities for the last 10 days of the month of Ramadan where the administrators provide free sahur meals for ten days for worshipers who carry out i'tikaf at the mosque. Other activities which are also activities that greatly impact the social aspects of society, namely activities on religious holidays such as the Islamic New Year, the Birthday of the Prophet Muhammad, and also the Isra' Mi'raj.

Efforts to facilitate social activities are also carried out during times of disaster where the administrators of the mosque also take part in helping affected communities such as during the COVID-19 pandemic.

“During the COVID-19 pandemic, the administrators of the Masjid Jami' Tua Palopo distributed groceries worth fifty million rupiah to the poor and distributed them to the community in two batches” (H. M. Mas'um S. Wahid, 2021)

Da'wah Development in Religious Cities

Efforts to develop da'wah carried out by the administrators of the mosque are supported by several supporting factors, including; 1) da'wah can be carried out flexibly without space and time limitations. This is because the people in Palopo City generally adhere to Islam, 2) There has been mastery

of the nature, components, and management of da'wah owned by the administrators of the Masjid Jami' Tua Palopo, 3) The Masjid Jami' Tua Palopo stands in a strategic area and is close to public access such as the trans Sulawesi road, shopping centers, schools, colleges, sports fields, and most importantly close to the Luwu Traditional House tourist attraction, and 4) There is full support from the government and the community.

In addition to the supporting factors that have been described, there are also obstacles faced by the administrators of the Masjid Jami' Tua Palopo in the effort to develop da'wah, both obstacles that come from within or those that come from outside.

The internal aspects include; 1) The difficulty of coordination between administrators because of the main tasks or work carried out by each administrator so that activities are classified as very busy, 2) Lack of human resources in the community development process, especially for converts. While the external aspects include; 1) Some people have an apathetic attitude towards some religious issues, 2) The community also has busyness or daily activities in their respective professions (Akhbaruddin AR., 2022).

CONCLUSION

In an effort to maximize its role and function as a center for da'wah development, Masjid Jami' Tua Palopo apart from carrying out ritual worship activities, also plays a role in developing da'wah. This can be seen from several programs implemented in several aspects, namely as follows; 1) aspects of understanding community religion, namely by carrying out the process of converting non-Muslim communities and fostering converts, 2) aspects of improving education, namely by establishing a Taman Pendidikan Al-Quran (TPA, Quranic Learning for Preschool) whose students are not only for early childhood but also for converts and the elderly, 3) social aspects in the form of activities for distributing qurban animals and zakat and other incidental forms of social activities such as distribution of groceries during the COVID-19 period.

The implications of this research provide forms of implementing activities that can be carried out as a form of da'wah development activities for mosques in Palopo City so that the goals of Palopo City as a City of Religion can be achieved. Recommendations in order to increase the syiaar of Islam in the city of Palopo, it is hoped that the South Sulawesi provincial government can make the Jami Tua Palopo Mosque a place of modern

preaching so that the process of developing da'wah can become more open and advanced.

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