



## Strengthening Spiritualism in Andragogical Education Through Majlis Taklim Sarwe'en Sabilul Muttaqin in Probolinggo City

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### ABSTRACT

The aim of this research is to expand knowledge on reinforcing spiritual values among congregation members within the framework of andragogical education at Majelis Taklim Sarwe'en Sabilul Muttaqin in Curahgrinting Village, Kanigaran District, Probolinggo City. Enhancing spirituality through education is essential for individuals. This study successfully engaged participants from various social strata. Majelis Taklim encompasses all activities of the Muslim community related to Islamic education and teaching, irrespective of the gender or social status of its members. Moreover, these activities are not restricted by location or time of implementation. This research employs a qualitative approach, utilizing descriptive qualitative research methods. Data collection techniques include observation, interviews, and documentation to capture the phenomena related to the research objects, as well as recording the conditions and locations involved. Source triangulation is incorporated through interviews with Kyai Mahmud Said and other educators (Asatidz). The findings reveal that spirituality among the community of Majelis Taklim Sarwe'en Sabilul Muttaqin is evident not only in worship practices but also in all aspects of their social lives. Loving interactions, a spirit of mutual cooperation, and the preservation of religious traditions reflect their spiritual depth. Each individual supports others in the collective pursuit of happiness in this world and the hereafter.

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### INTRODUCTION

Islam, as the final religion revealed by Allah SWT, carries a universal mission to serve as a mercy for all of creation. Accordingly, its adherents bear the profound responsibility of disseminating the noble values embedded within Islamic teachings to society at large, fostering harmony and collective welfare (Fadlillah & Sholeh, 2023). The

teachings of Islam are intended to transcend specific social groups, extending to all layers of global society.

The propagation of Islamic values should not be confined solely to the quantitative dimension, such as the number of people who know or practice Islam, but should also emphasize the qualitative dimension. This entails ensuring that Islamic teachings are genuinely understood, internalized, and practiced in daily life. Consequently, Islam must be viewed not merely as a belief system but as a comprehensive and sustainable guide applicable to every facet of a believer's life (Ahdiah, 2023). Furthermore, the dissemination of Islamic values is often facilitated through small community-based groups, such as religious study circles (*pengajian*) at Majelis Taklim, which are independently organized by local communities. These initiatives emerge from collective awareness of the necessity of strengthening Islamic values within social contexts.

In Indonesia, Majelis Taklim institutions have proliferated and continue to thrive, particularly in rural areas. These institutions function as inclusive social organizations and non-formal educational entities dedicated to enhancing faith and piety toward Allah SWT. Majelis Taklim plays an instrumental role in fostering the belief, comprehension, and application of Islamic teachings within social interactions.

The educational framework of Majelis Taklim spans various age groups, ranging from teenagers to adults. For adult participants, an andragogical approach is adopted, wherein the learning system is designed to impart new knowledge and skills, optimizing time and effort to enhance intellectual capacity (Kurniati et al., 2022). Majelis Taklim operates as a religious training center that facilitates the ongoing dissemination of Islamic knowledge and understanding within society.

Da'wah represents a fundamental element of Islam, obligating every individual to actively contribute to its implementation. Majelis Taklim serves as a vital platform for increasing religious knowledge and comprehension. These institutions have existed since the time of Prophet Muhammad SAW, making da'wah one of the most influential mechanisms for religious learning in Islamic history (Nurainiah et al., 2023). Through Majelis Taklim, communities are provided opportunities to learn not only religious tenets but also the social dimensions of communal life.

In Islam, the pursuit of knowledge is an obligation for every Muslim, as underscored by the Quranic verse that states, "Allah will raise those who have believed and those who have been given knowledge." This highlights the perpetual nature of seeking knowledge as a means to deepen understanding, enhance rational thought, and strengthen faith in the teachings practiced in everyday life (Hamsah & Nurchamidah, 2019).

Spirituality in religion pertains to an individual's beliefs and efforts to grasp the profound meaning of existence, particularly concerning the afterlife. It involves the process of seeking, discovering, and maintaining values deemed significant to one's life. These efforts aim to cultivate a deep understanding of spiritual dimensions, enriching life in this world while preparing individuals for the hereafter (Nasiruddin & Fitriani,

2023). A profound comprehension of spirituality fosters positive emotions by focusing on spiritual and psychological aspects rather than physical or material dimensions. Spiritual bonds are often nurtured through interactions within community settings. Without structured educational processes, the values propagated through da'wah may face challenges in resonating deeply within society.

Majlis Taklim is often perceived as a Muslim community that organizes religious education and teaching activities. These activities encompass all facets of Islamic education without imposing limitations based on gender or social status. Furthermore, the activities conducted by Majlis Taklim are not restricted by specific times or locations. Consequently, the broad spectrum of Islamic educational and teaching initiatives, which engage participants from diverse demographics—including men, women, children, teenagers, adults, and the elderly—falls within the purview of Majlis Taklim.

Majlis Taklim functions as a platform for cultivating character and personality rooted in religious values. Therefore, it is imperative for Islamic activities to receive comprehensive community support, both financially and materially, to achieve a balance between intellectual and spiritual development amid the dynamics of an increasingly technological era. One exemplary Majlis Taklim is located in Curahgrinting Village, Kanigaran District, Probolinggo City. The awareness of the importance of spiritual development through education has made this Majlis Taklim highly appealing to various community segments. Based on this phenomenon, the researcher seeks to conduct an in-depth study on the development and impact of this Majlis Taklim.

Accordingly, the research question is formulated as follows: How can the enhancement of spiritualism in andragogical education at Majlis Taklim Sarwe'en Sabilul Muttaqin in Kanigaran, Probolinggo, be more effectively achieved? The objective of this study is to explore the extent to which the enhancement of spiritualism in andragogical education at Majlis Taklim Sarwe'en Sabilul Muttaqin can be optimally realized. It is anticipated that the findings will provide valuable insights and knowledge to the wider community.

## **METHOD**

This research adopted a qualitative approach, specifically utilizing descriptive qualitative research methods. As outlined by Moleong (2008), qualitative research aimed to understand phenomena experienced by research subjects. This study employed a phenomenological approach, where the researcher sought to comprehend human behavior from the perspective and framework of the individuals themselves, as explained by Kasiram (2008). Through this approach, the study aimed to illuminate and provide a comprehensive description of the enhancement of spiritualism in andragogical education through Majlis Taklim Sarwe'en Sabilul Muttaqin in Kanigaran, Probolinggo City.

The researcher employed observation, interviews, and documentation techniques to gather relevant data regarding the phenomena at the research site. These methods

were supported by detailed field notes documenting the conditions and location. Reliable source triangulation was incorporated through interviews with Kyai Mahmud, the founder of Majlis Taklim Sarwe'en Sabilul Muttaqin, and other educators within its structural framework. After data collection was completed, the researcher selected relevant data based on the research objectives and problems. The analysis followed Miles and Huberman's framework, which involved three stages: data condensation, data display, and conclusion drawing.

The goal of this research was to analyze and understand the extent of knowledge concerning the enhancement of spiritualism in andragogical education at Majlis Taklim Sarwe'en Sabilul Muttaqin, Kanigaran, Probolinggo. Beyond merely describing existing phenomena, the research sought to delve deeper into the processes underlying these educational practices.

## **RESULTS AND DISCUSSION**

### **Result**

#### ***The Sarwe'en Sabilul Muttaqin Activity Model in Strengthening Spiritualism***

Majlis Taklim Sarwe'en in Kanigaran, Probolinggo, was established in the 1990s by Kyai Mahmud. Initially, Kyai Mahmud gathered with several local figures after the Isya prayers to recite tahlil at Masjid Baitur Rohman, located near the *maqbaroh* (grave) of Waliyul Allah, Mbah Cora. This activity attracted public attention when a passerby inquired about the ongoing gathering. Upon learning that the group was reciting tahlil and sholawat, the individual expressed interest and joined the session.

The primary aim of establishing this majlis was to provide continuous Islamic education to both adults and youth. Its foundation reflected the desire of local community leaders to create a platform for spiritual and religious development. The name "Sarwe'en" was derived from a local term symbolizing togetherness and collective efforts in seeking knowledge and participating in religious activities.

Over time, the activities of Majlis Taklim Sarwe'en expanded, with members rotating hosting responsibilities in their homes. To alleviate the financial burden on hosts, an arisan (rotating savings and credit association) was formed as a gesture of solidarity. Eventually, it was agreed to centralize the activities at the dalem of Pondok Kyai Cora, which further increased community enthusiasm for the majlis. The range of activities also broadened to include the provision of community resources such as carpets, plates, glasses, and equipment for funeral services. Today, Majlis Taklim Sarwe'en continues to thrive as a center for religious and social activities, significantly strengthening community bonds.

Over the years, Majlis Taklim Sarwe'en evolved into a hub not only for religious education but also for fostering social relationships and reinforcing ties among community members. Strong community support enabled the majlis to diversify its activities, including initiatives such as community outreach programs and support for orphans. Furthermore, the majlis served as an effective medium for interaction between

religious teachers (mu'allim) and the general public, as well as among community members, without restrictions on time or location (Amiruddin, 2019).

As societal dynamics and technological advancements progressed, Majlis Taklim Sarwe'en adapted by utilizing social media platforms to disseminate information about its activities and engage younger generations in religious and social programs (Elvinaro & Syarif, 2022). Today, the majlis stands as a pillar of community life in Kanigaran, Probolinggo, particularly in the realms of spiritual development, Islamic education, and social initiatives.

Initially, the majlis began with routine religious study sessions held at the home of one of its founders. Over time, it grew into a larger community as more members joined, including men, women, and youth from the surrounding area. The majlis fulfilled two critical roles: as a center for *dakwah* (Islamic preaching) and as a non-formal educational institution. Its inherent flexibility allowed it to endure as an Islamic educational platform that continuously collaborated with the community (Iwan Ridwan, 2020).

The core activities of Majlis Taklim Sarwe'en included teaching the fundamentals of Islam through regular recitations, monthly Muslimatan gatherings, weekly recitations of Surah *Yasin*, *tahlil*, *sholawat burdah*, individual *arisan*, and collective contributions for *jinayat* (funeral expenses). These activities not only reinforced religious practices but also facilitated the internalization of social values such as responsibility, compassion, mutual support, and the cultivation of solidarity and kinship within the community.

The transformation of Majlis Taklim Sarwe'en extended beyond its initial focus on religious recitations. It became a dynamic space for engagement, creativity, and community development. The majlis offered educational support, social aid, and assistance to individuals in need. Its activities were not only philanthropic but also well-organized and strategically planned to address the challenges faced by the community.

## Discussion

### 1. Challenges Faced by Majlis Taklim Sarwe'en Sabilul Muttaqin in Strengthening Spiritualism

Efforts to enhance spiritualism encompass multiple critical aspects. A significant challenge lies in ensuring consistent attendance and participation in routine activities, especially given the demanding schedules of contemporary society (Rochmahwati, 2024). Many congregants face difficulties in regularly dedicating time to such activities, which can adversely affect the quality of their spiritual development. Addressing this issue, the researcher interviewed Kyai Mahmud Said, the founder of Majlis Taklim Sarwe'en, who emphasized that "Maintaining consistency in attendance and participation is a collective responsibility shared by all involved in the Majlis Taklim community."

In the domain of Taklim or Islamic education, fostering synergy between educators and the congregation is imperative to ensure the effective implementation of planned programs. Religious teachings are often delivered through the lecture method,

a widely employed approach in such settings (Hamdani, 2020). This method provides an abstract introduction to key concepts, establishing a foundation for subsequent learning activities.

Fahruroji (2022) explained that the lecture method is frequently used by preachers due to its effectiveness in enabling the audience to comprehend the conveyed messages, provided that the speaker employs appropriate rhetorical strategies. This perspective aligns with the approach of Kyai Mahmud, who finds this method effective, as it allows the congregation to grasp religious teachings more readily. Additionally, it encourages members to articulate their interpretations and insights, fostering a deeper connection to the teachings.

Further perspectives on enhancing the spiritualism of Majlis Taklim Sarwe'en Sabilul Muttaqin were shared by Ustad Alwi, a prominent structural member of the Majlis. He underscored the importance of ensuring that the material delivered remains relevant to the congregation's social context and needs, while preserving the core essence of religious teachings. According to him, "A deeper and more contextual understanding of religion is essential for ensuring that spiritualism can be practically applied in daily life. Furthermore, effective coordination between the leaders of the Majlis Taklim and its members plays a crucial role in reinforcing spiritualism."

The findings from this interview revealed that updating the content presented in the Majlis to align with evolving social conditions and congregational needs is critical for enhancing spiritualism (Syarifudin, 2023). This requires maintaining the authenticity of religious teachings while making them relevant to contemporary challenges. Additionally, a deeper and contextualized understanding of religion allows for the practical application of spiritual principles in everyday life. Effective leadership and coordination between the leaders and members of the Majlis Taklim are pivotal for achieving these objectives. Amiruddin (2019) elaborated that strong leadership and clear communication are instrumental in realizing a shared vision for improving the spiritual quality of the congregation. Without synergy between leadership and members, the attainment of these goals would remain elusive.

## **2. The Impact of Strengthening Spiritualism in Andragogical Education**

The community of Majlis Taklim Sarwe'en Sabilul Muttaqin exhibited a profound sense of spiritualism that permeated various aspects of their daily lives, evident in both routine practices and religious observances. Their consistent participation in *pengajian* (religious study sessions) and collective *tahlil* (prayers for the deceased) reflected a commitment to spiritual growth. The Majlis functioned not only as a venue for attending religious lectures but also as a space for personal reflection, fostering a deeper connection with Allah SWT (Rizki, 2022). Siregar (2023) observed that these study sessions provided both moral and spiritual guidance, enabling members to balance their spiritual and worldly responsibilities (Siregar et al., 2023).

Central to the spiritualism cultivated by this community was collective worship.

Beyond individual devotional practices, members engaged in communal activities such as *dzikir* (remembrance of God), group prayers, and other shared religious endeavors. These activities enhanced not only spiritual bonds with God but also interpersonal connections among members. From a social perspective, Ani (2024) noted that this collective engagement fostered social cohesion, promoting mutual support and shared experiences, both spiritually and socially. Such acts of communal worship reinforced solidarity within the community (Ani, 2024).

Mutual cooperation and solidarity were integral to the spiritual framework of Majlis Taklim Sarwe'en Sabilul Muttaqin (Al-Haq, 2020). The community's contributions extended beyond economic transactions, functioning as a social mechanism to address collective needs. For example, funds raised through *arisan* (rotating savings schemes) supported host families during *pengajian* sessions and facilitated the procurement of shared resources, including funeral supplies and other communal necessities. This demonstrated how spiritualism translated into tangible acts of mutual assistance, benefiting every member of the community (Gunawan, 2024).

The preservation of religious traditions was another essential component of the community's spiritualism. Reverence for saints and religious scholars was exemplified through visits to the tomb of Waliyul Allah Mbah Cora. These pilgrimages served as acts of devotion and reminders of the importance of preserving spiritual heritage and the teachings handed down through generations. Anton (2024) highlighted that such practices reinforced faith and provided a framework for interpreting spirituality in daily life (Anton et al., 2024).

The spiritualism nurtured by Majlis Taklim Sarwe'en Sabilul Muttaqin extended beyond religious rituals to encompass social dimensions of life. Interactions characterized by compassion, cooperation, and the preservation of traditions illustrated the depth of their spirituality. Community members supported one another in pursuing both worldly contentment and eternal success. Djuniasih and Kosasih (2019) argued that these attitudes demonstrated an inclusive and sustainable approach to spirituality, encompassing relationships with both God and fellow humans (Djuniasih & Kosasih, 2019).

Over time, the role of Majlis Taklim Sarwe'en Sabilul Muttaqin evolved significantly. Initially established as a forum for reciting Surah Yasin and tahlil, it transformed into a broader platform for social and philanthropic activities. The Majlis became a space for internalizing core social values such as responsibility, compassion, cooperation, solidarity, and kinship. These functions were reinforced through various charitable initiatives, including educational support and social assistance for those in need.

A key factor in strengthening the congregation's spiritualism was ensuring that the material presented at the Majlis remained relevant. Regular updates to the teachings were necessary to align them with contemporary social contexts and the evolving needs of the congregation while preserving their religious essence. A deeper and more

contextual understanding of religion was deemed essential for ensuring that spiritual teachings could be practically applied in everyday life.

Effective leadership and communication between Majlis leaders and members played a crucial role in reinforcing spiritualism. Through strong synergy, the shared vision of improving the spiritual quality of the congregation was realized. The spiritualism fostered within the Majlis extended beyond worship practices to encompass positive social interactions, such as compassion and mutual aid. This holistic approach rendered the spiritualism inclusive and sustainable, fostering meaningful connections with both God and humanity.

## **CONCLUSION**

This research highlighted the pivotal role of Majlis Taklim Sarwe'en Sabilul Muttaqin in fostering an inclusive spiritualism that integrates religious, social, and communal values. The findings demonstrated that the spiritualism nurtured within the Majlis extends beyond individual worship to encompass collective acts of compassion, mutual cooperation, and the preservation of religious traditions. Activities such as *pengajian*, *tahlil*, *dzikir*, and social support initiatives exemplify how the Majlis functions not only as a religious institution but also as a sustainable center for community engagement. Leadership and coordination between Majlis leaders and members were found to be critical in maintaining the relevance of the teachings and aligning them with the evolving needs of the congregation. Additionally, the spiritualism cultivated in the Majlis fosters solidarity and strengthens the social fabric of the community.

The implications of this research underscore the importance of integrating social and spiritual dimensions in religious institutions to address contemporary societal challenges. The findings suggest that well-structured activities within religious organizations can promote both individual spiritual growth and collective social responsibility. Furthermore, the synergy between leadership and members highlights the potential for religious institutions to serve as platforms for sustainable development and community empowerment.

However, this research faced certain limitations. The qualitative approach, while providing in-depth insights, was limited to a specific geographic and cultural context, which may not fully represent other communities with different dynamics. Additionally, the study primarily relied on interviews and observational data, which could benefit from quantitative validation to strengthen the generalizability of the findings.

Future research should explore comparative studies of similar Majlis Taklim in different regions to identify broader patterns and variations in their roles and impacts. Expanding the scope of research to include quantitative methodologies, such as surveys, could provide a more comprehensive understanding of the factors influencing the success of these institutions. Moreover, further studies could examine



the long-term effects of the Majelis Taklim's activities on individual spiritual development and community cohesion, contributing to a deeper understanding of its holistic impact.

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