

Persuasive Communication Strategies in Resolving Mosque Waqf Land Certification Problems: A Case Study at Religious Affairs Office Maiwa District, Enrekang Regency

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Abstract

This research is motivated by the many problems of uncertified mosque waqf land at the Maiwa District Office of Religious Affairs (KUA), Enrekang Regency. This study aims to examine the effectiveness of persuasive communication in minimizing the problems of mosque waqf land, including its forms, strategies, and supporting and inhibiting factors. This study uses a qualitative method with a descriptive approach. Data collection techniques were carried out through observation, in-depth interviews, and documentation with informants consisting of the Head of the Maiwa District KUA, religious instructors, mosque administrators, religious leaders, and the local community. The results of the study indicate that persuasive communication implemented through interpersonal communication, group communication, organizational communication, and mass communication is considered effective in minimizing the problems of waqf land. Supporting factors for the effectiveness of persuasive communication include the role of the government, da'i, waqif, and nadzir, while inhibiting factors include the lack of competent human resources, low waqf literacy in the community, and the geographical conditions of the region. In addition, the persuasive communication strategies used, including the bil-hikmah (wisdom), al-mau'idzah hasanah (intelligible), al-mujadalah (intelligible), bil-hal (intelligible), bil-mal (intelligible), collaborative strategies, and the use of online media, have proven effective in resolving waqf land issues. This research highlights the importance of strengthening persuasive communication strategies and increasing waqf literacy to support the optimization of waqf land management in the community.

Keywords: Persuasive Communication; Waqf Problems; Office of Religious Affairs; Mosque Waqf; Communication Strategy

Abstrak

Penelitian ini dilatarbelakangi oleh banyaknya problematika tanah wakaf masjid yang belum tersertifikasi di Kantor Urusan Agama (KUA) Kecamatan Maiwa, Kabupaten Enrekang. Penelitian ini bertujuan untuk mengkaji efektivitas komunikasi persuasif dalam meminimalisir problematika tanah wakaf masjid, termasuk bentuk, strategi, serta faktor pendukung dan penghambatnya. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Teknik pengumpulan data dilakukan melalui observasi, wawancara mendalam, dan dokumentasi dengan informan yang terdiri dari Kepala KUA Kecamatan Maiwa, penyuluh agama, pengurus masjid, tokoh agama, serta masyarakat setempat. Hasil penelitian menunjukkan bahwa komunikasi persuasif yang diterapkan melalui komunikasi interpersonal, komunikasi kelompok, komunikasi organisasi, dan komunikasi massa dinilai efektif dalam meminimalisir problematika tanah wakaf. Faktor pendukung efektivitas komunikasi persuasif meliputi peran pemerintah, da'i, wakif, dan nadzir, sedangkan faktor penghambatnya meliputi kurangnya sumber daya manusia yang kompeten, rendahnya literasi wakaf masyarakat, serta kondisi geografis wilayah. Selain itu, strategi komunikasi persuasif yang digunakan berupa

metode bil-hikmah, al-mau'idzah hasanah, al-mujadalah, bil-hal, bil-mal, strategi kolaboratif, dan pemanfaatan media online terbukti mampu mendukung penyelesaian permasalahan tanah wakaf. Penelitian ini berimplikasi pada pentingnya penguatan strategi komunikasi persuasif dan peningkatan literasi wakaf untuk mendukung optimalisasi pengelolaan tanah wakaf di Masyarakat.

Kata Kunci: *Komunikasi Persuasif; Problematika Wakaf; Kantor Urusan Agama; Wakaf Masjid; Strategi Komunikasi*

Introduction

Communication is a basic and essential process in human life, which enables the creation of interactions, the development of relationships, and the dissemination of information and ideas.¹ Communication not only serves as a means of conveying messages, but also plays a role in forming shared understanding and interpretation among individuals and groups. More broadly, communication is a process of exchanging meaning, in which each individual assigns a specific meaning to the messages they receive based on their personal background, values, and experiences. Therefore, effective communication is essential in various aspects of life, such as within the family, workplace, education, and society, to build harmonious relationships and achieve shared goals.²

Persuasive communication plays a crucial role in shaping the attitudes, opinions, or actions of an audience. Unlike informative communication, which focuses solely on delivering a message, persuasive communication aims to influence the recipient's thoughts or actions in accordance with the communicator's expectations. Persuasive communication is widely used in various fields, such as marketing to promote products, politics to influence voters, education to increase learning motivation, and health to change people's behavior towards a healthier lifestyle.³

Waqf is an instrument of Islamic law that plays a strategic role in developing the economy, improving the quality of education, and providing various social facilities needed by the community. Land waqf, particularly land donated for mosques, has high social and religious value. However, in practice, waqf often faces a number of problems related to its legality and management, including in Enrekang Regency, particularly in Maiwa District. One of the main

¹ Effendy, *Ilmu Komunikasi: Teori Dan Praktek* (Bandung: Remaja Rosdakarya, 2017).

² A Liliweri, *Komunikasi Antarbudaya* (Jakarta: Kencana Prenada Media, 2015).

³ Wijaya, *Komunikasi Pemasaran Terpadu* (Jakarta: Kencana Prenada Media Group, 2016).

issues that frequently arises is the issue of incomplete certification of waqf land, which has the potential to give rise to future disputes.⁴

Enrekang Regency, with a predominantly Muslim population, has a strong tradition of waqf (Islamic endowment). Land endowments for mosques are one of the most common forms of waqf in this region. However, although waqf has become an integral part of the community's social and religious life, the issue of waqf land certification is often overlooked. When waqf land lacks a valid certificate, this opens up the potential for future disputes, both between the waqf's family and other parties with interests in the land. Waqf land certification is crucial for ensuring legal certainty regarding the status of the waqf land and for ensuring that the land is used for its intended purpose.

In Maiwa District, the issue of land certification for mosque waqf remains a serious issue. According to data from the Maiwa District Office of Religious Affairs (KUA), there are 66 waqf land locations used for mosque construction. Of these, approximately 67% have waqf certificates, while the remaining 33% have not.⁵ This condition has the potential to give rise to various legal problems in the future, such as land ownership disputes and unclear legal status of waqf.

Furthermore, low public awareness of the importance of waqf land certification exacerbates the situation. Some people still believe that once land is donated, administrative processes such as certification are no longer necessary. However, waqf land certification plays a crucial role in providing legal certainty and protecting waqf assets from potential future disputes. Provisions regarding the importance of waqf land legality are stipulated in Law Number 41 of 2004 concerning Waqf, which stipulates that waqf assets must be registered to ensure legal protection for waqf assets.⁶

The main challenges faced in managing waqf land in Enrekang Regency include low public awareness of the importance of waqf, limited resources for waqf outreach, a lack of professional waqf management, and a lack of persuasive communication from relevant parties. This has resulted in the region's waqf potential being underutilized. Many residents lack a thorough understanding of the importance of waqf land certification from both Islamic and state law perspectives. They often assume that waqf is a purely religious matter, thus requiring no formal legal procedures. This is where persuasive

⁴ Muhammad Zaki Muhtarom, "Strategi Komunikasi Persuasif Lembaga Program Pembibitan Penghafal Al-Qur'an (PPPA) Daarul Qur'an Dalam Meningkatkan Minat Donatur Sedekah Online Melalui New Media" (Universitas Islam Negeri Syarif, 2019).

⁵ Data Kantor Urusan Agama (KUA) Kecamatan Maiwa, 2025.

⁶ Republik Indonesia, Undang-Undang Nomor 41 Tahun 2004 tentang Wakaf, Pasal 32-39.

communication plays a crucial role. With the right approach, the public can be educated about the importance of waqf land certification, not only from a religious perspective, but also from a legal perspective and to protect waqf assets.

One of the persistent problems in waqf management in Indonesia is the low level of certification of mosque waqf land. This situation also occurs in Maiwa District, Enrekang Regency, where some mosque waqf land still lacks official certification. In fact, the legality of waqf land is crucial for providing legal certainty and preventing future ownership disputes. Low public awareness of the importance of waqf administration and a lack of understanding of certification procedures are contributing factors to this situation.⁷

Several previous studies have discussed the management and certification of waqf land. Research conducted by Miftahul Huda explains that waqf administration and legality remain major obstacles to waqf asset management in Indonesia, primarily due to low public awareness of the importance of waqf land certification.⁸ Another study by Rozalinda shows that weak communication between the nadzir, the community, and the government is one of the factors causing the slow process of legalizing waqf land.⁹ In addition, Ahmad Furqon's research found that persuasive communication strategies through religious and social approaches can increase public awareness in the waqf land certification process.

However, most previous research has focused on the legal and administrative aspects of waqf, while studies on the effectiveness of persuasive communication in minimizing waqf land problems, particularly at the sub-district Religious Affairs Office level, are still limited. Thus, there is a research gap in the persuasive communication strategies used by the government, religious instructors, and community leaders to encourage resolution of waqf land certification issues.

Based on this gap, this study aims to analyze the effectiveness of persuasive communication in minimizing problems related to mosque waqf land at the Maiwa Sub-district Religious Affairs Office, Enrekang Regency. The research questions include: (1) what forms of persuasive communication are used to resolve problems related to mosque waqf land, (2) what factors support and hinder this persuasive communication, and (3) what persuasive

⁷ Republik Indonesia, *Undang-Undang Nomor 41 Tahun 2004 tentang Wakaf*, Pasal 32-39.

⁸ Miftahul Huda, "Problematika Pengelolaan Wakaf di Indonesia," *Jurnal Zakat dan Wakaf*, Vol. 4, No. 2, 2017, hlm. 165-180.

⁹ Rozalinda, "Manajemen Wakaf Produktif dan Tantangannya di Indonesia," *Al-Awqaf: Jurnal Wakaf dan Ekonomi Islam*, Vol. 10, No. 1, 2017, hlm. 45-58.

communication strategies are implemented to raise public awareness of the importance of waqf land certification.

Method

This research uses a qualitative approach with a naturalistic paradigm, which views empirical reality as something that occurs in an interconnected social and cultural context, so it needs to be revealed holistically. This paradigm is used because this research focuses on a dynamic and complex process that is not bound by a single treatment, specifically in examining the persuasive communication strategies of the parties in Maiwa District in resolving the problems of mosque land waqf. By using a case study approach, this research explores the practice of da'wah communication in government institutions such as the Maiwa District Religious Affairs Office, sub-district officials, village governments, as well as religious leaders and local communities in transforming effective and persuasive da'wah messages in the context of mosque land waqf.¹⁰

The subjects in this study were selected using purposive sampling techniques, namely determining informants based on the consideration that they have knowledge, experience, and direct involvement in the management and resolution of problems related to mosque waqf land in Maiwa District.¹¹ The informant criteria included those who understood the waqf land certification process, were involved in waqf management, and were willing to provide in-depth information. The research informants consisted of 12 individuals, consisting of religious instructors from the Maiwa District Office of Religious Affairs (KUA), religious leaders, community leaders, local government officials, nadzir (religious advisors), waqif (donors), and mosque administrators. This research was conducted in Maiwa District, Enrekang Regency, South Sulawesi, for two months, from January to February 2025. To ensure data validity, this study employed source triangulation, technical triangulation, and time triangulation. Source triangulation was conducted by comparing information from various informants, technical triangulation was conducted through observation, interviews, and documentation, while time triangulation was conducted by collecting data at different times to ensure the consistency of the data obtained.

¹⁰ M. Sayuthi Ali, *Metodologi Penelitian Agama: Pendekatan Teori Dan Praktek* (Bandung: Raja Grafindo Persada, 2002).

¹¹ Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2003).

Result and Discussion

Persuasive Communication to Minimize Problems with Mosque Waqf Land at the Maiwa District Religious Affairs Office, Enrekang Regency.

Lasswell's communication theory serves as a strategic approach in designing persuasive communication to minimize problems with mosque waqf land. This theory outlines five elements of communication: Who, Says What, In Which Channel, To Whom, and With What Effect, all of which are relevant to developing a strategy for delivering targeted messages. In the context of waqf land, various issues such as lack of legal procedures, lack of certification, and conflicts with heirs require a communication approach that is not only informative but also addresses emotional, spiritual, and rational aspects. Communicators in this case act as agents of social change, ranging from religious instructors and community leaders to KUA officials, who deliver messages in a preaching, educational, and persuasive manner.

Table 1. Research Findings Matrix on Forms of Persuasive Communication in Minimizing Mosque Waqf Land Problems

Forms of Communication	Communicators	Media/Channels	Main Findings	Communication Effects
Interpersonal Communication	Religious counselors, Head of KUA	Face-to-face interaction, telephone, WhatsApp	Information was delivered directly to wakif and nadzir regarding AIW procedures and waqf land certification	Increased public understanding and emotional closeness
Group Communication	Religious counselors, religious leaders	Majelis taklim, Friday sermons, Ramadan safari	Waqf education was carried out through	Built collective public awareness

			religious forums and group discussions	
Organizational Communication	KUA, IPARI, government institutions	Coordination meetings, cross-sector forums	Inter-agency coordination was established in resolving waqf certification issues	Strengthened institutional synergy
Mass Communication	Religious counselors, penghulu	Facebook, Instagram, digital posters	The use of digital media for waqf education was still limited	Expanded dissemination of information to the wider community

Source: Interviews, documentation, field observations, and Kementerian Agama Republik Indonesia regulations on waqf

Based on Harold Lasswell's communication theory, the effectiveness of persuasive communication can be analyzed through the elements of "Who," "Says What," "In Which Channel," "To Whom," and "With What Effect." In this study, the primary communicators were religious instructors, heads of the Religious Affairs Office (KUA), religious leaders, and local government officials, whose roles included conveying educational messages about the importance of waqf land legality. These messages covered certification procedures, the importance of AIW (Islamic Waqf Religious Service), the value of waqf worship, and the legal protection of waqf assets. The communication media used included face to face communication, religious forums, organizational meetings, and social media such as WhatsApp, Facebook, and Instagram. The communication targets included waqifs, nadzirs (religious leaders), heirs, mosque administrators, and the general public, with the goal of increasing public awareness and participation in the waqf land certification process.

Interpersonal communication is the most effective form of communication because it fosters emotional closeness between religious instructors and the community. Sulaeman Kadir, an Islamic Religious Advisor at the Maiwa KUA, stated: "Through direct communication, we can more effectively explain the procedures and requirements for registering waqf land." This statement demonstrates that face-to-face communication provides a more open space for dialogue, making persuasive messages more easily accepted by the public. This finding aligns with research by Miftahul Huda, who explained that interpersonal approaches are effective in increasing public awareness regarding waqf management and legalization.¹²

Interview results indicate that organizational communication plays a crucial role in strengthening inter-agency coordination related to resolving waqf issues. The Head of the Maiwa District Office of Religious Affairs (KUA) stated: "This kind of coordination is crucial for strengthening inter-agency synergy in ensuring the success of waqf land certification." This statement demonstrates that the success of persuasive communication is determined not only by individual communication but also by structured institutional support. This finding is relevant to Ahmad Furqon's research, which emphasized that synergy between the government, the nadzir (religious adviser), and community leaders is crucial to the success of waqf asset legalization.¹³

Mass communication through digital media is beginning to be utilized to expand the reach of waqf education to the public, despite still facing limited human resources. One KUA (Islamic Affairs Office) registrar stated: "We need training to create engaging and relevant digital content." This statement demonstrates that the transformation of digital communication in waqf management still requires increased technological capacity for religious instructors. Nevertheless, the use of social media holds significant potential for reaching the younger generation and expanding the dissemination of persuasive messages about the importance of certifying mosque waqf land.

¹² Miftahul Huda. *Pengelolaan wakaf dalam perspektif fundraising: studi tentang penggalangan wakaf pada Yayasan Hasyim Asy'ari, Pondok Pesantren Tebuireng, Jombang, Yayasan Badan Wakaf, Universitas Islam Indonesia, Yogyakarta, dan Yayasan Dana Sosial Al-Falah, Surabaya*. Kementerian Agama RI, 2012.

¹³ Ahmad Furqon, "Pengelolaan Wakaf Tanah Produktif: Studi Kasus Nazhir Badan Kesejahteraan Masjid (BKM) Kota Semarang dan Yayasan Muslimin Kota Pekalongan (YKMP)," *Al-Ahkam*, Vol. 26, No. 1, 2016, hlm. 93-116. DOI: <https://doi.org/10.21580/ahkam.2016.26.1.495>

Supporting and Inhibiting Factors of Persuasive Communication in Minimizing the Problems of Waqf Land at the Religious Affairs Office, Maiwa District, Enrekang Regency

Persuasive communication plays a crucial role in addressing the challenges of waqf land, particularly in the context of mosque waqf management. This strategy is effective when supported by a number of internal strengths, such as synergy between institutions, respected religious authorities, and regular religious forums that serve as a platform for the ongoing dissemination of waqf messages. The government, through the Ministry of Religious Affairs and the National Land Agency (BPN), plays an active role in providing regulations and facilitation, while preachers possess the power of spiritual persuasion to engage public awareness. Nadzir (the waqf owner) and waqif (the waqif) also play a central role, serving not only as implementers and owners of waqf intentions but also as primary communicators in the field. The synergy of these four elements forms a robust and complementary persuasive network.

In addition to internal strengths, external opportunities also strengthen the effectiveness of persuasive communication in the waqf context. These include affirmative government policies such as the free waqf land certification program and easy access through digital platforms like Siwak (the Waqf Information System). This digital transformation simplifies the legalization and monitoring of waqf land. Furthermore, government-facilitated training and mentoring further strengthen the capacity of implementers in the field. By capitalizing on this opportunity, communication strategies can be developed in an innovative, adaptive, and relevant manner to social changes in society.

However, this persuasive communication strategy also faces a number of internal weaknesses. The lack of competent human resources in the fields of communication and waqf management results in suboptimal communication. Many administrators and community leaders lack a thorough understanding of the legal and administrative aspects of waqf. Furthermore, low waqf literacy among the community often makes calls for waqf certification or management unimportant or difficult. Difficult geographical access and minimal cross-sectoral collaboration also hinder communication and collaborative problem-solving.

On the other hand, various external threats also pose a potential obstacle to the effectiveness of persuasive communication. One of the most striking is the potential for conflict between administrators and the community, particularly if there is a lack of clarity regarding waqf management or legal understanding. Uncertified waqf land is also highly vulnerable to claims from

heirs or other parties, which can lead to prolonged legal disputes. Furthermore, if communication is not conducted appropriately and consistently, community resistance to waqf programs can arise. Therefore, it is important for all stakeholders to develop a communication strategy that is not only argumentative and informative, but also adaptive to existing social and legal challenges.

Persuasive Communication Strategy in Minimizing Problems of Mosque Waqf Land at the Religious Affairs Office, Maiwa District, Enrekang Regency

The Maiwa District Office of Religious Affairs (KUA)'s persuasive communication strategy in addressing the problems surrounding mosque waqf land is implemented through an educational, humanistic, and participatory approach. Issues such as the lack of waqf land certificates and conflicts between heirs and administrators are addressed through outreach activities in mosques, religious study groups, and community forums. The KUA prioritizes polite communication, using language appropriate to the community's level of understanding, and an emotional-spiritual approach. Furthermore, the involvement of religious leaders and village officials, along with cross-agency collaboration with agencies such as the Indonesian Muslim Board (BWI), the National Land Agency (BPN), and the village government, are part of a mutually supportive cultural and legal strategy. The use of social media is also a way to reach the younger generation and disseminate modern Islamic propagation messages widely.

This strategy is based on three methods of Islamic propagation from Surah An-Nahl, verse 125: *al-hikmah*, *al-mau'izhah al-hasanah*, and *al-mujādalah*. The *al-hikmah* method is implemented with wisdom and gentleness, especially in difficult geographical contexts and with limited public understanding. As Cep Kurnia, a religious instructor at the Maiwa Religious Affairs Office (KUA), put it: "I personally feel that the most appropriate approach in a situation like this is the *al-hikmah da'wah* method, which involves conveying information wisely, slowly, and adapting to the community's circumstances. It cannot be directly pressured or forced, especially if the community does not yet fully understand the importance of waqf certification." This method seeks to build public awareness slowly without coercion, taking into account the social and psychological conditions of the audience.

The second method, *al-mau'izhah al-ḥasanah*, is implemented through heartfelt advice, using concrete examples and gentle language. In an interview, Cep Kurnia also explained: "We usually deliver it in the form of advice, for example during Friday sermons, lectures at religious studies, or religious study groups... Many people are touched when given case examples, such as a waqf disputed by the heirs because it lacks legal force." This strategy is effective for the general public, who tend to receive messages through emotional and moral approaches rather than purely legal instructions. Polite and relevant advice is a way to raise collective awareness about the importance of waqf legality.

The final method, *al-mujādalah*, is used in contexts that require open discussion and dialogue, especially when the community is skeptical or stubborn. Achmad Tamsil, Head of the Maiwa Office of Religious Affairs (KUA Maiwa), stated: "We at the KUA Maiwa have a casual chat program in the office... so that when there are obstacles such as missing documents or minor conflicts, we can quickly find solutions. I think the *al-mujādalah da'wah* method, which involves discussing in a positive manner, is very appropriate in situations like this." This approach allows the community to feel involved and valued, making it easier to accept joint solutions. These three methods, in an integrated manner, demonstrate how a persuasive communication strategy based on Qur'anic values can address the real challenges of managing mosque waqf land peacefully and effectively.

Conclusion

The persuasive communication methods implemented at the Maiwa District Religious Affairs Office (KUA) include formal outreach through meetings and outreach, direct interpersonal approaches to the community, and the use of religious language that touches on emotional and religious aspects. These approaches are implemented with the principles of politeness, clarity of message, and reinforcement of religious values to raise public awareness of the importance of waqf land certification. The effectiveness of this communication is supported by the credibility of religious instructors, the involvement of respected community and religious leaders, and the increasing awareness of some members of the community about the importance of waqf legality. Despite persistent obstacles such as low knowledge of waqf law, limited outreach budgets, and the perception that certification is not a priority. Strategies implemented to minimize these problems include optimizing religious approaches, developing intensive interpersonal communication, involving religious and community leaders in outreach, and utilizing social

media as a means of disseminating information. All of these strategies aim to increase public knowledge, awareness, and active participation in waqf land certification processes to prevent potential future disputes.

This section presents a summary of the results and discussion, referring to the research objectives. Based on these two points, new main ideas are developed that represent the essence of the research findings. Next, recommendations are presented. These recommendations are formulated based on the research findings discussed. These can refer to practical actions, the development of new theories, and/or further research.

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