



Aisyiyah Da'wah Management in Building the Identity of Young Women in Medan Belawan

Nabila Putri Amanda¹, Mailin²,

^{1,2}Universitas Islam Negeri Sumatera Utara

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ABSTRACT

This research is motivated by the need to understand the role of Aisyiyah's da'wah management, as a Muhammadiyah women's organization, in building the Islamic identity of young women. The aim of this research is to analyze the implementation of Aisyiyah's da'wah management in shaping the identity of young women in Medan Belawan. This study employs a qualitative method with a descriptive approach. Data were collected through observation, in-depth interviews, and document analysis. The results of the study, encompassing planning, organizing, implementation, and evaluation, show that Aisyiyah is capable of designing well-directed programs that align with the needs of young women, such as religious study sessions, mentoring, skills training, and other spiritual activities. These programs are supported by strong organizational structures, the involvement of young cadres, and collaboration with the local community. In its implementation, Aisyiyah employs bil lisan methods through engaging speakers, actively involving young women in discussions and group activities. Evaluation is conducted through special meetings involving the implementation team, where feedback in the form of suggestions and criticisms from participants is gathered to improve future programs.

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Corresponding Author:

Nabila Putri Amanda
Universitas Islam Negeri Sumatera Utara
Email: nabila0104212065@uinsu.ac.id

1. INTRODUCTION

Management is a process carried out by individuals or groups in an effort to participate in achieving a goal. The goal of management is to improve the planning made for human resources and other general needs. The functions of management include planning, organizing, actuating, and controlling (Chandra Wijaya, 2016).

Management functions include planning, organizing, actuating, and controlling (Chandra Wijaya, 2016). Da'wah must be based on the teachings of Islam, both from the Qur'an and

Hadith (M. Rosyid Ridla, 2017). Dakwah must be based on the teachings of Islam, both from the Qur'an and Hadith (M. Rosyid Ridla, 2017). Dakwah is calling or inviting humanity to do good according to the provisions set by Allah. The purpose of dakwah is to guide humanity to believe in Allah and continuously engage in righteous deeds. The function of da'wah is to call, invite, guide, motivate, and serve as a reminder for humanity to believe in Allah and continue to do good deeds (Abdullah M. Q., 2019).

The function of dakwah is to call, invite, guide, motivate, and remind humanity to believe in Allah and continue doing good (Abdullah M. Q., 2019). Currently, dakwah management can be applied to strengthen strategies, values, and social religious structures, and integrate them with Islamic teachings. Currently, da'wah management can be applied to strengthen strategies, values, and the structure of social religious practices, as well as to integrate them with Islamic teachings. According to Mahmuddin, da'wah management is a process of utilizing resources (human and natural) and is carried out to realize the values of Islamic teachings as a common goal (Mahmuddin, 2018). Dakwah management can enable dakwah managers to express their thoughts on the things they will do, target direction, and how to organize the sequence of activities in dakwah (Umar Sidiq, 2022). Therefore, da'wah management is a process of utilizing human resources and is applied to realize Islamic values as a shared goal. The management of da'wah aims to create human awareness, enhance creativity, and assist the work skills of da'is in preaching.

The management of da'wah aims to create awareness among humanity, enhance creativity, and assist the skills of da'is in preaching. The self-identity of adolescents is the individual's awareness of understanding and viewing themselves, including the values they adhere to, interests, goals, and the roles they choose in life. The identity of adolescents is the individual's awareness of understanding and viewing themselves, including the values they adhere to, interests, goals, and the roles they choose in life. Understanding Islam plays an important role for teenagers because it helps shape a strong character, provides guidance in facing various life challenges, and instills moral and ethical values in daily life. With a good understanding of religion, teenagers can more easily distinguish between right and wrong and make the teachings of Islam the foundation for their actions and decisions. The identity referred to is the understanding of teenage girls towards the values of Islam.

The context refers to the understanding of teenage girls regarding Islamic values. Among teenagers, preaching plays a very important role in building identity and personal character. Among teenagers, preaching plays a very important role in building identity and personal character. Currently, many deviant behaviors are occurring among teenagers, exacerbated by the rapid flow of globalization that drives the development of technology and information. This development, although it brings positive impacts to society, also gives rise to various problems for individuals, especially teenagers. Phenomena such as juvenile delinquency, brawls, drug abuse, sexual harassment, violence, suicide, and various mental health disorders like depression, stress, and anxiety serve as evidence that advancements in technology and information can have negative impacts if not managed properly (Lilik Sriyanti, 2021). It becomes increasingly difficult in the Medan Belawan area, which is a place with various social and cultural changes, for teenage girls to face various challenges such as free association, the negative influence of social media, and pressure to follow lifestyles that are not in line with Islamic values.

It is becoming increasingly difficult in the Medan Belawan area, which is a place with various social and cultural changes, for teenage girls to face various challenges such as free association, the negative influence of social media, and pressure to follow lifestyles that do not align with Islamic values. In this regard, the Aisyiyah organization, which is part of Muhammadiyah and emphasizes women's empowerment, has the duty to guide teenage girls to become strong and

Islamic-minded individuals and to help develop their identities, which can have a significant impact on society. In this case, the Aisyiyah organization is part of Muhammadiyah that emphasizes women's empowerment, with the duty to guide young girls to become strong individuals with Islamic thoughts and to help develop their identities, which can have a significant impact on society. The activities of Aisyiyah today are very different and have significantly increased, adapting to and keeping pace with the rapidly changing world. In the development of the Aisyiyah organization, it cannot be likened to the way it was in the time of Siti Walidah. At that time, they would gather at a mosque to conduct studies and Islamic religious education, to preach, and to expand education in that era. Currently, they have many ideas for activities and agendas to spread Islamic teachings through various events and to build the identity of young girls. Considering that gender differences should not be an excuse for women not to preach. Women should also be able to advance and expand the da'wah. Because women actually have an important role in the life of society (Nur Afifah Khairunnisa, 2024). The key to addressing this issue is effective da'wah management to shape resilient identities for young women. Aisyiyah in Medan Belawan can make an important contribution to the development of young girls' identities by using a systematic and directed approach so that the young girls are not only religious but also have social awareness and life skills. Aisyiyah works to build a safe environment where young women can grow according to the principles of Islam by implementing organized da'wah management such as study sessions, skill development, and spiritual support.

Aisyiyah works to build a safe environment where young women can grow according to the principles of Islam by implementing organized da'wah management such as study groups, skill development, and spiritual support. Based on this, the researcher is interested in conducting an in-depth study on Aisyiyah's da'wah management in building the identity of teenage girls in Medan Belawan. Based on this, the researcher is interested in conducting an in-depth study on the management of Aisyiyah's preaching in building the identity of young girls in Medan Belawan. The purpose of this research is to analyze the da'wah management conducted by Aisyiyah in building the identity of teenage girls in Medan Belawan. This research is expected to provide a comprehensive picture of how well Aisyiyah teachings address social issues in strengthening young girls as the next generation of strong, morally honest, and noble individuals.

2. RESEARCH METHOD

The research was conducted at the Aisyiyah Branch Leadership Building in Medan Belawan. This research uses a qualitative method with a descriptive approach to describe and analyze Aisyiyah's da'wah management in building the identity of teenage girls in Medan Belawan. Descriptive research is a type of study that aims to systematically and accurately describe facts, events, or specific objects based on existing data. Meanwhile, qualitative research is a method that uses narratives or words to study objects naturally, where the researcher plays a primary role in the research process (Waruwu, 2023). Thus, it can be concluded that a qualitative descriptive research report is a representation of the research results compiled based on the collected data. The data can include report notes, interviews, documentation in the form of photos, videos, and official documents related to the research object.

The data can include report notes, interviews, documentation in the form of photos, videos, and official documents related to the research object. There are various data collection techniques that can be used, one of which is Triangulation or the combination of several methods. There are various data collection techniques that can be used, one of which is Triangulation or the

combination of several methods. In this study, the researcher collected data based on findings during the research by referring to primary and secondary data. Primary data is obtained through interviews, observations, and documentation that serve as the main support. Meanwhile, secondary data includes documents, videos, photos, or other written forms, which are derived from the processing or addition of primary data. The researcher conducted interviews with the administrators of the Aisyiyah organization (chairperson, secretary, and chairperson and secretary of the cadre development council) and the young women of Nasyyatul Aisyiyah about the management of Aisyiyah's da'wah in building the identity of young women in Medan Belawan. The interviews focused on understanding the planning, organizing, implementation, and evaluation present in Aisyiyah's da'wah management in building the identity of young women in Medan Belawan. The researcher conducted observations by directly analyzing the implementation of the Aisyiyah da'wah management concept in building the identity of teenage girls in Medan Belawan. Data analysis that includes data reduction, data presentation, and drawing conclusions.

3. RESULTS AND DISCUSSION

A. The Relationship Between Da'wah Management and Youth Identity

Dakwah management is a combination of two different fields of knowledge, with management being a general science such as education, economics, and business. Management comes from the English verb "to manage," which generally means to take care of. Management is specifically used for leaders and those who lead. Management is defined as a process, by applying certain interrelated activities so that the desired goals are achieved. Management means a sequence of interconnected steps aimed at improving an organization as a socio-economic-technical structure (Widiana, 2020).

Management means a series of interconnected steps aimed at improving an organization as a socio-economic-technical structure (Widiana, 2020). Meanwhile, the science of da'wah is a component of religious knowledge. Meanwhile, the science of da'wah is a component of religious knowledge. Dakwah, which means the necessity of spreading Islam, is in line with the development of the times. So, dakwah is the duty of Muslims to teach and introduce Islamic values and efforts to build a society in accordance with the teachings of Islam. Dawah can be carried out in three ways, namely bil-lisan (by speech), bil-kitaba (by writing), and bil-hal (by actions). In today's era, da'wah faces many challenges due to the advancements in technology and knowledge. The preachers are required to continuously develop concepts to deliver their sermons to various audiences in accordance with the times. So that the da'wah can be accepted and implemented well by the community in accordance with the teachings of Islam based on the Quran and hadith (Abdullah, 2018).

So that the preaching can be accepted and applied by the community in accordance with the teachings of Islam based on the Quran and Hadith (Abdullah, 2018). Therefore, da'wah management is a way to create cooperation among Muslims to spread Islam into the rules of human life with effective and efficient methods. Therefore, da'wah management is a way to create cooperation among fellow Muslims to spread Islam into the rules of human life with effective and efficient methods. Or in other words, da'wah management is a way to direct, advise, and provide certain facilities and infrastructure from the da'wah efforts of individuals that are organized formally to achieve the set goals. Dakwah activities can run effectively and efficiently if proper preparation and planning have been carried out beforehand (Hasanah, 2020).

The word identity comes from English, namely "Identity," which means characteristics, special conditions of a person, and self-identity. In terms of terminology, identity can be defined as a depiction of a person that can be seen through physical appearance, ethnicity, skin color, language used, self-assessment, and other perceptual factors (Ni'amulloh Ash Shidiqie, 2023). Building self-identity in adolescents is very useful, because the adolescent phase is the phase where they search for their own identity. Teenagers need to be able to make various choices related to themselves and others. Self-identity is a collection formed from principles or ways of life, thoughts that determine the subsequent way of life. Adolescents are individuals who undergo a period of transition from childhood to adulthood, typically between the ages of 12-15 and into their 20s. The changes that occur happen rapidly in all aspects of their transformation, including physical, mental, character, and social changes. The development of identity continues to progress in adolescent development. The identity of adolescent girls is shaped by the processes of education, socialization, and life experiences. In preaching, the identity of teenage girls takes on an understanding of their role as independent, virtuous Muslim women who participate in society (Nur Idaman, 2021).

In building their identity, various phases of adolescence are passed through, some quickly and others late, and it is not uncommon for adolescents to experience failure. Therefore, it is also common to find teenagers who do not adhere to social norms, as well as those who behave well in society. In self-identity, there is an individual's ability to regulate, understand, and accept oneself. The development of self-identity can occur through arguments or conflicts in the form of questions that need to be answered one by one (Nur Hidayah, 2016).

Dakwah management plays an important role in shaping the identity of adolescents, because through structured management, dakwah messages can be conveyed in a relevant and effective manner. Teenagers, who are in the phase of searching for their identity, need guidance that aligns with religious values to build a strong personality and character. With good management, da'wah can serve as a means to instill Islamic values as the foundation of adolescent identity, such as honesty, responsibility, and concern for others. Moreover, well-organized da'wah can create a supportive environment for the development of teenagers, through discussion forums, Muslim youth communities, or socially Islamic-themed activities. This environment provides space for teenagers to express themselves, share experiences, and strengthen their self-confidence in living life according to religious teachings.

B. Aisiyyah Da'wah Management in Building the Identity of Young Women in Medan Belawan



Figure 1. Documentation of the interview with the source

Based on the research findings on Aisiyyah's Da'wah Management in Building the Identity

of Young Women in Medan Belawan, which includes the application of management functions such as planning, organizing, implementing, and supervising. This study shows how Aisyiyah formulates da'wah strategies, creates supportive organizational structures, gives instructions to members, implements, and conducts supervision to ensure objectives are achieved. As depicted from the data collected through interviews, observations, and documentation, this process contributes to the formation of the identity of adolescent girls based on Islamic principles that are relevant to contemporary challenges. The research findings include:

1. Planning of Da'wah Activities (Planning)

In an effort to build the identity of teenage girls, Aisyiyah in Medan Belawan conducts training for Nasyyatul Aisyiyah through the Cadre Development Council with various activities specifically designed to help develop Islamic character and personality. At the planning stage, Aisyiyah demonstrated a deep understanding of the needs of teenage girls in Medan Belawan by selecting programs that had been organized by the Muhammadiyah center. The program not only meets spiritual needs but also supports the social development and skills of adolescents. The planned activities include Islamic studies that emphasize the formation of noble character, leadership training, and literacy programs that introduce the history of Muslim female figures, especially from the Aisyiyah and Muhammadiyah communities. In addition, Aisyiyah also involves Nasyyatul Aisyiyah in social activities such as community service and mutual cooperation.

The objectives of the activity plan were established through a branch leadership deliberation, taking into account the needs and challenges faced by young women in the Medan Belawan area. In general, the activity plan is implemented with the aim of providing a foundation of Islamic knowledge while also shaping strong character so that young women can contribute positively to society. According to the planning theory proposed by (Moh. Arifudin, 2021), planning is a method of determining activities that will be carried out in the future. Every organization needs structured and systematic planning to ensure its operations run according to the agreed-upon vision, concept, and objectives. Through planning, organizations can clearly set goals and design appropriate strategies to achieve them (Nizamuddin Silmi, 2024).

2. Organizing Dakwah

Aisyiyah Medan Belawan was established on December 15, 1988 AD. Aisyiyah in Medan Belawan has a well-organized structure in implementing the program for developing the identity of young girls. The Branch Leadership of Aisyiyah Medan Belawan acts as the main responsible party, while the Cadre Development Council is tasked with designing the materials and curriculum for the activities. The implementation of the program is supported by a mentoring team consisting of young Aisyiyah cadres who assist in logistical and administrative aspects.

The organizational stage reflects efficiency in utilizing human and material resources. To ensure activities run smoothly, Aisyiyah utilizes available facilities, such as prayer rooms and Muhammadiyah schools, and collaborates with other parties to meet funding and resource needs. Aisyiyah has an inclusive (open) character by socializing with government agencies and community social institutions to hold meetings aimed at introducing Aisyiyah. In this way, Aisyiyah can become widely known and attract public interest. The organization of Aisyiyah's da'wah demonstrates activities aimed at enabling individuals to cooperate with each other effectively and efficiently (Akbar Tanjung, 2023). To achieve the organization's goals, a leader needs to determine, organize, and categorize all organizational activities. In addition, leaders must also assign main tasks, authority, and delegate responsibilities to employees effectively (Zandra Dwanita Widodo, 2023).

3. Implementation of Da'wah (Actuating)

The Aisyiyah da'wah program in building the identity of young girls is carried out through various activities, such as Islamic studies that emphasize the formation of noble character,

leadership training, and literacy agendas that introduce the history of Muslim female figures, especially from Aisyiyah and Muhammadiyah. Aisyiyah also involves Nasyyatul Aisyiyah in social activities such as community service and mutual cooperation. In addition, Aisyiyah collaborates with Nasyyatul Aisyiyah in regular studies on creed and ethics, and holds Baitul Arqam (training) once per period, which includes activities for religious understanding, skills, and activities that enhance piety such as tahajud prayers, lectures, and quizzes with religious themes. Each person has been scheduled to participate in these activities to evaluate all participants in order to build self-confidence and broaden their horizons.

The activities conducted include meetings between councils through holding discussions on the programs that will be implemented. In addition, Aisyiyah organizes special programs such as monitoring for young female cadres and strengthening the spirituality of youth through muhasabah activities and grand study sessions. In its implementation, Aisyiyah uses the oral method through engaging speakers who actively involve teenagers, both through discussions and group activities.

In the short term, Aisyiyah prioritizes activities such as monthly studies, basic skills training, and group meeting activities aimed at enhancing self-confidence and basic understanding of Islam. Meanwhile, in the long term, their focus is on training young female cadres who can serve as drivers of da'wah in their respective communities. In addition, Aisyiyah plans to build a special activity center to support the education and life skills development of young girls, as well as collaborate with Muhammadiyah educational institutions to expand the program's reach.

In the development of da'wah management strategies, Aisyiyah implements a structure for management development in several aspects such as religious study sessions, education, environmental socialization, and collaboration for developments under the guidance of the teachings of Muhammadiyah. Therefore, Aisyiyah invites Nasyyatul Aisyiyah to collaborate in the development of knowledge empowerment that has been established in the designated studies.

The development of Aisyiyah's Islamic identity can begin by carrying out positive activities within the religious environment. The role of Aisyiyah involves collaboration with Muhammadiyah because its development includes material aspects, in motivating young women to improve their morals and ethics in the modern era. For the teaching staff of Muhammadiyah schools, efforts are made to actively participate in activities conducted by Aisyiyah, such as regular study sessions, so that the teaching staff consistently apply Muhammadiyah teachings.

In determining the learning materials, Aisyiyah first identifies the needs of the youth through surveys and discussions with guidance, which are then presented in regular study sessions held every Tuesday, inviting modern female scholars in line with the understanding of the younger generation. The material is prepared by integrating the values of the Qur'an, sunnah, and hadith, as well as the struggles of women in Islam, to make it relevant to their daily lives.

The strategies implemented include an informal education approach through community studies and providing inspiration through exemplary models. To attract the interest of teenagers, Aisyiyah also utilizes social media and digital platforms as means of preaching. However, they face various challenges, such as low participation among teenagers due to the influence of foreign cultures, time constraints, and lack of family support. These obstacles were overcome by strengthening communication with families, designing programs that align with the interests of teenagers, involving young Aisyiyah cadres as activity facilitators by participating in cadre schools held every Saturday, and parents should be equipped with knowledge and participate in the Aisyiyah organization so they can teach noble morals to the younger generations.

Nasyyatul Aisyiyah gave a positive response to the programs run by Aisyiyah in building

the identity of young girls. The program is considered successful in making a significant impact, as evidenced by the increase in self-confidence, understanding of Islamic values, and social skills among the teenage girls. Through these activities, the young women were able to strengthen their Islamic identity, become more independent individuals, and be ready to contribute to society. This program is considered appropriate and suitable in supporting the character development of the Muhammadiyah young female generation.

In the process of execution (actuating), which is the core of management that functions to achieve results or objectives and directs each member to cooperate and work effectively in achieving the established goals (Qomaria Abusama, 2020). Implementation or mobilization within an organization is carried out after the planning and organizing processes are well-structured. This process involves the formation of an organizational structure that includes the availability of members as implementers adjusted to the needs of the established unit or work unit (Agus Wahid Hasan, 2022). In the adolescent phase, it is a phase of searching for identity, and the behaviors that emerge depend on the values adopted. In their developmental phase, adolescents undertake a heavy task to achieve an optimal self-identity for themselves and society so that the identity can be accepted by the community (Chandra Ari Ramdhanu, 2019).

4. Supervision and Evaluation (Controlling)

To ensure the program runs according to plan, Aisyiyah conducts monitoring through routine reports from activity supervisors and observes changes in the behavior, skills, and participation levels of the youth. The development of the participants is used as one of the benchmarks for the success of this program. The sustainability of the program is maintained by forming young female cadres who will continue the role as drivers of da'wah, while also integrating this activity into Aisyiyah's annual agenda.

Evaluation is conducted through a special meeting involving the implementation team of PDNA (Regional Leadership of Nasyyatul Aisyiyah) to evaluate the leadership of PCNA (Branch Leadership of Nasyyatul Aisyiyah) in following the programs set by Muhammadiyah so that its teachings do not deviate from the religious teachings of Muhammadiyah, where suggestions and criticisms from participants are accepted for the improvement of the program in the future. The results of this evaluation are then summarized in an official report used as a reference for designing the next program.

The supervision (controlling) carried out by Aisyiyah is the final stage method of the management function implemented so that the plans made by management can be executed, allowing any deviations during and after implementation to be assessed and corrected, thereby achieving the objectives. Therefore, the supervision carried out by the leadership is part of managerial activities aimed at preventing deviations in task execution. The level of deviation or error during the work process highly depends on the abilities and skills of the members. Members who regularly receive guidance and supervision from superiors tend to make fewer mistakes or deviations (Lalu Irjanawardy, 2023).

4. CONCLUSION

Based on the research findings, it was discovered that the Aisyiyah da'wah management in Medan Belawan in building the identity of adolescent girls demonstrates a structured implementation through the stages of planning, organizing, executing, and evaluating. At the planning stage, Aisyiyah demonstrated a deep understanding of the needs of adolescent girls in Medan Belawan, designing programs that not only meet spiritual needs but also support the social development and skills of the youth. The organization of the program was carried out by building a solid structure supported by a mentoring team consisting of young Aisyiyah cadres who assisted in logistical and administrative aspects. The implementation of activities was carried out with a participatory approach through various activities such as collaborating with

Nasyiatul Aisyiyah in regular studies on creed and morals, as well as holding Baitul Arqam (training) conducted once per period. Evaluation is conducted through special meetings involving the implementation team, where input in the form of suggestions and criticisms from participants is received for the improvement of the program in the future. The results of this evaluation are then summarized in an official report that serves as a reference for designing the next program. Through this program, Aisyiyah not only strengthens the Islamic identity of young girls but also creates a resilient, independent, and community-contributing generation.

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