

# Ustadz Musgianto Rafiq's Da'wah Method in the Routine Study of PDAM Tirtanadi Employees on the Development of Tauhid Values and Islamic Work Ethics

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**Abstract.** This study aims to analyze Ustadz Musgianto Rafiq's da'wah methods in routine studies of PDAM Tirtanadi employees and their impact on fostering the values of monotheism and Islamic work ethic. The study used a descriptive qualitative approach with data collection techniques through observation, interviews, and documentation. The results show that the da'wah methods used include lectures (*bil-lisan*), *mau'izah hasanah*, and interactive questions and answers. The material presented emphasizes strengthening monotheism and Islamic work ethic values such as honesty, trustworthiness, and responsibility. These routine studies have a positive impact on increasing spiritual awareness and work motivation of employees within the company environment.

**Keywords:** *Da'wah Method, Routine Study, Tawhid Values, Islamic Work Ethic.*

## A. INTRODUCTION

Islam is widely recognized as a religion of da'wah, which obliges its followers to convey and disseminate Islamic teachings to humanity. Fundamentally, Islamic da'wah aims to guide people toward the right path and to seek the pleasure of Allah (SWT), enabling them to attain well-being in both this world and the hereafter (Arifin, 2020; Salam et al., 2024; Nuradi et al., 2025).

One of the most common forms of da'wah is the religious study gathering (*pengajian*), which is traditionally conducted in mosques. Contemporary da'wah has expanded beyond religious institutions into various organizations and workplaces, where Islamic teachings are communicated through oral, written, and behavioral approaches. Within corporate settings, *pengajian* serves as a medium to encourage employees to deepen their understanding of Islamic teachings and strengthen their religious commitment (Putri, 2025; Kalid & Jailani, 2019; Ibrahim & Riyadi, 2023).

Religious study gatherings constitute a form of *tabligh* because they involve the dissemination of Islamic values and teachings to the community. Through these regular sessions, employees are guided and encouraged to remain steadfast on the Islamic path in order to achieve peace and happiness in both worldly and spiritual life (Fathoni, 2024; Muslim, 2022; Din et al., 2025).

PDAM Tirtanadi Medan is one of the organizations that has incorporated da'wah activities into its workplace environment. As a regional water utility company, it regularly organizes Islamic study sessions every Friday. These activities emphasize the values of *tawhid* (Islamic monotheism), which serve as the primary foundation for developing employees' awareness that all human activities, including work, constitute acts of worship and devotion to Allah (SWT). Such initiatives have the potential to strengthen employees' faith, foster an Islamic work ethic, and cultivate an organizational culture grounded in religious and monotheistic values.

This awareness of *tawhid* encourages employees to develop honesty, trustworthiness (*amanah*), discipline, and responsibility. Islam teaches that every Muslim should cultivate a

strong work ethic by mobilizing their knowledge, mindset, and abilities to pursue success while preparing for life in both this world and the hereafter (Fikra, 2020; Rosyad & Millah, 2023; Al Hadad et al., 2025).

An Islamic work ethic emphasizes diligence, professionalism, sincerity, and commitment to the common good. Consequently, spiritual development in the workplace contributes not only to employees' personal growth but also to the overall advancement of the organization. Within this context, the role of the da'i (Islamic preacher) is crucial for the effectiveness of da'wah, particularly in selecting communication methods that are appropriate, persuasive, and responsive to the diverse backgrounds of the audience. Appropriate da'wah methods facilitate the internalization of Islamic values, ensuring that religious messages are not only understood cognitively but are also reflected in employees' daily attitudes and behaviors within the workplace.

Despite the growing body of research on da'wah methods employed by Islamic preachers, studies specifically examining da'wah methods within workplace settings to cultivate the values of tawhid and an Islamic work ethic remain limited. Previous studies have generally focused on workplace da'wah in broader contexts, such as corporate spiritual guidance programs or the implementation of Islamic messages to improve employees' work ethic. The present study differs from previous research by specifically examining the da'wah methods employed by Ustadz Musgianto Rafiq during the regular religious study sessions for employees of PDAM Tirtanadi and their relevance to strengthening tawhid values and fostering an Islamic work ethic.

Based on this background, the study addresses two primary research questions: (1) What da'wah methods are employed by Ustadz Musgianto Rafiq during the regular religious study sessions for PDAM Tirtanadi employees? (2) What are the employees' responses to, and the perceived impacts of, these da'wah methods? Accordingly, this study aims to analyze the da'wah methods implemented by Ustadz Musgianto Rafiq and to examine employees' responses as well as the influence of these methods on strengthening tawhid values and the Islamic work ethic.

The significance of this study can be viewed from both theoretical and practical perspectives. Theoretically, it is expected to contribute to the development of da'wah studies, particularly concerning da'wah methods in workplace settings and the cultivation of tawhid values and an Islamic work ethic within organizational contexts. Practically, the findings may serve as a valuable reference for Islamic preachers, religious program coordinators, and the management of PDAM Tirtanadi in designing and improving sustainable and effective workplace spiritual development programs.

The theoretical foundation of this study is based on the da'wah method proposed by Mohammad Natsir, which is rooted in the Qur'anic principles of da'wah, particularly Qur'an 16:125 (An-Nahl:125). This verse outlines three principal approaches to da'wah: wisdom (hikmah), good instruction (al-maw'izhah al-hasanah), and constructive dialogue (al-mujadalah billati hiya ahsan). This theoretical framework is particularly relevant because the present study focuses on analyzing how Ustadz Musgianto Rafiq applies these da'wah methods during regular religious study sessions for PDAM Tirtanadi employees and how these approaches facilitate the internalization of tawhid values and an Islamic work ethic within the workplace.

The findings of this study suggest that Islamic preachers, religious program coordinators, da'wah institutions, and corporate management should continue to strengthen regular religious study programs as an effective strategy for workplace spiritual development. From an academic perspective, this research is expected to enrich the literature on da'wah studies, particularly regarding the application of da'wah methods within institutional and

corporate environments. Furthermore, it may serve as a reference for future studies investigating the cultivation of religious values and ethical behavior in workplace settings.

## **B. METHOD**

The research was conducted at PDAM Tirtanadi Medan, Indonesia. The participants consisted of Ustadz Musgianto Rafiq, who served as the da'i (Islamic preacher), and employees who regularly attended the religious study sessions. The study focused on the da'wah methods implemented during these sessions and their role in fostering tawhid values and an Islamic work ethic among employees.

This study employed a qualitative descriptive research design to obtain an in-depth understanding of the da'wah methods employed by Ustadz Musgianto Rafiq during regular religious study sessions for employees and to examine how these methods contribute to the development of tawhid values and an Islamic work ethic within the workplace. A qualitative approach was considered appropriate because it enables researchers to explore the meanings, experiences, and social interactions that naturally occur within organizational settings.

Data were collected through in-depth interviews with Ustadz Musgianto Rafiq and selected PDAM Tirtanadi employees, complemented by participant observation of the regular religious study sessions. To enhance the credibility of the findings, source triangulation was employed by comparing information obtained from interviews with observations conducted during the study. The collected data were analyzed using the interactive model of Miles and Huberman, which consists of three interrelated stages: data reduction, data display, and conclusion drawing and verification (Miles et al., 2014). This analytical framework facilitated the systematic identification of recurring themes and patterns related to the implementation and perceived effectiveness of the da'wah methods.

The researcher served as the primary research instrument (human instrument) and was directly involved in collecting, interpreting, and analyzing the data throughout the research process. To ensure consistency during data collection, two supporting instruments were employed: an observation guide and an interview guide. The observation guide was used to document the implementation of the regular religious study sessions and the da'wah methods applied by Ustadz Musgianto Rafiq. Meanwhile, the interview guide facilitated the exploration of participants' perceptions regarding the implementation of the study sessions and their influence on strengthening tawhid values and promoting an Islamic work ethic among employees.

## **C. RESULT AND DISCUSSION**

Based on observations and in-depth interviews conducted during the fieldwork at PDAM Tirtanadi Medan, the findings indicate that the regular Islamic study sessions (pengajian) led by Ustadz Musgianto Rafiq have become an integral component of the company's workplace spiritual development program. Employees from various departments, including the General Affairs, Supervision, Finance, Customer Service, and other operational divisions, regularly participated in these sessions every Friday.

The findings further reveal that Ustadz Musgianto Rafiq primarily employed the bil-lisān (oral preaching) method, complemented by the approaches of mau'izhah hasanah (wise and compassionate counsel) and mujādalāh (constructive dialogue). Throughout the sessions, he used clear, accessible language that enabled employees from diverse educational backgrounds and organizational positions to understand the religious messages effectively.

In addition to presenting Islamic teachings, the preacher consistently incorporated practical examples directly related to employees' daily work responsibilities. These examples emphasized the importance of amanah (trustworthiness) in carrying out professional duties,

honesty in workplace interactions, and responsibility in delivering public services. Relating religious values to everyday workplace situations enhanced employees' ability to connect Islamic principles with their professional responsibilities, thereby facilitating a deeper internalization of tawhid values and an Islamic work ethic.

The study sessions were not limited to one-way lectures. Each session concluded with an interactive question-and-answer segment that encouraged employees to discuss religious issues, workplace challenges, and ethical dilemmas encountered in their professional lives. This dialogical approach fostered two-way communication, increased participant engagement, and created a more dynamic and participatory learning environment.

Interview data further indicate that employees perceived the regular study sessions as having a positive influence on their attitudes toward work. Most participants reported that the religious messages delivered during the sessions motivated them to perform their duties with greater responsibility, integrity, and commitment. Several employees also acknowledged that the study sessions served as a regular reminder of Islamic values that were sometimes overlooked amid routine work activities. Furthermore, the weekly gatherings provided opportunities for employees from different departments to interact, strengthen interpersonal relationships, and cultivate a more harmonious workplace atmosphere.

The findings demonstrate that the regular religious study sessions conducted by Ustadz Musgianto Rafiq play a significant role in strengthening tawhid values and fostering an Islamic work ethic among employees of PDAM Tirtanadi Medan. The effectiveness of these sessions can be attributed to the integration of communicative preaching methods, workplace-oriented religious examples, and interactive dialogue, all of which contributed to meaningful spiritual development within the organizational setting.

From the perspective of Mohammad Natsir's theory of da'wah methods and the principles outlined in Qur'an 16:125 (An-Nahl:125), these findings suggest that the implementation of bil-lisān, mau'izhah hasanah, and mujādah reflects the application of Qur'anic approaches to Islamic preaching in a workplace context. Rather than functioning solely as a medium for religious instruction, the study sessions also served as a mechanism for cultivating ethical behavior, reinforcing organizational values, and integrating Islamic teachings into employees' daily professional practices. Consequently, the program illustrates how workplace-based da'wah can contribute simultaneously to employees' spiritual development and to the establishment of an ethical organizational culture grounded in Islamic principles.

### **Background of the Regular Religious Study Program**

PDAM Tirtanadi is a regional public utility company responsible for providing clean water services to the community. In addition to delivering public services, the company is committed to developing the quality of its human resources. Beyond enhancing employees' professional competencies, the organization also places considerable emphasis on moral and spiritual development. One of the primary initiatives undertaken to achieve this objective is the organization of regular Islamic study sessions (*pengajian*).

The regular religious study program at PDAM Tirtanadi Medan was established in response to employees' need for spiritual guidance and religious enrichment. As a public service organization, PDAM Tirtanadi bears significant responsibility for maintaining service quality and public trust. In fulfilling their daily responsibilities, employees encounter various challenges, including demanding workloads, service performance targets, and high expectations of professionalism. Consequently, the company recognized the importance of providing a spiritual development program that could foster inner peace, strengthen faith, and encourage positive work motivation.

Furthermore, modern workplace environments often encourage employees to focus primarily on material achievement and organizational performance. Without a strong religious foundation, such circumstances may influence employees' attitudes and ethical conduct. Therefore, the regular study sessions serve as a reminder that work is not merely a means of earning income or achieving organizational targets but also constitutes an act of worship (*ibadah*) and a trust (*amanah*) entrusted by Allah. Through these sessions, values such as sincerity (*ikhlas*), discipline, and trustworthiness are consistently reinforced.

The program also aims to cultivate a more harmonious and religiously conscious workplace environment. Regular gatherings provide opportunities for employees to strengthen social relationships, exchange positive advice, and encourage one another toward virtuous conduct. Such interactions contribute to organizational cohesion while fostering a workplace culture characterized by mutual respect and cooperation.

Moreover, the regular religious study sessions play an important role in nurturing Islamic values within PDAM Tirtanadi. Besides enhancing employees' religious knowledge, the program provides continuous spiritual motivation that positively influences their attitudes, ethical behavior, and professional conduct.

### Structure and Implementation of the Religious Study Sessions

The regular religious study sessions conducted by Ustadz Musgianto Rafiq at PDAM Tirtanadi combine the *bil-lisān* (oral preaching) method with interactive dialogue. This approach was selected because it accommodates employees with diverse educational backgrounds, professional responsibilities, and organizational positions. The lecture component provides systematic and structured delivery of religious knowledge, whereas the interactive discussion enables participants to deepen their understanding and relate Islamic teachings to their own workplace experiences.

The implementation of the sessions is not limited to one-way communication. Although each session begins with a formal lecture, the learning atmosphere is intentionally designed to be communicative and participatory. Ustadz Musgianto Rafiq presents religious topics using clear, straightforward, and contextual language that can be understood by both administrative personnel and field technicians. Qur'anic verses and Prophetic traditions (*hadith*) are not merely recited but are also interpreted and connected to employees' professional responsibilities, including the importance of *amanah* (trustworthiness) in serving the public and maintaining the quality of clean water services.

### Profile and Role of Ustadz Musgianto Rafiq in Workplace *Da'wah*

Teachers and Islamic preachers (*ustadz*) are professionals who possess specialized knowledge and competencies to educate, guide, mentor, direct, train, nurture, assess, and evaluate learners in a professional capacity (Feransiska, 2023).

Within the context of workplace *da'wah*, the role of an *ustadz* extends beyond religious instruction to that of a spiritual mentor who provides employees with guidance rooted in Islamic teachings. Through structured and accessible religious instruction, the preacher seeks to cultivate Islamic values that can be implemented in everyday life, including within employees' professional responsibilities.

One of the key figures responsible for this spiritual development program at PDAM Tirtanadi is Ustadz Musgianto Rafiq, who serves as the principal speaker during the regular employee study sessions. His primary role is to strengthen employees' understanding of *tawhid* (Islamic monotheism) while fostering an Islamic work ethic. His contribution extends beyond delivering lectures by continuously encouraging employees to perform their

professional duties with responsibility, honesty, integrity, and sincerity in accordance with Islamic principles.

From an academic perspective, Ustadz Musgianto Rafiq was selected as the focus of this study because he has successfully established a consistent and sustainable workplace spiritual development program within PDAM Tirtanadi. His ability to maintain positive employee engagement, encourage active participation, and influence long-term behavioral change makes him a particularly relevant subject for examining effective workplace *da'wah* practices. His *da'wah* activities transcend conventional religious lectures by contributing to the development of an organizational culture grounded in *tawhid* values and an Islamic work ethic. Furthermore, he consistently contextualizes Islamic teachings within employees' workplace realities, making the religious messages more relevant, practical, and readily applicable in their daily professional lives.

### Da'wah Methods Employed in the Regular Religious Study Sessions

A method may be understood as the systematic approach or procedure employed to achieve a particular objective. In the context of Islamic preaching, *da'wah* methodology refers to the body of knowledge concerned with effective and efficient approaches to conveying Islamic teachings (Abdullah, 2019).

The findings indicate that the regular religious study sessions at PDAM Tirtanadi Medan primarily employ the *bil-lisān* (oral preaching) method, complemented by the principles of *mau'izhah hasanah* (wise and compassionate instruction) and *mujādalāh* (constructive dialogue). Through this approach, Ustadz Musgianto Rafiq delivers Islamic teachings in a structured and accessible manner while encouraging employee participation through interactive question-and-answer discussions. This combination enables participants not only to understand religious concepts cognitively but also to relate them directly to workplace situations and professional responsibilities.

The implementation of these *da'wah* methods reflects the Qur'anic principles of Islamic preaching outlined in Qur'an 16:125 (An-Nahl:125), which instruct Muslims to invite others to the path of Allah through wisdom (*hikmah*), good counsel (*al-maw'izhah al-hasanah*), and the best form of dialogue (*al-mujādalāh billatī hiya aḥsan*). By integrating these three approaches, the religious study sessions facilitate both the transmission of Islamic knowledge and the internalization of *tawhid* values and an Islamic work ethic among employees within the organizational environment:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Meaning: "Call (people) to the path of your Lord with wisdom and good teaching (*mau'izhah hasanah*), and argue with them in a good way."

According to M. Quraish Shihab's interpretation of Qur'an 16:125 (An-Nahl:125), the verse outlines three principal approaches to *da'wah*: wisdom (*hikmah*), good instruction (*al-maw'izhah al-hasanah*), and constructive dialogue (*al-mujādalāh billatī hiya aḥsan*) (Shihab, 2006). These approaches demonstrate that effective *da'wah* extends beyond merely delivering religious knowledge; it also requires wisdom, compassionate advice, and respectful communication that acknowledges the dignity and perspectives of the *mad'u* (the audience of *da'wah*).

Within the context of the regular religious study sessions at PDAM Tirtanadi, the findings indicate that *bil-lisān* (oral preaching) serves as the primary method of *da'wah*. Rather than limiting the sessions to the delivery of religious concepts, Ustadz Musgianto Rafiq consistently contextualizes Islamic teachings within employees' daily professional responsibilities. He emphasizes values such as *amanah* (trustworthiness), discipline,

responsibility, and honesty as fundamental principles that should guide workplace behavior. Furthermore, he frequently incorporates practical examples derived from employees' work experiences, making the religious messages more relevant, meaningful, and readily applicable in their professional lives.

The implementation of *al-maw'izhah al-hasanah* is reflected in the manner in which religious teachings are presented. Beyond theoretical explanations, the sessions include moral advice, spiritual encouragement, and reinforcement of ethical values relevant to the workplace. This approach aims to cultivate employees' awareness that Islamic principles should not remain merely conceptual knowledge but should instead be translated into daily conduct, particularly in the performance of their professional responsibilities.

The application of *al-maw'izhah al-hasanah* follows a systematic sequence. The sessions begin with the presentation of religious themes related to *tawhid* and the Islamic work ethic, followed by practical illustrations of desirable workplace behavior. Each session concludes with encouragement and motivation for employees to implement these values consistently in both their personal and professional lives. This progression enables participants to understand not only the theological foundations of Islamic ethics but also their practical implications in organizational settings.

In addition to *bil-lisān* and *al-maw'izhah al-hasanah*, Ustadz Musgianto Rafiq also employs *al-mujādalah* through interactive question-and-answer sessions conducted at the conclusion of each lecture. Employees are encouraged to raise questions or discuss challenges they encounter in both their professional duties and personal lives. In response, Ustadz Musgianto Rafiq provides explanations and practical guidance grounded in Islamic teachings using a respectful, communicative, and solution-oriented approach. The ultimate objective of this dialogical method is to foster shared understanding, enabling employees not only to comprehend Islamic teachings theoretically but also to understand how these principles can be effectively applied in their daily lives and workplace environment.

The integration of *bil-lisān*, *al-maw'izhah al-hasanah*, and *al-mujādalah* demonstrates that the workplace *da'wah* program at PDAM Tirtanadi closely reflects the Qur'anic framework for Islamic preaching. Rather than functioning solely as a religious instruction program, these complementary methods facilitate the internalization of *tawhid* values, encourage ethical workplace behavior, and strengthen employees' Islamic work ethic through continuous communication, practical guidance, and participatory dialogue.

### **Da'wah Content on Strengthening Tawhid Values and the Islamic Work Ethic**

The content of *da'wah* is fundamentally derived from the teachings of Islam, with the Qur'an and the Sunnah serving as its primary sources. These teachings encompass the core dimensions of *aqidah* (Islamic creed), *Sharia*, and *akhlak* (Islamic ethics), together with other branches of Islamic knowledge. Importantly, *da'wah* extends beyond introducing the existence and oneness of Allah (SWT); its broader objective is to cultivate a profound spiritual awareness that enables individuals to embody the principles of *aqidah*, *Sharia*, and *akhlak* in their thoughts, speech, and daily conduct (Miftah, 2022).

Similarly, Mustofa Bisri defines *da'wah* messages as meaningful forms of communication intended to invite people to embrace Islamic teachings and implement them in their everyday lives (as cited in Mubarak, 2020). From this perspective, the effectiveness of *da'wah* lies not merely in conveying religious information but in encouraging lasting behavioral and moral transformation.

The findings of this study indicate that the religious messages delivered by Ustadz Musgianto Rafiq primarily emphasize strengthening the value of *tawhid* within employees' professional lives. Rather than understanding *tawhid* solely as the belief in the absolute

oneness of Allah, the study sessions present it as a comprehensive worldview that guides every aspect of daily life, including the fulfillment of workplace duties and professional responsibilities. A strong understanding of tawhid encourages employees to recognize that every lawful task performed with sincere intention constitutes an act of worship (ibadah) dedicated to Allah.

In addition to strengthening tawhid, Ustadz Musgianto Rafiq consistently highlights the importance of cultivating an Islamic work ethic. An Islamic work ethic reflects the belief that work is not merely a means of personal livelihood or professional achievement but also a manifestation of righteous deeds (amal ṣāliḥ) performed in obedience to Allah (Lasaka, 2025). Consequently, professional excellence is viewed as an integral expression of religious commitment.

During the study sessions, employees are encouraged to demonstrate values such as honesty, trustworthiness (amanah), discipline, responsibility, sincerity (ikhlas), and dedication in performing their daily duties. These values are consistently linked to employees' responsibilities as public servants entrusted with delivering clean water services to the community. By integrating religious principles with professional responsibilities, the da'wah program reinforces the understanding that ethical workplace behavior constitutes an essential component of Islamic worship.

This emphasis is consistent with the Qur'anic command found in Qur'an 9:105 (At-Tawbah:105), in which Allah instructs believers to work diligently because their deeds will be observed by Allah, His Messenger, and the believers. The verse reinforces the principle that work carries both professional accountability and spiritual responsibility. Accordingly, the regular religious study sessions seek to cultivate employees who not only possess technical competence but also demonstrate integrity, accountability, and ethical conduct rooted in Islamic teachings.

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ اِلٰى عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾  
Meaning: "Say (Prophet Muhammad), 'Work!' Then Allah, His Messenger, and the believers will see your work. You will be returned to the Knower of the unseen and the seen. Then He will inform you of what you used to do."

Essentially, Surah At-Taubah, verse 105, emphasizes that every human activity is under the supervision of Allah SWT. Therefore, in the modern workplace, which is full of demands and demands for professionalism, Islamic values such as honesty, responsibility, and hard work are crucial for maintaining one's integrity. Because every act, both good and bad, will be reported and transparently displayed in the afterlife.

The da'wah material presented in this routine study serves as a reminder that success in work is not only measured by material achievements, but also by the blessings obtained through halal and sincere work. The value of tawhid (monotheism) instilled in a person will encourage them to always strive to work with the intention of worship, so that their work activities will be rewarded by Allah SWT.

### **Employee Responses to and the Impact of the Regular Religious Study Sessions**

Employees of PDAM Tirtanadi Medan demonstrated highly positive responses to the implementation of the regular religious study sessions. Based on the interview and observational findings, most participants perceived the program as beneficial because it provided not only spiritual enrichment but also motivation for carrying out their daily professional responsibilities. Employees reported that the study sessions helped them maintain a balance between the demands of workplace professionalism and their need for spiritual development. Consequently, they became more aware that work should not be

viewed solely from a material perspective but also as an activity guided by Islamic values and ethical principles.

Positive responses were further reflected in the consistently high level of employee participation. Despite differences in educational background, job responsibilities, and organizational positions, employees remained enthusiastic about attending the weekly sessions because the topics discussed were closely related to the realities of their workplace. Participants indicated that the practical and contextual presentation of Islamic teachings enabled them to better understand how religious values could be integrated into their daily professional activities.

The findings also suggest that the program contributed to strengthening employees' spiritual awareness. Religious messages emphasizing the centrality of *tawhid* encouraged employees to recognize that every lawful activity, including their professional duties, constitutes an act of worship (*ibadah*) performed for the sake of Allah (SWT). This enhanced spiritual awareness was reflected in observable behavioral changes, such as the increased practice of performing the Dhuhr prayer in congregation at the company mosque, indicating that religious values were being translated into everyday workplace behavior.

Beyond its influence on individual spirituality, the regular study sessions also contributed to creating a more harmonious and religiously oriented organizational climate. The gatherings provided opportunities for employees from different departments to meet, engage in discussion, and exchange experiences within an atmosphere characterized by openness and mutual respect. These interactions strengthened interpersonal relationships, fostered a greater sense of solidarity, and enhanced social cohesion among employees, thereby contributing positively to the overall workplace environment.

The findings further indicate that constructive responses and feedback generated through the study sessions enhanced employees' understanding of their professional performance and organizational expectations. Such feedback clarified work standards, reinforced organizational goals, and provided employees with clearer direction for improving both their professional conduct and personal development. Consistent with previous research, positive feedback can strengthen employees' intrinsic motivation and encourage sustained improvements in work performance (Farantika, 2024).

These findings demonstrate that the regular religious study sessions extend beyond the transmission of religious knowledge. They function as an integrated workplace spiritual development program that reinforces *tawhid* values, strengthens the Islamic work ethic, promotes positive behavioral change, and cultivates a collaborative organizational culture grounded in Islamic ethical principles.

#### D. CONCLUSION

Based on the research conducted, it is clear that regular religious study activities in the workplace play a crucial role in strengthening employees' spiritual dimensions. The religious development program at PDAM Tirtanadi serves not only as a religious activity but also as an effort to build awareness that work is part of a Muslim's moral and spiritual responsibility.

The findings of this study also indicate that the success of conveying the message of da'wah is greatly influenced by the method and approach used by the da'i. Ustadz Musgianto Rafiq delivers da'wah material using a simple, communicative approach, tailored to the realities of the workplace faced by employees. This delivery method makes religious messages easier to accept and understand, so that they not only stop at the level of knowledge but also encourage the development of awareness to apply Islamic values in work attitudes and behavior.

These regular study programs contribute to the creation of a more morally and spiritually oriented work environment. A stronger understanding of monotheism (tawhid) encourages employees to work with full responsibility, honesty, and devotion. Furthermore, these activities help strengthen social relationships among employees and foster a more positive work atmosphere. Thus, religious study programs in the workplace can be a means of character development that supports the creation of human resources who are professional and have integrity.

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