

CONTEMPORARY DA'WAH STRATEGIES TO EDUCATE THE RELIGIOUS LIFE OF MINORITY MUSLIMS

Nazrial Amin

Universitas Pembangunan Panca Budi
Jend. Gatot Subroto Street KM. 4.5 Seikambing, Medan City, North Sumatra
E-mail: nazrial_amin@dosen.pancabudi.ac.id

Abstract: Contemporary preaching is not something easy for preachers to do, especially in the midst of a minority community an understanding of religion is still shallow. The preachers need intelligence so that there is no horizontal conflict. This study aims to discover how contemporary da'wah strategies foster religious life and the supporting factors and facilitating factors of contemporary da'wah strategies in promoting community religious life in Lau Gumba Village, Karo Regency. This study uses qualitative research methods using a case study approach, collecting data using observation techniques, interviews and documentation studies. The results of the research show that the strategies used are: (1) Preaching through media and equipment, such as projectors and PowerPoint slides, with the aim of making it easier for people to understand the material; (2) approaching religious leaders, village heads and traditional leaders to attract community sympathizers, (3) applying the notion of religious moderation which upholds the values of religious tolerance. The supporting factor is the high motivation of the community to maintain religious harmony through a good understanding of religion. Meanwhile, the difficulty in the contemporary da'wah strategy is understanding the people's religion, which is still categorized as low.

Keywords: Da'wah Strategy, Religious Education, Religious Harmony

Abstrak: Dakwah kontemporer bukanlah hal mudah dilakukan oleh para dai, apalagi ditengah masyarakat minoritas dan pemahaman agama masih sangat rendah. Dai perlu pemahaman agar tidak terjadi konflik bersifat horizontal. Penelitian ini bertujuan untuk menganalisis strategi dakwah kontemporer dalam membina keberagamaan dan faktor pendukung serta faktor penghambatnya dalam membina kehidupan beragama masyarakat Desa Lau Gumba, Kabupaten Karo. Jenis penelitian ini kualitatif dengan pendekatan studi kasus. Pengumpulan data menggunakan teknik observasi, wawancara dan studi dokumentasi. Hasil penelitian menunjukkan bahwa strategi yang dilakukan yakni: (1) berdakwah melalui media dan juga peralatan, seperti proyektor dan slide powerpoint dengan tujuan memudahkan memahami materi; (2) pendekatan kepada tokoh Agama, Kepala Desa dan tokoh adat, dengan tujuan menarik simpatik masyarakat, (3) menerapkan paham moderasi beragama yang menjunjung tinggi nilai toleransi beragama. Faktor pendukungnya tingginya motivasi masyarakat dalam menjaga kerukunan beragama melalui pemahaman Agama yang baik. Sementara kesulitannya ialah pemahaman agama masyarakat yang masih terkategorikan rendah.

Kata Kunci: Strategi Dakwah, Pendidikan Agama, dan Kerukuan Beragama

INTRODUCTION

Dakwah comes from Arabic, which means simply calling, inviting, and calling other people. (Sunarto & Sa'diyah, 2022).. Some experts put forward the notion of da'wah, such as Hasjmy, who argued that da'wah is asking other people to believe in and practice the Islamic creed and Shari'a, which has previously been considered and practised. (Hasymy, 1994). Shaykh Ali Mahfudz stated that preaching encourages people to do good and guidance, asking them to do good and preventing them from doing evil to get worldly happiness and the happiness of the hereafter. (Idris, 2007). Sayid Qutb stated that da'wah is an effort to realize the Islamic system in real life from the minor level, such as the family, to the largest, such as the State or Ummah, to achieve happiness in the world and the hereafter. (Zulkarnaini, 2020). Some of these definitions conclude that da'wah is an effort to convey Islamic teachings carried out by someone who knows da'wah and religion, with the aim that other people want to be invited and called upon to do things as conveyed in their da'wah.

Da'wah is an obligation for every adult Muslim, both teachers and those who are not teachers. (Haramain, 2021). The point is that he still has to be a preacher, whatever his profession. This command to preach is addressed not only to know people because, in Islamic teachings, but a person is also only required to convey Islamic teachings to the extent of what he

knows. (Mukarom & Rosyidi, 2020). This explanation also means there is no reason to refuse to do da'wah. Rejecting da'wah causes a person to sin and has an impact on not spreading Islam to the general public. (Bensaid, 2013).

A preacher certainly has goals to achieve in his da'wah achieve effective and efficient goals in his preaching, the da'wah must organize the components of da'wah properly and precisely. (Mahmud, 2018). A preacher must devise effective, efficient and on-target strategies according to congregations that depart from various educational, age, economic, social, and diverse backgrounds. Not only that but a preacher is also required to preach, convey and instil Islamic teachings that can be accepted, understood and can be practised by people with an understanding that is in accordance with the Qur'an and Hadith and following the demands of the Information Age which is entirely transparent where the development of knowledge Knowledge and technology have a significant influence on people's mindsets and lifestyles. These demands inevitably become a severe problem for the perpetrators of da'wah. (Faridah, 2016).

In connection with the flow of modernization, it cannot be denied that its existence is not only felt by urban communities but also by rural communities. Contemporary issues have begun to penetrate human life, both in urban and rural areas, and have entered all aspects of their lives, including Muslims.

(Haramain, 2017). The influence of modern life encourages Muslims to follow the flow of change more aggressively, both parents and teenagers and children. These issues have also entered the da'wah system, which preachers and da'wah scholars in Indonesia are developing. (Ritonga, 2019).

An approach gives birth to a strategy that is all the ways to achieve the goals set. (Hadi, 2019). Each strategy uses several methods, and each method requires techniques, i.e. ways that are more specific and more operational (Qadaruddin, 2019). Furthermore, each technique requires tactics, namely a more specific way of technique. The strategy requires methods, techniques, ways and tactics that are needed simultaneously. Da'wah can run well and effectively if the da'wah tasks are carried out following the plans and provisions set by the policymakers. Furthermore, the da'wah task is implemented in an appropriate and sustainable program. (Qodir, 2019).

Da'wah activities need to use strategies that can respond to all aspects of human life and be required to overcome and neutralize social upheavals that arise. (Muthmainnah, 2014). That is why the strategy combines planning (planning) and management of da'wah to achieve a goal. Another phenomenon that arises is the obstacle faced by preachers currently dealing with humans who have multiple cultures, various ethnicities, occupations and professions that are all professional

and even encounter contemporary and up-to-date humans.

Please note that strategy is essentially planning and management to achieve a goal. (Munir, 2021). But to achieve this goal, the strategy does not only function as a road map showing direction but must show how the technical (how) is operational. Thus the da'wah strategy is a combination of planning and management of da'wah to achieve a goal. In achieving this goal, the da'wah strategy must show how technical (tactical) operations must be carried out, in the sense that the approach can differ from time to time depending on the situation and conditions.

The significance of this strategy is not only due to the demands of scientific development and modernization, but the condition of a minority society also demands a different missionary strategy. (Alhidayatullah, 2018). The combination of modernization and minority problems is a severe problem that cannot be viewed simply. Because if you don't use the right method, it may cause conflict between people; it could even lead to bloodshed for one. Therefore, preaching is not just forcing oneself to have only one ummah's interests, but how can the interests of Muslims not interfere with the interests of other ummah. Their existence in one environment is maintained safely and peacefully.

Lau Gumba Village, Karo District, is a village with a small number of Muslims and is categorized as a minority. (Lubis et al., 2022). However, that does not mean that those in the minority are ignored, in fact,

they must receive special attention because in the conditions of a minority and added to the flow of modernization it is effortless for them to leave Islam. In this condition, the preachers need unique formulations and da'wah strategies so that their da'wah can easily invite people to remain obedient to their religion and remain in situations of harmony in their religious life.

The preachers who preach in the village are currently implementing contemporary da'wah strategies. The reason is because of the demands and needs of the people for the current modern era, not only that the recent modernization has changed the order of rural society to become modern so that the problems faced by rural people are not solely due to matters of faith, but problems related to the economy, social, educational, political and so on.

From these various backgrounds, the researcher is interested in discussing contemporary da'wah strategies in fostering religious life in the people of Lau Lumba Village, Karo Regency. This study aims explicitly to analyze three things, namely: (1) contemporary da'wah strategies, (2) supporting factors of da'wah, and (3) inhibiting factors of da'wah. This research certainly differs from other studies, especially in focus. In order to analyze the differences in this research, some relevant studies are presented as follows: (1) research on da'wah management for rural areas (Dermawan, 2016), (2) research on

contemporary da'wah development strategies (Munfaridah, 2013), (3) research on exemplary in contemporary da'wah (Bastomi, 2017), (4) research on the role of women in contemporary da'wah (Harahap, 2022), (5) research on da'wah and religious radicalism in rural areas (Mahmuddin, 2016), (6) development of contemporary da'wah media digital-based (Walian, 2019), (7) charismatic cleric da'wah strategies in rural areas (Minan, 2017). From some of these studies, there is a difference in the focus of research that puts forward contemporary da'wah strategies in the midst of the condition of the people who are a minority. The target of da'wah to minority Muslims is the target of this novelty research.

This research certainly contributes to the development of da'wah, especially in the modern era and in minority conditions. The research results can be a reference for preachers in implementing effective and efficient strategies in preaching to minority conditions. Not only that, but this research also contributes to other researchers who want to develop research studies, especially in matters that have not been within the scope of this research, such as the figure of preachers, the media, or in terms of funding.

METHOD

This study uses a qualitative research method with a case study approach. The research is expected to provide an overview of contemporary

da'wah strategies in fostering religious life in Lau Gumba Village, Karo District. This research was carried out over eight months, from January 2022 to August 2022.

There are two sources of research data, namely primary and secondary. The primary source is the preacher preaching in Lau Gumba Village, Karo District. They are joined as religious instructors from the Ministry of Religion and community members. At the same time, the secondary sources of this research are religious leaders, traditional leaders, village heads, and Muslim communities.

Data collection techniques use observation, interviews, and documentation studies. Observations are used to obtain data related to da'wah activities carried out by preachers and the interaction of preachers with the community. Interviews were used to obtain data related to the various opinions and responses of research informants regarding the strategy used and the supporting and inhibiting factors of the strategy used. Meanwhile, the documentation refers to a variety of documents regarding reports on the preaching activities of preachers and village head reports related to monitoring and evaluating preachers' preaching activities.

Analysis of the research data used Miles and Huberman's theory which consisted of data reduction, data presentation, and concluding. To test the validity of the data, researchers used data triangulation, cross-

checking members, extended research time, and deepened research persistence.

The focus and research flow mentioned above are described as follows:

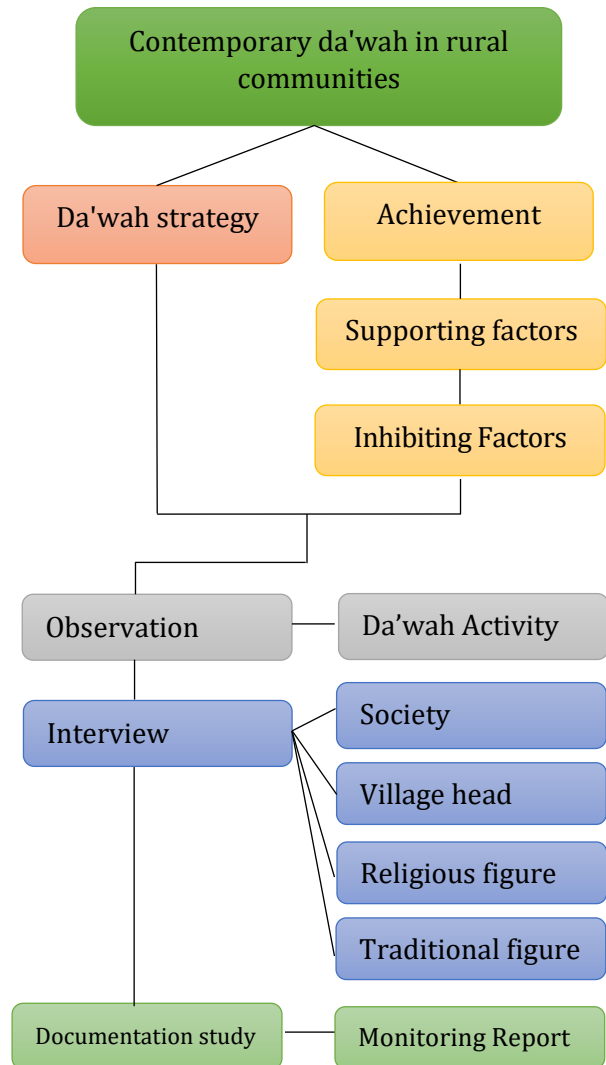


Figure 1. Research focus and flow

RESULT AND DISCUSSION

Lau Gumba Village is one of 6 villages and four sub-districts in the Berastagi sub-district, which is located 2 Km to the east of the Berastagi sub-district. Lau Gumba Village has an area of 160 hectares. The climate of Lau Gumba Village, like other villages in Indonesia, has a dry and rainy climate. This directly

influences the plant patterns in Lau Gumba Village, Berastagi District. Most Lau Gumba Village communities are farmers on their agricultural land. (Agustia et al., 2022).

Based on the research results and the author's observations, the Lau Gumba Village Community is the majority of adherents of two religions, namely Islam and Christianity. However, the followers of the religion in this village are very peaceful, and the spirit of upholding the values of tolerance is still very high. One of the factors is that the preachers who come to this village can provide da'wah material in accordance with the times. The preachers continue to provide an understanding of Islamic education based on religious moderation and invite the public not to be easily provoked by issues of difference which often lead to horizontal conflicts.

Contemporary Da'wah Strategies in the Village of Lau Gumba

In this study, what is meant by strategy is the efforts made to foster life in society, especially from the aspect of religion. In this case, everything attempted to foster the religious life of the Muslim community in Lau Gumba Village is a da'wah strategy. However, the strategy in question is limited to contemporary things, this is in accordance with the focus of research that examines contemporary matters.

The research findings show that there are four contemporary da'wah

strategies in fostering community life in the village of Lau Gumba, Karo Regency, namely first, the placement of a contemporary preacher, namely a speaker who has extensive knowledge and can apply strategies in conveying da'wah material according to what is needed by the community. Second, da'wah by applying contemporary da'wah material according to the needs of the times. Third, da'wah activities using contemporary technological media. Fourth, improvements are made by evaluating the problems of da'wah, which have been monotonous so far.

1. Placement of Contemporary Dai

The ability of a preacher to explain the problems of today's life is an extraordinary challenge that a preacher carries out. For example, its relation to public clothing. Every time or decade, new trends emerge in the fashion sector with the latest models. Sometimes the latest and considered modern models are very thin clothes and only a handful of adults, but the prices are inflated, besides not meeting the requirements for Muslims, and strangely, that is what is called the most expensive and most beautiful clothes. Some fashion designers use this strategy to promote their work to people with money and make it easier to see their private parts. They seemed to agree that wearing nil, thin and expensive clothes was the best, even though that was their way to quickly whittle their money and see their private parts easily, besides the

lure of being famous and accessible to get money. A contemporary preacher needs a strategy in the form of the ability to explain and open the strategies for clothing designs as described above.

In relation to the statement above, the preacher in Lau Gumba Village did not convey or provoke the public to oppose the way a person dresses but illustrated that clothing must cover the genitals and then provided solutions and suggestions for designers to balance adult clothing models that always cover the genitals but remain elegant. According to contemporary dai researchers, it is being able to provide solutions without blaming, offending and even hurting people who have different views from our own understanding. If all preachers implement this, it is very likely that harmony, peace and security within a community group will continue to be well maintained.

2. Formulation of Contemporary Da'wah Material

This contemporary da'wah material must be packaged neatly and coherently to solve one of one the problems that arise in modern life. (Alimuddin, 2007). Da'wah material must directly touch areas of modern human life, for example, its relation to food, clothing, entertainment and public trust. This is a basic reference in every face of life's problems. The pattern of modern human life tends to understand religion in detail from every problem that arises, therefore contemporary da'wah materials must be able to solve case by case by first touching

their minds and then touching their hearts, in that way, they can easily accept da'wah materials. (Hasanah, 2014).

One of the weaknesses of the current preachers, especially in the village of Lau Gumaba, is that the da'wah material needs to be completed in one topic of discussion, in fact, some material has been delivered repeatedly. The leading cause is that there needs to be better coordination between one preacher and another. The da'wah material should have been packaged in a systematic, sequential, focused, and thorough curriculum in each topic of discussion. This can be implemented if there is good coordination between the community administrators and the preachers, the aim is when the da'wah material is thoroughly delivered starting from the beginning to the end, even though it is gradual, it will result in a complete understanding, on the other hand, da'wah material that is repeated and incomplete will cause the community to misunderstand easily and very prone to problems.

In addition to the weaknesses of the preachers, they also have the ability to package da'wah material about wasathiyah or moderate Islam, which means their understanding of issues of tolerance, inter-religious harmony, comprehensive national insights, the material is packaged with delivery according to the reality of religious life in society. The most significant thing is that they were able to give examples of comparisons between people who are

easily provoked due to differences in religious views and people who are always calm even though there are many different religious views.

The same thing was also expressed by a member regarding the da'wah material that is often delivered by the ustad, not only regarding worshipping Allah but also interesting da'wah contents regarding the condition and life of women today who are separated from their duties as mothers but becoming women. Career. Apart from that, there are also explanations about women's problems, such as Women's Jurisprudence which is usually filled with menstruation, childbirth, women's responsibilities in life and so on. Another thing is that another member explains the da'wah material that the speaker usually delivers. While undergoing this study, it is generally explained the material of the creed regarding the pillars of faith, one of which is often conveyed about faith in God. Apart from that, other material is worship to Allah, material regarding visits to sick people, and material about not entering other people's homes before saying greetings when visiting people.

Then another member also revealed: While observing and following this study in depth, what is most often explained is the material of prayer, where prayer is the essential worship for the salvation of the world and the hereafter, and prayer is the pillar of religion which is a form of obedience to Allah. So Muslims also know that prayer is the first worship asked at the

end of the day. In contrast to the response of a member of the recitation group who said that "As far as I know in this recitation, there has been a lot of material presented by the lecturer, not only on the issue of prayer but other topics that are hotly discussed such as cleanliness for women should also be added. This material is very interesting to study because it is appropriate for mothers. It certainly makes mothers curious. From the various opinions above, the contents of the da'wah messages in the recitation of the women of Lau Gumba Village are da'wah materials containing Islamic teachings. Islamic teachings regarding da'wah material can be divided into three: matters of faith, legal issues related to worship, and moral issues.

3. Da'wah Activities Using Media Technology

Today the media can provide a very wide space for da'wah activities without being limited by time and space. Freedom in using the media is wide open, so we can quickly get explanations of food products, entertainment, clothing and even matters of belief. One of the appropriate strategies implemented in dealing with modern lifestyles about the use of contemporary da'wah media is to increase the introduction of procedures for using da'wah media to all existing media, encouraging application creators to direct their creations in facilitating accessing da'wah materials on the internet, leading internet users to open more religious applications compared to other applications, open more broadly to

learn about making applications with a religious nuance compared to game applications. (Faldiansyah & Musa, 2020).

Da'wah activities using technology media in Lau Gumba village are still very limited, still using projector media to convey material and PowerPoint slides and WhatsApp media to communicate something that is developing in society, especially religious issues. The media can be said to be very simple compared to today's technological sophistication, but through this simple media, it has become the pride and enthusiasm of the community to participate in these studies with great enthusiasm.

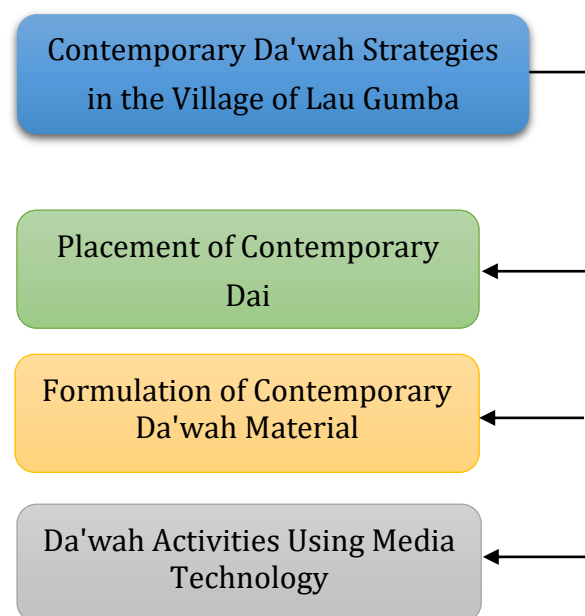


Figure 2. Various contemporary da'wah strategies in the village of Lau Gumba

Factors Supporting Da'wah Strategy

To foster the religious life of the Muslim community in Lau Gumba Village, there are supporting factors for its success, namely the high motivation of the community to maintain religious harmony.

This condition is certainly very profitable for the preachers who preach in Lau Gumba Village. Religious harmony is indeed the main thing that is expected in a minority area because it is an asset so that all people in that area can live in harmony and peace, including followers of minority religions. This high motivation is also an entry point for preachers to convey Islamic teachings based on religious moderation. As is well known, the issue of pluralism and radicalism is rife. So if excessive fanaticism, egoism, and other bad traits dominate the community, it will undoubtedly narrow the da'wah space, the da'wah material is not conveyed, and even the ultimate goal of da'wah is not achieved.

The motivation itself already existed in the Lau Gumba Village community, when the researchers conducted interviews regarding what underlies the emergence of this motivation, the community explained that this awareness was teaching they received from their parents and their traditions that had existed for a long time. They used to live side by side with different religions, even hundreds of years ago. But they have never considered it a gap between one person and another. They still live in harmony, although on the one hand, for matters of faith, they still adhere to the teachings of their respective religions.

Inhibiting Factors of Da'wah Strategy

The inhibiting factor or difficulty for preachers in preaching is the understanding of the religion of the community, which is still categorized as low. The community still

adheres very closely to the teachings of their ancestors. On the one hand, they accept the existence of technological sophistication, but on the one hand, they sometimes reject religious teachings that are different from the instructions they believed from their parents. This condition is undoubtedly an obstacle for preachers to convey Islamic education based on the present.

So in response to this, the dai who served in Lau Gumba Village used a collaborative method with local traditions and wisdom. The preachers use traditional methods that exist in the people of Lau Gumba Village. For example, the tradition of washing the house, which in this case is a tradition of entering a new place. The preachers include the values of Islamic teachings, such as praying and praying for these traditions. The goal is that Islamic teachings are not immediately rejected, and they continue to carry out their habits. The point is that collaboration is still being carried out, but religious teachings remain a priority that must not conflict with the actual teachings of Islam.

CONCLUSION

Based on the explanation above, it can be concluded that several contemporary da'wah strategies are used to foster the lives of Muslims in Lau Gumba Village, namely through Contemporary Preacher Placements, Contemporary Da'wah Material Formulations, Da'wah Activities Using Media Technology. The

supporting factors for the success of da'wah are the high motivation of the community to maintain religious harmony. This is a supporting factor because it makes it easier for preachers to deliver their da'wah. So as not to offend one person with other people. In contrast, the difficulty preachers face in preaching is understanding society's religion, which is still categorized as low. The community still adheres very closely to the teachings of their ancestors.

REFERENCE

- Agustia, N. R., Ismaraida, I., & Nofianti, R. (2022). Pola Asuh Orang Tua dalam Menanamkan Karakter Religius Anak Melalui Baca Tulis Al-Qur'an di Desa Lau Gumba. *Warta Dharmawangsa*, 16(4), 1159–1167. <https://doi.org/10.46576/wdw.v16i4.2519>
- Alhidayatillah, N. (2018). Dakwah Dinamis Di Era Modern (Pendekatan Manajemen Dakwah). *An-Nida'*, 41(2), 265–276. <http://dx.doi.org/10.24014/an-nida.v41i2.4658>
- Alimuddin, N. (2007). Konsep Dakwah Dalam Islam. *Hunafa: Jurnal Studia Islamika*, 4(1), 73–78. <https://doi.org/10.24239/jsi.v4i1.195.73-78>
- Bastomi, H. (2017). Keteladanan Sebagai Dakwah Kontemporer dalam Menyongsong Masyarakat Modern. *Komunika: Jurnal Dakwah dan Komunikasi*, 11(1), 1–19. <https://ejournal.uinsaizu.ac.id/index.php/komunika/article/view/1275>
- Bensaid, B. (2013). On Islamic Da 'wah and Sustainable Development. *World Journal of Islamic History and Civilization*, 3(2), 48–56. <https://doi.org/10.5829/idosi.wjihc.2013.3.2.3201>

- Dermawan, A. (2016). Manajemen Dakwah Kontemporer di Kawasan Perkampungan (Studi Pada Kelompok Pengajian Asmaul Husna, Potorono, Banguntapan, Bantul, DIY). *Jurnal MD*, 2(1), 15–32. <https://dx.doi.org/10.14421/jmd.2016>
- Faldiansyah, I., & Musa, M. (2020). Dakwah Media Sosial: Alternatif Dakwah Kontemporer. *Tawshiyah: Jurnal Sosial Keagamaan Dan Pendidikan Islam*, 15(2), 36–58. <https://www.lp2msasbabel.ac.id/jurnal/index.php/taw/article/view/1648>
- Faridah, F. (2016). Urgensi Implementasi Strategi Dakwah Di Era Kontemporer. *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani*, 2(1), 42–54. <https://doi.org/10.47435/mimbar.v2i1.273>
- Hadi, H. S. (2019). Manajemen Strategi Dakwah di Era Kontemporer. *Jurnal Al-Hikmah*, 17(2), 69–78. <https://doi.org/10.35719/alhikmah.v17i1.8>
- Harahap, L. W. (2022). Peran Perempuan dalam Dakwah Kontemporer. *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi Dan Kajian Islam*, 9(1), 40–48. <http://dx.doi.org/10.37064/jki.v9i1.12069>
- Haramain, M. (2017). Dakwah Dalam Arus Globalisasi Media: Peluang dan Tantangan. *Komunida: Media Komunikasi Dan Dakwah*, 7(1), 60–73. <https://almayyah.iainpare.ac.id/index.php/komunida/article/view/471>
- Haramain, M. (2021). Peaceful Da'wah and Religious Conflicts in Contemporary Indonesia. *Kuriositas: Media Komunikasi Sosial Dan Keagamaan*, 14(2), 208–223. <https://doi.org/10.35905/kur.v14i2.3092>
- Hasanah, S. (2014). Inovasi Materi Dakwah Dari Ibadah Ke Muamalah Bagi Ormas Islam untuk Merealisasikan Masyarakat Inklusif di Kota Semarang. *Jurnal Dakwah: Media Komunikasi Dan Dakwah*, 15(2), 313–333. <https://doi.org/10.14421/jd.2014.15205>
- Hasmy, A. (1994). *Dustur dakwah menurut Al-Qur'an*. Bulan Bintang.
- Idris, M. (2007). *Strategi Dakwah Kontemporer*. Sarwah Pers.
- Lubis, H. S., Ependi, R., Yunan, M., & Lubis, S. (2022). Pembinaan Pendidikan Agama Islam pada Masyarakat Muslim Desa Lau Gumba Berkearifan Lokal. *Warta Dharmawangsa*, 16(4), 1147–1158. <https://doi.org/10.46576/wdw.v16i4.2517>
- Mahmud, A. (2018). Dakwah Dalam Al-Qur'an Sebagai Alat Untuk Mencapai Tujuan Dakwah Islam. *AL ASAS*, 1(2), 61–75. <http://ejournal.iainpalopo.ac.id/index.php/alasas/article/view/924>
- Mahmuddin, M. (2016). Dakwah Kontemporer dan Radikalisme Agama di Bulukumba. *Al-Ulum*, 16(2), 454–473.
- Minan, I. (2017). *Strategi Dakwah Kiai Karismatik: Studi Sosok Karismatik Dan Strategi Dakwah Dr. KH Ahmad Imam Mawardi, MA dalam Pengajian Tabena Ate di Desa Poreh Kecamatan Lenteng Kabupaten Sumenep 2017*. UIN Sunan Ampel Surabaya. <http://digilib.uinsby.ac.id/20911/>
- Mukarom, Z., & Rosyidi, I. (2020). Mediatization of Da'wah in Disruption Era: Study of Islamic Da'wah in Social Media. *American Journal of Humanities and Social Sciences Research (AJHSSR)*, 4(9), 190–202. <https://www.ajhssr.com/mediatization-of-dawah-in-disruption-era-study-of-islamic-dawah-in-social-media/>
- Munfaridah, T. (2013). Strategi Pengembangan Dakwah Kontemporer. *Al-Munqidz: Jurnal Kajian Keislaman*, 2(2), 15–31. <https://doi.org/10.52802/amk.v2i2.38>
- Munir, M. (2021). *Manajemen dakwah*. Prenada Media.

- Muthmainnah, S. (2014). Peran Dakwah dalam Mengatasi Konflik-Konflik Sosial Masa Kini. *Jurnal Dakwah Tabligh*, 15(2), 245–257. <https://doi.org/10.24252/jdt.v15i2.352>
- Qadaruddin, M. (2019). Strategi Dakwah dalam Merawat Pluralitas dikalangan Remaja. *Strategi Dakwah dalam Merawat Pluralitas di Kalangan Remaja*, 19(2), 177–198. <https://journal.uinsgd.ac.id/index.php/anida/article/view/7589/3833>
- Qodir, Z. (2019). Islam Berkemajuan dan Strategi Dakwah Pencerahan Umat. *Jurnal Sosiologi Reflektif*, 13(2), 209–234. <https://doi.org/10.14421/jsr.v13i12.1630>
- Ritonga, M. (2019). Komunikasi Dakwah Zaman Milenial. *Jurnal Komunikasi Islam dan Kehumasan (JKPI)*, 3(1), 60–77. <http://jurnal.radenfatah.ac.id/index.php/JKPI/article/view/4263>
- Sunarto, S., & Sa'diyah, K. (2022). Dakwah Islam dan Implementasinya terhadap Bimbingan dan Konseling Islam. *JKaKa: Jurnal Komunikasi dan Konseling Islam*, 2(2), 70–89. <https://doi.org/10.30739/jkaka.v2i2.1630>
- Walian, A. (2019). Pengembangan Media Dakwah Kontemporer Berbasis Website: Studi Kasus pada www.Assajidin.Com. *Jurnal Komunikasi Islam dan Kehumasan (JKPI)*, 3(1), 1–21. <http://jurnal.radenfatah.ac.id/index.php/JKPI/article/view/4260>
- Zulkarnaini, Z. (2020). Fikih Dakwah. *Al Munir: Jurnal Komunikasi dan Penyiaran Islam*, 2(1), 19–37. <https://doi.org/10.15548/amj-kpi.v0i0.700>