

## Dakwah Communication Student in the Community of Lubuk Kepayang Village, West Merapi, Lahat District



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**ABSTRACT:** This research aims to explain the process of implementing da'wah communication by Raden Fatah Palembang State University (UIN) students to the people of Lubuk Kepayang village, West Merapi sub-district, Lahat regency. Research was carried out on Real Work Lecture (Kukerta/KKN) students who had previously been given in-depth training on the concept of da'wah communication in the Lubuk Kepayang village community. In this research, researchers used descriptive qualitative methods, namely creating narratives and describing phenomena that occurred during the research. Researchers found that the concept of da'wah communication can be applied in everyday life in society. Students can maximize their role as agents of social change by providing them with religious knowledge (da'wah material) before entering society. The results of the research show that the da'wah communication implemented by students in a disciplined manner received a positive response from the community. Da'wah messages can be happily received by people in various circles.

**KEYWORDS:** Communication, Da'wah, Village Community

### INTRODUCTION

Da'wah activities are essentially an obligation for all Muslims. Da'wah can be carried out according to the abilities of the person who wants to preach. In a simple sense, da'wah can be done by every Muslim from even small things, such as guarding one's tongue, avoiding evil and evil acts, carrying out obligatory prayers on time. This activity has been included in the activities of da'wah bil hal or da'wah by carrying out real actions starting positive activities yourself so that they also have a positive impact on other people. Wahab Suneth and Safrudin Djosan (2000:8) define da'wah as activities carried out by Muslim congregations or da'wah institutions to invite people to enter the path of Allah (to the Islamic system) so that Islam is realized in the lives of fardliyah, usrah, congregation and ummah, until it is realized the order of the khoiru ummah.

Students as agents of social change have a strategic role in efforts to change society. Da'wah in principle has the aim of changing society from a bad condition to a better condition, making people happy physically and spiritually and safe in this world and in the afterlife. Involving the role of students in da'wah activities can be done in many activities such as Field Work Practices (PKL), Professional Internships and Real Work Lectures (Kukerta). Real work education is the process of applying theories and knowledge obtained in the classroom to society in the wider social life space. Kukerta activities can be maximized as activities for preaching by students to the community in the village where Kukerta is carried out. By maximizing the role of students, da'wah can go hand in hand with people's daily lives. Apart from that, Kukerta can produce well-trained and reliable preachers.

So far, many people have ignored the role of students in society even though students are campus products that have undergone quite a long process. Students study religious material for quite a long time in class, completing a lot of material to take part in Real Work Lecture (KUKERTA/KKN) activities in the community. With this long and lengthy learning process, the parties involved in the community development and development process should involve students in community development and development activities. Village heads, religious instructors, non-governmental organizations can collaborate with students in developing the community so that students can directly apply the knowledge gained in the classroom to communities that really need guidance and development.

In order for students to be able to maximize their missionary activities, they must of course be equipped with sufficient understanding regarding the missionary materials that must be conveyed to the public. Apart from that, students must also be equipped with an understanding of ethics as preachers who will deal directly with society. This is important to emphasize to students because society judges students based on the behavior shown in their daily interactions with society. The problem that

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often arises in interactions between students and the community is related to the attitude of students who are unable to adapt to society. Students often carry traditions that are considered taboo in society, do not want to take part in activities held by the community, and do not maintain good manners in communicating with the community.

Kukerta students in Lubuk Kepayang village, West Merapi District, Lahat Regency have gone through sufficient training by the campus and field supervisors to go out into the community. The concept of da'wah communication becomes a rail that must be followed by students so that students can participate in da'wah activities when Kukerta is implemented. The concept of da'wah communication is promoted because it is a need that must be mastered by students to interact with society. Apart from that, da'wah communication also provides benefits for students as an effort to practice the knowledge students gain in the classroom.

### **RESEARCH METHODS**

The method used in this research is a qualitative method and a descriptive approach. Researchers try to explain the phenomena that occur when the research is carried out. Revealing the facts that exist in society by creating a narrative that can describe the real conditions before the reader about Lubuk Kepayang village where this research was conducted. This is like what was explained by Sugiyono who stated that: Qualitative methods are often called naturalistic research methods because the research is carried out in natural conditions (natural settings). (Sugiyono, 2009:8)

### **DISCUSSION**

#### **a. Communication**

Communication is the activity of conveying messages from the communicator to the communicant. This activity requires media so that the message arrives from the communicator as the sender of the message and the communicant as the recipient of the message. In our daily lives we communicate directly with other people, the communication medium is air as a sound conductor containing our message to the recipient of the message. Or in other cases, a smartphone that has a quota and signal transmits our chats to other cellphones belonging to our friends, relatives or family members. Next, the communicant provides a response in the form of an answer to the message we sent to the communicant.

Many experts define what and how communication is, according to Hovland, "communication is the process by which an individual transmits stimuli (usually verbal) to modify the behavior of other individuals" according to Hoovland communication is the process of individuals sending stimuli which are usually in verbal form to change other people's behavior. This means that they consider communication as a process, not as a thing. (Muhammad, 2009:2). Here, Hovland explains that communication is still limited to verbal messages, even though communication is not limited to verbal messages alone. We have found nonverbal messages so familiar in our lives. On the road we encounter traffic signs that convey messages to the public to walk carefully, must enter via the right or left lane, reduce speed, must stop or continue walking. The colors of party flags give the message that certain colors symbolize certain parties so that when we memorize when we see red, yellow, green or blue, we can pronounce the name of the party.

In language, communication contains the meaning of together (common). The term communication comes from Latin, namely communication, which means notification or exchange. If we look at it in terms of the term communication, it comes from Latin which means together. If we are going to interact with other people, we must first determine a target as a basis for obtaining the same understanding, either in the form of notification or exchange of information between two or more people. Communication can also be interpreted as a form of human interaction that influences each other, intentionally or unintentionally. It is not limited to forms of communication using verbal language, but also facial expressions, painting, art and technology (Cangara, 2008:20).

Basically, communication is a process of creating meaning between two or more communication actors through the use of signs. In communication these signs can be verbal or nonverbal. In practice, both types of signs can or are always present simultaneously to strengthen or clarify each other's meaning. (Muhtadi, 2012:21)

#### **b. Da'wah**

Etymologically, the word da'wah comes from Arabic, namely from the verb work (fi'il), namely, da'a (دعا) yad'u (عو يد) which means to invite, call, invite or call. (Al-Hasyam and Haryono, 2006:247). In terms of terminology, da'wah has the meaning, as stated by da'wah experts, including: According to M.S. Nasaruddin Latif, da'wah is any effort or activity verbally or in writing that is of the nature of calling, inviting, calling other humans to believe and obey Allah SWT in accordance with the lines of faith and sharia as well as Islamic morals (Ghulusy, 1987:9). Da'wah is also defined as an activity of inviting, influencing, calling and calling and changing someone from bad to better. (Nurdin:2007:93). based on the verse of the Koran: "Call you (humanity) to the path of your Lord with wisdom, good advice, and argue with them well..." (QS. An-Nahl: 125).

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In accordance with the definition of da'wah above in terms of language, it can be understood that da'wah is an activity of inviting, calling, inviting or summoning, whereas in terms of the term da'wah is influencing and changing someone's behavior from bad to better based on the teachings of the Islamic religion. Da'wah as an obligation for everyone must pay attention to the targets, objectives and various elements of da'wah. Shaikh Ali Mahfudz defines da'wah as inviting people to do good deeds and follow instructions, ordering them to do good deeds and forbidding them from doing bad deeds so that they can obtain happiness in this world and the hereafter. From the opinion above, it can be concluded that the da'wah method is a method used by da'i (communicators) to mad'u to achieve a goal based on wisdom and compassion. (Saputra, 2012:243)

In line with the definitions above, Muhammad Natsir explains that da'wah is an effort to call for and convey to individual humans and the entire community about the views and goals of human life in the world which include the good and evil, with various media and methods permitted by morals, and guides his experience in individual life, household, society and state. (Muhammad Natsir, 2000).

Apart from that, Ropingi also defines that Da'wah is the activity of conveying messages containing values, religious legal norms (Islam) to objects (individuals, groups, communities) so that they carry out religious teachings with full awareness so that a harmonious and peaceful social system can be created and ultimately bring about happiness in life in this world and in the afterlife (Ropingi, 2016: 10).

If we observe the definitions and explanations of da'wah from the Al-Quran, Hadith and scholars, we find the message that da'wah is an obligatory command from Allah SWT to each individual Muslim. So we often hear that Islam is a missionary religion, because Islamic teachings must be spread and the obligation to convey Islamic teachings applies to every Muslim. This obligation can be carried out starting from oneself, family, the smallest environment to preaching to society on a larger and wider scale.

### c. Da'wah communication

Da'wah communication is the effort of a communicator, namely a person who conveys a da'wah message, such as a da'i, Ustadz, Ulama, Kyai or Mubaligh, in communicating/conveying da'wah messages originating from the Al-Quran and Hadith to the public/ummah so that the people can know, understand, appreciate and practice it in everyday life and make the Al-Quran and Hadith as a guide and outlook on life. In line with this, Wahyu ilahi (2010:26) states that, da'wah communication is the process of conveying information or messages from a person or group to another person or group of people sourced from the Al-Quran and Hadith by using symbols both verbally and non-verbally. with the aim of changing other people's attitudes, opinions or behavior to better suit Islamic teachings, either directly orally or indirectly through the media.

### d. Da'wah of Rasulullah SAW

Rasulullah SAW preached in a very good way to the infidels and to his people. Allah explains this in Surah Al-Imron verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Translation: *So it is because of Allah's grace that you are gentle towards them. If you act tough and have a rude heart, they will certainly distance themselves from those around you. Therefore, forgive them, ask for forgiveness for them, and consult with them in this matter. Then when you have made up your mind, then put your trust in Allah. Indeed, Allah loves those who put their trust in Him (Q.S. Ali-Imron; 159).*

Qurais Sihab (2003) explains that the verse above contains three ways of Rasulullah SAW in preaching which contains a moral message, namely:

First, Linta Lahum. Rasulullah was always gentle, both towards friends and enemies. So that the da'wah reaches anyone because it is delivered in a gentle way, does not attack, does not offend, does not hate. So Rasulullah did not curse those who did not accept Rasulullah's preaching but prayed to Allah so that they would be given guidance. Second, Fa'fuanhum wastaghfirahum. Rasulullah was always tolerant and easy to forgive and ask for forgiveness for every mistake made by others. Third, wa syawirhum fil amri. Rasulullah always practiced a deliberative attitude in every decision he made. Imam Ibnu Taimiyah in the book As-Siyatussaryiyah emphasized "Iam yakun ahadun aktsara musyawaratin li ashabihi min rasulillah (no one did more deliberation with his friends than Rasulullah SAW).

### e. commands for preaching in the Koran and hadith

The command for da'wah comes directly from Allah SWT as stated in Surah an-Nahl verse 125 as follows:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

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Translation: Call (humans) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better those who stray from His path and He knows better those who are guided. (Q.S. An-Nahl: 125).

Meanwhile, in the hadith, Rasulullah SAW said: "Whoever among you sees something wrong, then let him change it with his power, if he is unable then with rebuke, and if he is unable, then with his heart. And the last is the weakest faith" (H.R. Muslim).

### **f. Lubuk Kepayang Village**

Lubuk Kepayang Village is located in West Merapi sub-district, Lahat district, South Sumatra Province. Lubuk Kepayang Village started with residents who moved from their village which was very difficult for outsiders to access. They transported their house in the form of pieces of wood to the Pagar Batu bridge, then washed it down the Lematang river to a hole they deemed suitable for use as a settlement. They moved because there was a fire in their old village which also had no transportation routes to interact with outside areas. Residents who moved to occupy a place across the river that was not yet inhabited by other people. They found a hole and on the edge of the hole there were many kepayang trees, so their new residence was named Lubuk Kepayang village.

Lubuk Kepayang Village was founded in 1960 after the community agreed and fulfilled the requirements to form a village and it was formalized as a village. Lubuk Kepayang which has an area of ±50 Ha. Lubuk Kepayang Village has three hamlets, namely hamlet I, hamlet II, and hamlet III. The population in hamlet I was 160 men and 154 women, in hamlet II there were 155 men and 139 women, while in hamlet III there were 101 men and 107 women. So, the total population in Lubuk Kepayang Village is 816 people.

### **1. Social, Cultural Conditions, Local Economic Potential of Lubuk Kepayang Village**

The majority of residents in Lubung Kepayang village earn their living as fish farmers, traders and employees of PT. Judging from its economic level, Lubuk Kepayang village is classified as a middle class community. It can be seen that many of the people are prosperous, in the sense that the average person works as a farmer. The general condition of Lubuk Kepayang village regarding the economy is quite good. This can be seen from the decent condition of the houses, the installation of electricity in people's houses and the community's active work activity.

Lubuk Kepayang Village has an association of KWT, PKK mothers who regularly hold recitations and gardening. They also actively participate in health seminars on preventing stunting in children. The Karang Taruna Association is also quite active in sports activities such as playing volleyball and futsal, playing badminton and sports activities are usually carried out every afternoon after Asar prayers. In Lubuk Kepayang Village there are also several social facilities, including:

#### **1) Educational Facilities**

Lubuk Kepayang Village has one PAUD (Early Childhood Education) and one TPA (Children's Study Center) which is attended by approximately 20 children every day. The Village Office can be used as a place for village meetings and an important meeting place for village officials. Sports facilities are used by Lubuk Kepayang teenagers to play volleyball, badminton, and a children's playground there is also provided with slides, swings and several other equipment. There are 1 facilities for places of worship. mosque in Lubuk Kepayang Village.

#### **2) Village Office**

The Lubuk Kepayang village office is used to run the village organization by the village head and complete community administrative matters. The village office is also often used for meeting activities by the community and youth organizations.

#### **3) Mosque**

The mosque is used by the community for daily worship activities such as the five daily prayers, Friday prayers, Eid al-Fitr and Eid al-Adha prayers as well as activities to commemorate Islamic holidays. This also includes the recitation of fathers, the recitation of mothers, Irmias, praying for the bodies of Muslims who have died.

### **Community Life**

The total population of Lubuk Kepayang village is 816 people. Lubuk Kepayang Village is also divided into 3 hamlets, each led by a hamlet head. Various tribes, different cultures and beliefs gather, there are also many large companies that provide many job opportunities for the residents of Lubuk Kepayang village. Religious activities in Lubuk Kepayang Village are TPA for children which is carried out every day under the guidance of Ustadzah Asima and Dismiati. Mothers also have recitations which are held every Tuesday night and Wednesday night. Meanwhile, the activities of the Lubuk Kepayang village youth are playing volleyball and playing badminton every afternoon. Lubuk Kepayang village residents also actively attend yasinan and celebration events.

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### **Condition of education and knowledge of the Lubuk Kepayang village community**

The level of education in Lubuk Kepayang village is very diverse, ranging from elementary school graduates, middle school graduates, and many from Islamic boarding schools, to tertiary institutions. But there are several residents of Lubuk Kepayang village who have not completed elementary school education. The knowledge possessed by the Lubuk Kepayang village community in the field of education is good but not yet developed enough, where the majority of the Lubuk Kepayang village community in general have completed up to Senior High School (SMA) but there are still some who have only been able to complete Elementary School (SD). or Junior High School, especially for the previous generation of people and in Lubuk Kepayang village there are still very few who can continue their schooling until college.

Meanwhile, it is the non-formal education of parents and their families who play an active role in providing practical knowledge, especially knowledge of how to farm, garden, raise livestock or entrepreneurship, which they have acquired from generation to generation. Meanwhile, to gain religious knowledge, many of the people of Lubuk Kepayang Village have received knowledge at Islamic boarding schools, reciting the Koran at the TPA or at the home of Ustadz/ah. With the continued development of knowledge of the people of Lubuk Kepayang Village.

### **Regional Potential**

Overall, Lubuk Kepayang village has potential, including plantations, agriculture, fish farming, chicken farming because Lubuk Kepayang village has many rice fields which are used as a livelihood for the residents there. Lubuk Kepayang Village also has quite a large area of rice fields that are well utilized. The area of Lubuk Kepayang village is 4,173.00 hectares, which is divided into 2 hamlets, Lubuk Kepayang village. Almost all residents in Lubuk Kepayang village are active as farmers to meet their daily needs, where the residents' houses are also close to rice fields. Human Resources (HR) A large population can be the basic capital for development as well as being a burden on development.

The final target of any development is to improve the quality of human resources (HR). Currently human resources in Lubuk Kepayang village are quite good. It is hoped that in the future they will be even better. Education is an important thing in advancing the welfare and economic level of village residents, with a high level of education it will boost skills, abilities and proficiency levels. The level of proficiency will also encourage the growth of entrepreneurial skills and will create new jobs. This will automatically help government programs to overcome poverty and unemployment.

### **g. Student Da'wah Communication to the Lubuk Kepayang Community West Merapi District, Lahat Regency**

Da'wah communication can be defined as "the process of conveying Islamic information to influence the communicant (the object of da'wah, mad'u) to believe, learn, practice, spread and defend the truth of Islamic teachings." Da'wah communication can also be defined as communication that involves da'wah messages and da'wah actors, or is related to Islamic teachings and their practice in various aspects of life. If it is analogous to the basic understanding of political communication, namely communication that contains political messages or talks about politics (Dan Nimmo, 1989).

Da'wah communication can be defined as "communication that contains an Islamic message or talks about Islam". The definition of da'wah communication as "talking about Islam" is in line with the definition of "da'wah rhetoric" according to Yusuf Al-Qaradawi (2004), namely "talking about Islamic teachings". Al-Qaradawi stated the principles of Islamic rhetoric as follows: First, Da'wah of Islam is the obligation of every Muslim. Second, Rabbaniyah Da'wah to the Path of Allah. Third, Inviting people with wisdom and good lessons. Fourth, the way of wisdom is to speak to someone according to their language, be friendly, pay attention to work level and position, and move gradually.

In everyday life, the people of Lubuk Kepayang village cannot be separated from the customary rules that apply in Lubuk Kepayang village. The closest union is the kinship union, namely the close nuclear family and other relatives. In the Lubuk Kepayang village community, community and religious organizations have been formed, such as the Al-Quran Education Park (TPA) educational institution, Majlis Taqlim ladies and gentlemen, Karang Taruna, a sports community which continues to run well.

The da'wah communication carried out by the first students was by entering and merging into activities carried out by existing organizations, especially organizations or groups operating in the Islamic field in Lubuk Kepayang village. Second, maintain politeness in speaking and behaving in the midst of community groups, always ask permission if there is something you want to say, always pay attention to the person you are talking to, communicate according to conditions, abilities, needs, be on target and full of respect.

Third, if an organization is found that does not have a program, students will provide input to the leadership of the organization so that a program can be created through organizational work program meetings, such as those related to celebrating Muslim holidays. Fourth, if there is an organization/recitation group/mosque youth association that seems inactive, then students coordinate with the head of the mosque and the head of the Irmas to revive the activities of the recitation group/Irmas. So that the study group/Irmas is alive and active again.



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Fifth, students become participants and committee members in recitation activities in Lubuk Kepayang village. If needed to be a speaker in an activity, students are prepared materially and mentally. In essence, students must always be ready for everything, whether as participants, committee members or when asked by the public as presenters. Sixth, students maintain the good name of Islam as a religion and teaching. So behavior or morals must be upheld because other people see students as well as preachers who can be emulated in their words and movements in being civilized and polite in society. seventh, mastery of the language of the local community. Language is a tool for smooth communication, without language people will experience difficulties in communicating and find it difficult to understand the meaning and purpose of what is being said. The various ethnic groups in Indonesia have various languages used as a means of communication, apart from Indonesian as a unifying language, we also know that there are regional languages. The language used by the people of Lubuk Kepayang village is the regional language, namely Malay Lahat. Several students from Lahat became the main communicators in the realization of da'wah communication carried out by student groups with the community. This aims to facilitate the exchange of messages between student groups and the Lubuk Kepayang village community.

Eighth, participate in contributing to arts training activities. The arts in Lubuk Kepayang village are no different from other villages, such as marawis, hadroh and qosidah in the recitation group. Marawis are often displayed when there are charity events, weddings and large events in Lubuk Kepayang village which means to welcome or honor guests when visiting.

From the da'wah communication activities carried out by students at the Raden Fatah State Islamic University in Palembang to the community, the researcher summarized the da'wah methods used, including:

No	Da'wah Method	Explanation
1	Dakwah Billisan	Students carry out da'wah activities by means of direct communication with the community as mad'u such as giving prayers in mosques, sermons, discussions, sermons, and so on
2	Dakwah bil hal	Students convey their da'wah by exemplifying polite behavior in accordance with Islamic teachings, such as protecting the surrounding environment, respecting other people and so on
3	Dakwah fardiah	Students convey da'wah messages individually, or convey da'wah to someone, to other people or to several people on a small scale
4	Dakwah bil hikmah	Students convey da'wah messages in a wise manner, with good speech and full of gentleness without any coercion in it
5	Mauidzah hasanah	Students preach by giving advice or conveying Islamic teachings with compassion, so that the Islamic advice and teachings conveyed can touch their hearts.

The presence of students in Lubuk Kepayang village, based on observations made by researchers, is part of providing experience, transferring knowledge, technology, art and religion. Children's education in Lubuk Kepayang Village, both religious education and general education, is expected to experience changes for the better. Children still need guidance when studying both studying religion and studying subjects in general. The problem that currently exists in society is that many parents are busy working so they ignore the process of assisting their children in learning. The presence of students helps children in learning activities.

### CONCLUSION

It is important for students as agents of social change to be involved in activities to foster and develop Islamic society. The role of students can be maximized in internship or internship activities which are usually carried out by universities. Careful provision of students on campuses is the main thing that must be done by universities. The Lubuk Kepayang village community was greatly helped by the presence of students among the Lubuk Kepayang village community. Students can help guide and foster religious activities in Lubuk Kepayang village. The da'wah communication carried out by students to the Lubuk Kepayang village community went smoothly and was well received by the community. so that da'wah messages from students to the community are accepted happily without any coercion and do not cause the slightest conflict.

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