

Da'wah Digital Era: The Study of Qs. An-Nahl: 125 in the Millennial Generation Social Media in Medan

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ABSTRACT: The focus of this research is da'wah in the digital age of Applicative studies Qs. An-Nahl 125 on the millennial generation in the social media in Medan City, considering the city of Medan is one of the number 4 largest city in Indonesia and also the people who Mejemuk, both tribes, Religion and culture. Millennials are vulnerable to things that are negative, therefore Islam as a religion that is a mystery of the Lil Alamin, must take appropriate and quick action to save the young generations of Islam so as not to get lost In the world of cyber life. To get the data needed then this research approach is normative descriptive is being used method of qualitative method through observation techniques, interviews and documentation. From this research it was found that in preaching to millennials in the digital age this was quite an effective method of delivering divine messages to millennials in the city of Medan. Because of some of the research that millennials found to spend more time playing and communicating in social media. Therefore, Da'wah in the digital era really must utilize the media, mainly new media and the Da'i must enter and participate in the development of this technology because the development of communication technologies has changed the way people communicate and Interact. Nowadays, almost every person is especially a millennial using the Internet in sending, searching, and reading information. Hence, the Qur'an Surah An-Nahl: 125 Offering the method of Da'wah in the digital age must be able to attract the sympathetic generation of millennials, the presentation of a representative method of Da'wah, interactive, and innovative through social media is the best way to Save the young generation of Islam in the future.

KEYWORDS: *Da'wah, Digital, Surah An-Nahl, Millennials*

I.INTRODUCTION

Today, the challenge of Muslims is no longer struggling to face the enemy in the form of colonial Countries. It was the challenge of a century to seven decades ago, when colonialism, a boycott and slavery remained part of the interconnection between nations. The challenge in the digital age, of course, is very different, with all the complexity such as economic warfare, ideology, cross-country diplomacy, identity contestation.

Today we live in an age where digital penetration and innovation are part of the grace and calamity of today's people. We live in a time when the narrative is recorded in a different way than seven decades ago. Ethics and morality became the basic guidelines in shaping the Adab on the child and generation at that time, the high respect for the clergy, parents exceeded everything because based on the upbringing and Tauladan. Today it has all been almost gone in the warmth of a family, both between children and parents, students and teachers, people and governments.

This happened not because the science and teachers were lost in time, but the method of colonialism, atheism and edoism of the new model that entered directly the heart of millennials today without intermediaries and filterization of teachers and parents. Today's transformation of science is not the same as the past, delivered gently with the mean of the heart of kindness and ethics, moral and morality.

Then, for the millennial generation, what is the real preaching of the present? Indonesia is facing the challenge of such a massive technological penetration, but has not been coupled with significant digital literacy. The biggest challenge of this nation is Muslims, namely how to utilize creativity in the field of technology, media innovation, to its sophistication to spread the good goodness. If we are not able to deal with the tide wave, then the disaster will face before the eyes prepare to be swallowed by the tide of digital era.

Indonesia is also a laboratory to encourage ideas for the creative generation of Islam. In this digital era, the young generation who is ready to work hard, innovative, istiqamah with his idea will be able to open the door to the future of self and people. In this digital era, with such widespread internet users, both geographically and age restrictions, allow Indonesia as a giant in the digital economy.

For that, today we see that many of the houses of Tahfizh grow, and the centers of Islamic civilization in every line of science, various models of Da'wah and learning methods of the holy Book of the Qur'an has been born by the Academist and In answering the challenges of this digital era.

But not enough until there, the current and future generations of Islamic millennials face a completely different challenge to what the scholars fought to develop Islam on the island of Sumatra. The heroic footsteps of the heroes of the nation must be our squeeze and his example to be transformed in the present. Hard work, creativity, firmness, solidarity, as well as integrity as part of Indonesian nation should we present to the fight of strength and creativity in this era.

Seeing this situation, some Muslims feel the calamity that befalls them. They were again resurrected to the people for their neglect. They fought back on preaching Islam. From the historical reviews of Muslims we first know how their struggle and spirit in establishing the religion of God, let us see the development of Islam in this digital era. See the phenomenon happening in the midst of people's lives in this digital era. Therefore, in realizing the mission of a very noble da'wah, the activists of preaching will be faced with the challenges of the digital world, because society today has been very critical and selective, including critical and selective in receiving material da'wah, They sometimes question whether the da'wah materials fit their needs or not. But the answer of the challenge and polemic Da'wah in this digital era is the word of Allah SWT. In Qs. An-Nahl vv. 125.

II.LITERATURE REVIEW

a. The understanding of Da'wah

Da'wah is a very important activity in Islam, with Da'wah, Islam can be spread and accepted by humans. Conversely, without preaching Islam will be further away from the community and then will disappear from the surface of the Earth in people's lives. Da'wah serves a religious life to the life of a harmonious and happy society, Islamic teachings that are broadcast through Da'wah can save people and society in general from things that can lead to destruction. (Aziz, 2006). Etymologically the word da'wah derived from the Arabic language is the form of Masdar from the word Da'a-yad'u which means to deny, invite or call. (Yahya, 2004).

From the language of the word da'wah comes from Da'an Arabic which means Tholibun calls, asks, leads, dribble or summon, invites others to follow, join, understand to have the same actions and objectives that Expected by the raid. (Al-Qothoniy, 2009). And Da'wah also means cry, invitation, call, invitation, plea, plea (prayer). (Pimay, 2005). In an integralistic sense, Da'wah is a continuous process that is handled by the developers of Da'wah to change the target of Da'wah in order to be willing to enter the path of Allah, and gradually to the Islamic perilife. (Haflive Ddin, 2000). Meanwhile, according to Amin Rais that Da'wah is every community reconstruction effort that still contains the elements of Jahili to become an Islamic society. (Rais, 1999).

While from the point of the term, there are some understanding of them, Da'wah Allah is intended call for faith in God, faith in nothing brought by his apostles, calls to believe what is preached by the Apostles and obey anything they have commanded, it includes a call to say two of the creed, to perform prayers, Zakah, fasting months of Romadlan and Hajj. As well as a call to faith in God, faith in his apostles, faith in the day of Resurrection, Qadla and Qadar, and the call for the servant to worship his lord as if he saw him. (Al-Qothoniy, 2009). Briefly as revealed by Abdul Karim Zaidan; The meaning of Da'wah is to preach to God, and the intent is to preach to the religion of Allah, the religion of Islam. (Zaidan, 1975). According to Muhammad Abû al-Fath al-Bayânûniyy convey Islam to the human Ummah, teach and practice it in real life. (Abu Al-Fath (1995).

b. Da'wahMethod

The method comes from the word Metodos (Greek) which means a way that can be traveled. In Arabic it calls it thariqahie a way that is orderly neat and well thought to achieve an intent. The system or technique comes from the word sistema (Greek) meaning a fully organized keseluruhan that moves towards a specific purpose. In Arabic translate system with uslub or Manhaj. So the method of Da'wah is the adjustment of the way with the material (content) according to the situation and condition of the object, match the location and attitude of Da'i to achieve the purpose of Da'wah (Kafie, 1998).

Approach is a method that is done by a communicator to achieve a certain purpose on the basis of wisdom and compassion. (Tasmara,1997). Method is a plan or procedure that is attached to complete an activity or task for the sake of a goal. Method is a system of working way to facilitate the implementation of conveying a material. Methods mean the way that has been arranged and through the thought process of achieving an intent. And the way understanding works also describes the object with the science of Da'wah. The technique of Da'wah is where the method is done to synchronize the methods. (Aziz, 2006). There are several definitions of

experts, among others: According to the scholars of the Da'wah Shalih al Humaid, the advice that is soothing and without condemnation is aimed at softening the heart of the adversary or Mad'u in order to be easy to do various virtues and to do the Maksiat. (Arifuddin, 2012).

III. RESEARCH METHOD

This research is categorized into field research. As in general social research, this research is grouped into qualitative research. This research intends to provide quality information, so in research reports will be a qualitative normative findings supported by quantitative data. This research was conducted in the city of Medan, the millennial circles. In presenting the explanation of this research is done by a descriptive approach. Thus, this study will describe the findings clearly and measurable by submitting facts or findings which are then theoretically reviewed. Data analysis is done with data reduction steps, data presentation, drawing conclusions or verification. Data is also gathered from a variety of sources such as journals, books, documentation, literature, and the Internet, and various theory references relevant to the issues studied.

IV. DISCUSSION

1. Social Media

Social Media has become an increasingly globalised and rooted phenomenon of society. Social Media is the result of the advancement of Information technology and communication in its existence can hardly be separated from human life. Social media is an online media, where users through an Internet-based application can share, participate, and create content in the form of blogs, IG, forums, social networks, and virtual world space supported by technology Advanced Multimedia. At the moment, social networks, WA, FB, Twiter, Youtube, Michat, Bigo, are the most widely used social media and grow rapidly among others. (Mulyati, 2014).

On the one hand, the presence of social media has helped a lot and benefited many people. Anyone in any part of the world can easily interact with fares that are much cheaper than by phone. In addition, the social media dissemination of information is also faster. Some of the other social media advantages compared to conventional media include:

First, fast, concise, compact and simple. If we look, every conventional media production requires special skills, standardized standards and superior marketing capabilities. On the contrary, social media is so easy to use (user friendly), even users without an information technology (IT) Knowledge base can use it. All it takes is a computer, tablet, smartphone, plus an Internet connection.

Secondly, creating a more intense relationship. Conventional media only performs one-way communication. To overcome that limitation, conventional media tries to build relationships with interaction models or connections in live via phone, SMS or Twitter. While social media provides a wider opportunity for users to interact with partners, customers, and relationships, and to build direct reciprocal relationships with them.

Third, wide and global reach. Conventional media have a global reach, but to sustain it needs to cost big and takes longer. While through social media, anyone can communicate information quickly without geographical barriers. Social media users are also given a great opportunity to design content, according to their target and desire to more users.

Fourth, controlled and scalable. In social media with the tracking system available, users can control and measure the effectiveness of the information provided through back response and emerging reactions. While on conventional media, it still takes a long time. (Mulyati, 2014).

2. Millennials

The word millennial may be less popular for some people. But among the teenagers, students and students of this word are quite popular and even always also talks and discussions. The phenomenon that can be seen from daily activities, habits, dependence on the Internet, is individual, egoism, narcissistic, exist, mental insecurity and so forth.

Public dependence on technological sophistication, information, and transformation is regarded as a medium or tool to facilitate its activities. In contrast, today's information technology can also be a scourge for the crowd because it is considered not according to the rules or norms that exist. Such conditions lead to the occurrence of social problems born from the habits of modern society.

The current millennial generation is the concern of all circles. Millennials are often discussions in all aspects, both in terms of attitudes, associations, education, norms, social consciousness, mental conditions, including dependence on technology use. This is due to changes in the way of life with previous generations. This very dominant change led to the birth of a very different attitude, ideology, and understanding with previous generations.

Millennials are considered to be carriers of negative values because influences are consumed from the outside. Millennials are very open with technology and something new and mingle digital, modern like proprietary smartphones with all the latest features offered, be it Facebook, YouTube, Twitter, Instagram, Whatshap, Hugo and others. Is the most widely used media by millennials.

The positive side of social media if utilized wisely then will bring many advantages that can be gained to its users. Through the applications offered, human beings are now simplified in the process of communication, transactions. Communication is no longer dependent on mileage and time, and costs are cheaper. Social media can also be used as a learning media, such as the utilization of the video-related materials we can get through the applications offered. Various tutorials on learning, development, skills are also available through the applications that are available on Android smartphones every user.

Duration of time in the use of social media almost 24 hours are enjoyed not only to provide accurate information, there is also the negative side of the media that is the existence of various modes of crime, fraud that was fulfilled by the person who Irresponsible. Dissemination of information lying (hoaks), videos that are not worth watching, the spread of understanding that troubling society becomes a social problem that is difficult to handle in real. In addition, the user limit of those applications is not fully controlled so that minors have seen the action they should not see. Such a condition almost encompasses every activity happening in cyberspace.

Finally, the mental mentality of today is gradually changing, both quickly and slowly. Religion and customs that became social control as if had been abandoned by the young people, social values that used to be very converted as if gone swallowed time. Millennials today are promoting rationalism and egoism in addressing something. When they fail to understand something because of his selfishness then the emotions that will be sticking to the surface, anger, brutal action become the commonplace spectacle of the moment. Most seriously, when the Islamic values that have been the pride of Muslims are slowly poisoned by the ideas aimed at misleading the people.

Modern words are used as pretext whereas religion is seen as something that is outdated alias. Modern is recognized when people today are able to live like Westerners in all aspects of his life. Modern is recognized if it is able to behave as many people do, no longer based on religious values or customs values. Regardless of the negative influence that is perceived to dominate the millennial generation then there is another side that denies this condition. Behind the inherent negative label, millennials consider the current progress to be optimally utilized. The sophistication of information media, transportation, and technology answers all of today's human needs. Loss if not part of this progress. Through one button that is available on computer screen, phone and other electronic media, human work is made easy. The work that was done in a matter of hours, days, even weeks, can now be done for a few minutes by pressing one control button. This kind of sophistication is a pride for millennials, an ancient learning process only performed in schools and at certain hours, nowadays, students can access through existing media without any hours and place restrictions. The books are also not only in the form of paper, it is currently available e-book.

Today's digital technology is not detached from the positive and negative impacts, the positive and negative impact of the current technology advances into the active boomerang on all sides. When progress is regarded as the qibla for millennials. Qibla of Freedom, qibla of truth, Qibla of modernity is considered as done by most people. But not all that many people do is always right. There is a time of truth that will become foreign because few people understand and execute it. Not the bitterness of millennials on the values that exist in Islam causes them to flee from true truth. Blame Islam as a roadblock for progression, freedom of enmity, creator of hostility, terrorism, and others. All of these opinions are consumed by millennials through existing media. Religion is regarded as something that breeds discrimination for its adherents. It became an enormous homework for Muslims to straighten this understanding.

Islam as a religion of Rahmatallil ' alamin never stroking Muslims to progress. Islam came as light as darkness encompassed the universe. Islam comes like a rain in the desert that brings coolness and peace to others. Islam never defy human creativity today. Islam only gives clear signs of a case so that it is not wrong in addressing it. Islam never chooses family, possessions, power and others. Islam sees all human beings having the same position, only the steadquon which is a difference. Thus, it is a big wrong when the majority of the assumption states Islam as a inhibitory of current progress. Not the bitterness of millennials on the values that exist in Islam causes them to flee from true truth.

There are signs that should be used as guidelines for technology utilization. In addition, individualism, selfishness, hedonism, maxism, radicalism dominating millennials will be minimized through religious approaches. Good religious understanding of millennials will make it a real human being. Believe in the truth of Islam, aware of its individual and social needs. Life is not just to defeed selfishness alone, but the ability to accept the existence of others is also important. Individualism is also not a precept of Islamic Islam, Islam told his ummat for brothers. Please help in goodness and do not help in the ugliness. The religious or da'wah approach to millennials is also to be done through the use of communication media because the most users are millennials. Da'wah through the use of communication media and technology will be easier to reach the target because different generations of different approaches are used.

3. Da'wah Strategy Among Millennials

Da'wah in the digital age is da'wah whose implementation is adapted to the conditions and circumstances of modern society, both in terms of material, methods and media to be used. Because it is possible that the material that is delivered is good, but the method or media used is not in accordance with the condition of modern society, then Da'wah will suffer failure. Similarly, it may be that the media or methods used in accordance with the condition of the modern society, but the material submitted is not appropriate, especially if the appearance of the packaging is less attractive, also da'wah will suffer failure. In the interpretation of Al-Marghi, (Maraghi, 1946). The meaning of Ud'uu is mentioned, i.e., or invite O apostle of what your Lord sent to them with the call or the invitation to spread his law that has been set to his being through the mediator of the revelation of God revealed to you. So according to the interpretation of Al-Maraghi the word ud'uu shows the meaning of call or call to run the Shari'ah of Allah through Prophet Muhammad.

While interprets the word bilhikmah according to M. Quraish Shihab, the wisdom among others means the main hippest of all things, both knowledge and deeds. He is a knowledge or action free of mistakes or errors. Hikmah is also interpreted as something that, when used/cared for, will bring greater or greater benefits and facilities. (Shihab, 2002). The meaning of Bilhikmah is with the prophetic and Qur'an. As the author quotes in the interpretation of the crown of Tafseer, the word wisdom is interpreted with the Qur'an and the high sciences and secrets of the nature that we have given to you. (Samarqadi, 1993). In the interpretation of Al-Azhar by HAMKA, the word hikmah is sometimes interpreted by people with philosophy. Yet he is a smoother core of philosophy. Philosophy can only be understood by people who have trained their minds and their logical opinions. But the wisdom can attract people who have not advanced their intellect and cannot be denied by a smarter person. That wisdom is not only with the speech of mouth, but also with actions and attitudes of life. (Hamka, 1983).

Walmu'izhoh al-Hasanah, which is interpreted as good teaching, or good messages, delivered as counsel, education and guidance from childhood. (Hamka, 1983). In this Mau'idhzah Hasanah includes Al Targheeb (the Call of kindness and gives the lure of the reply of goodness) and Tarheeb (the call to abandon the ugliness by giving warning and threats to those who violate).

As for the order of M. Quraish Shihab, the author of the quotation in the interpretation of Al-Misbah is a touching description that leads to kindness. It is accompanied by the practice and the example from which it is delivered. (Shihab, 2002). So the author concluded that Mau'idhzah Hasanah is a good advice done softly so that it can be absorbed by conscience and not by clashing or snapping that will cause violence or ugliness. That is to turn with different people in the right way, namely by the evidence and the correct view and with a gentle word. (Shabuni, 1981).

According to M. Quraish Shihab, Jadilhum is derived from the word jidal which means discussion or evidence that breaks the reason or excuse the discussion partner and makes it unable to survive, whether it is accepted by everyone or only by partners Talk. (Shihab, 2002). The debate here is the debate while attacking them with a better path. The various paths of debate include: debate in a subtle way, compassionate debate, and the argument that leaves the meaning as easy as how to build the evidence to be presented and forward. Therefore, from this verse can be concluded 3 kinds of da'wah methods namely: Hikmah, Mau'idhzah Hasanah, and jidal or debate.

4. The Method of Hikmah (wise words)

According to M. Quraish Shihab, the wisdom of dialogue with the words of wisdom according to the level of intelligence of the people who are invited to goodness. (Shihab, 2002). He further explained that the wisdom is also interpreted as something when used will bring greater or greater benefits and facilities, and prevent harm or greater or greater difficulty.

Al-Biq'a'i also says as the author quoted in his book M. Quraish Shihab; "Hikmah means to know the ultimate of all things, knowledge, and deeds. He is a science of generalist and a scientific charity. It is a science supported by charity, and a charity that is right and supported by science" (Shihab, 2002). While according Toha Yahya Umar, stated that Wisdom puts things in place by thinking, trying to organize and organize in a way that is appropriate to the state of the times by not contrary to the prohibition of God. (Hefni, 2006).

5. Method Mau'idhzah Hasanah (Good Advice)

Mau'idhzah Hasanah is a form of education by giving advice and warnings of good and true, gentle words, full of sincerity, so that the learners are encouraged to do all their activities well. In this Mau'idhzah Hasanah includes Al Targheeb (the Call of kindness and gives the lure of the reply of goodness) and Tarheeb (the call to abandon the ugliness by giving warning and threats to those who violate).

As a method, new Mau'idhzah can achieve the target when the greeting that is conveyed is accompanied by experience and the transparency of the present. Well, this is what Hasanah is. Otherwise, it is a bad one, which should be avoided. On the other hand, Mau'idhzah usually prevents the target from something

less good, and this can invite good emotions from the one that conveys, more than he receives. So Mau'idhzhah is very necessary to remind him of his goodness.

6. Jidal (Debate) Method

Jidal is also an educational method, such as Hikmah and Mau'idhzhah Hasanah. Jidal consists of three kinds, namely: first, the bad jidal that is delivered with a rough. Secondly, the good jidal, which is conveyed politely and uses evidence or pretext even though it is only acknowledged by the adversary. And the third, Jidal is the best that is conveyed well and with the correct argument and silence of the Adversary.

7. Analysis

The millennial group in the city of Medan generally follows Da'wah studies by considering the credibility of the main character leading the Da'wah movement. That is, the popularity of a da'wah figure, usually a Ustadz, or professor, Master Teacher, is an important predictor to see the magnitude of the young group Animo to follow. While among millennials, the options available are generally wider than those of their counterparts who do not follow formal education. It can certainly be understood as a phenomenon of the widespread social world of a person along with the varied forms of interaction involving them. However, for millennials in the city of Medan, Da'wah activities within and outside of the campus environment are not always in hand.

Millennials realize that their status in a relatively more educated group in the community wants the ideas conveyed to the movement of the Da'wah movement they follow must be scientifically acceptable. Nevertheless, these same circles also assume that the content of Da'wah Islam is not always to be empirical (not to say scientific) and contains enough moral ideas that do not contradict the universal truth. The significance of the Da'wah movement among millennials can be grouped into two great themes, namely Da'wah as an attempt to make improvements that are out of the (external) and Da'wah as an attempt to do the improvement into (Internal).

The two themes in the context of da'wah movements among millennials in the city of Medan produce different patterns of da'wah in a very significant way. The millennial circles in the city of Medan, basically, want to live a religious life. Where sacred values remain well maintained without losing the opportunity to enjoy the youth as projected by modern popular culture. This kind of interest, indeed, has long been facilitated by the emergence of Islamic popular cultural phenomenon in the form of religious music, Islamic fashion trend, and Terkhir, halal lifestyle that extends from halal food to halal cosmetics. In the context of Medan city which is a melting pot of various religions, beliefs, ethnicity and other signs of identity. The interest to follow the trend without losing what is perceived as identity.

Thus, in the context of the ideal da'wah as perceived by some of the millennials in the city of Medan, Da'wah should ideally be oriented to the inside. The external impact of Da'wah is essentially regarded as a side effect of the ongoing efforts of the individuals who are the proselytizing themselves. However, some of the millennials involved in this study proposed different visions of the ideal movement of Da'wah. According to this second group, the ideal Da'wah is an uncompromising da'wah with interests that are not necessarily in line with what they perceive as the interest of Islam, although it means that the interest is Interests of the crowd or the wider community.

This is a logical consequence of the Da'wah movement as a religious movement (Islam) that can't be compromised in vain. The Qur'an as a book of guidance, a book of Da'wah, has arranged and explained all things pertaining to Da'wah, both in the aspect of substance and methodology. Thus, the Qur'an must be the main reference in every Da'wah activity. Therefore, the systematic and methodological efforts to dig the values of the Qur'an about preaching become an inevitable necessity. Based on the above exposure, Da'wah can be formulated as what is expressed or conveyed by "who", to the "who", by means of how, through what medium, and for what. From this formulation, the scope of Da'wah in brief is as follows.

V.CONCLUSION

From the explanation above, it can be concluded that da'wah approach is now not enough in conventional ways. Rapid technological development demands adjustment. In this digital preaching must be optimally delivered through social media, because millennials are more likely to use social media in the form of internet such as interactive applications, such as WHATSAP, Youtube Instagram, Line and Twiter Therefore, Da'i must be creative in packing media and da'wah means so that it is easy to be accepted this digital by millennials who are instant-paced.

Social Media is as much as possible in order to reach a wider mad'u so that the message of preaching is absorbed more. First, Da'wah is an obligation for every Muslim. Da'wah must be done in ways that are prudent and thoughtful, not confrontational, not discriminatory and not provocative in accordance with the call of Qs. An Nahl: 125 Second, social media is considered effective as a means of preaching, preaching with social media should observe the ethics and the norms of the Medsos. So it really brings the benefit of not the opposite cause problems.

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