implementation of dakwah in campus

Lembaga dakwah kampus

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**Abstract (In English).** Campus Da'wah is the implementation of Ilallah Da'wah within the scope of Higher Education, intended to call academics to the Islamic path by utilizing various formal/informal facilities on campus. Campus da'wah is also a tiny part of the long path of Islamic da'wah, which is considered to have significant value. The sociological aspect of the da'wah strategy is one of the principles that must be considered in carrying out the da'wah strategy, which addresses issues related to the situation and conditions of the da'wah target. This article uses qualitative methods and makes library research and observation of existing campus da'wah institutions the primary source of research. This article try to find out how to know and implement da'wah on campus. LDK as a means of inter-campus da'wah regeneration ties the brotherhood among fellow Muslims in the campus environment. Seeing the many benefits obtained when the implementation of da'wah is implemented in the campus environment, it would be nice for da'wah activities in the campus environment to be reactivated

Keywords : Dakwah, LDK, Kampus

Introductions

The campus is a shelter for people who have a strong will to progress physically, spiritually, and mentally. The campus is also an arena for humans who have high intellect, meaning that aspects of argumentation, thoughts, ideas, concepts, and intellectual solutions stand out. The term intellectual, according to Antonio Gramsci as quoted by Agus Afandi is divided into two parts, namely traditional intellectuals, and organic intellectuals. Traditional intellectuals are intellectuals who tend to be conservative towards social change. At the same time, organic intellectuals are intellectuals that arise naturally from within and in line with the movement of society and tend to be revolutionary, not conservative.[[1]](#footnote-1)

Based on this division, intelligent human beings on campus are included in the category of organic intellectuals, namely humans who function as articulators and formulators of ideas, ideas, concepts, or new thoughts for solving societal problems. Campuses, especially those based on Islam, are a place for humans who have a balance in three things, namely faith, science, and technology. These three things can be used as a weapon for academics in fighting the decline in various joints in Indonesia, especially the recent decline in morals. The advantages of campus gladiators with high ideals, rationality, intellect, and professionalism can be the foundation for upholding actual values. Of course, this is a good potential in the field of da'wah. Da'wah calls for the way of the religion of Allah SWT, destroying ignorance in all its forms; carriers of Islamic treatises on campus can carry out both ignorance and moral patterns. More precisely, is campus preaching.[[2]](#footnote-2)

Campus Da'wah is the implementation of *Ilallah Da'wah* within the scope of Higher Education, intended to call academics to the Islamic path by utilizing various formal/informal facilities on campus. Campus da'wah is also a tiny part of the long path of Islamic da'wah, which is considered to have significant value. At the same time, academics are a small, elite community consisting of a few people who are fortunate to receive higher education. It is also trusted by the public and holders of state power as a community with more scientific, intellectual, and professional capacity than other communities. Therefore, preaching among academics means inviting communities with high mobility (with the capacities of ideality, rationality, intellect, and professionalism) to social conditions. It means that this will help achieve the goal of da'wah in general, namely the transformation towards an Islamic society.[[3]](#footnote-3)

Based on the statement above, campus preaching engages the scientific community. Therefore, the da'wah that is carried out must be able to reflect scholarship as a university should. It is done as an approach to the principle of da'wah strategy from a sociological perspective. The sociological aspect of the da'wah strategy is one of the principles that must be considered in carrying out the da'wah strategy, which addresses issues related to the situation and conditions of the da'wah target. For example, local government politics, the majority of religions in an area, the philosophical goals of da'wah, and the socio-cultural goals of da'wah.[[4]](#footnote-4)

Campus Da'wah is a da'wah model that reflects the scholarship of a university from a sociological perspective, where da'wah is carried out based on the Al-Qur'an and Hadith. And scientific findings (research) as justification, complementation, induction, and verification. In addition, Campus Dakwah retainers are part of the campus scientific community, namely lecturers and students.

From the explanation of the background presented, the problem formulation is how to implement da'wah on campus. The purpose of the formulation of the problem above is to find out how to know and implement da'wah on campus to the fullest.

Method

This article uses qualitative methods and makes library research and observation of existing campus da'wah institutions the primary source of research. A research library is a [library](https://en.wikipedia.org/wiki/Library%22%20%5Co%20%22Library) which contains an in-depth collection of material on one or several subjects. A research library will generally include an in-depth selection of materials on a particular topic or set of topics and contain [primary sources](https://en.wikipedia.org/wiki/Primary_source%22%20%5Co%20%22Primary%20source) as well as [secondary sources](https://en.wikipedia.org/wiki/Secondary_source%22%20%5Co%20%22Secondary%20source). Research libraries are established to meet research needs and as such are stocked with authentic materials with quality content. Research libraries are typically attached to academic or research institutions that specialize in that topic and serve members of that institution.

Reserch

1. **Campus Da'wah**

Campus da'wah is an essential phase in da'wah in general. This campus da'wah aims to form academics with ideals, rationality, intellect, professionalism, and a firm commitment to Islam. In addition to supplying alumni affiliated with Islam and optimizing the campus's role in transforming society into a civilized society. Meanwhile, for a campus proselytizing activist, da'wah on campus can also be used as a place for charitable practice, sharpening one's mentality and mind and preparing oneself to enter the more demanding field of da'wah, namely preaching in society.

Religious understanding in Indonesia has emerged since the post-Old Order was replaced by the New Order, along with changes in the political system that began with the reform government. These changes have impacted the development of religious life, especially Islam. Various religious schools began to emerge, ranging from rational Islamic thought. It is oriented towards the understanding of freedom in religion, to moderate religious understanding which chose the middle path between rational and fundamental, in other words, not too left and not too right, as well as textual. Namely, the understanding of religion in looking at religious texts, of the three religious understandings that claim and influence each other in society and often cause conflict.[[5]](#footnote-5)

Campus or Higher Education is a gathering place for people with more ideas, rationality, intellect, and professionalism than other communities. It is also highly dedicated to the nation, state, and religion. In addition, people who study on campus or are better known as academics have great potential for changes in the dynamics of life in society. Therefore they can be called "agents of change," namely people who can change the mindset and behavior of society to be more dynamic, creative, innovative, orderly, and balanced (balance) in society. After seeing some of the privileges of the campus and its perpetrators, it is very suitable for continuing Islamic da'wah in the Higher Education environment. It aims to provide more enlightenment to academics and a venue for the formation of future da'i, which can later be disseminated in society to realize Islam *rahmatan lil 'alamin*.[[6]](#footnote-6)

Meanwhile, students themselves can carry out their functions which can be grouped into the following three functions:

1. **Da’i (guardian of value)**

Students can also act as preachers through campus preaching, studying, and seeking knowledge. Da'i here is a person who invites to the way of God. He became a subject in the process of transforming Islamic values ​​on campus. It means that students can play an active role in implementing Islamic da'wah. Of course, this is a good signal for the future development of Islam. Through students as preachers, there will be more people fighting in the way of Allah. Students as preachers must have the following criteria: first, have professionalism in delivering their da'wah. Second, have strong thoughts (fikriyah). In this case, it results from a comprehensive understanding of Islamic sciences and general knowledge. Third, mastery of material, methods, strategies, media, mad'u psychology, and da'wah in a careful, thorough, and creative manner, as well as creating conducive-constructive solutions. Fourth, be gentle, polite, and firm, and be able to exchange ideas with mad'u. Fifth, having the ability to transform Qur'anic values ​​into the social reality of modern life.*[[7]](#footnote-7)*

1. **Agent of change**

As initiators of social change, individual students must be able to empower themselves first. It means being able to behave and pattern positive behavior productively. How can we empower others if they do not have productively positive attitudes and behavior patterns? It is a significant loss if students of their productive age do not produce intellectual works and other works in material form. The Director General of Higher Education once mentioned that in 2012 there were 160 thousand lecturers in tertiary institutions, of which 80 thousand held Master's degrees, and 15 thousand held Doctoral degrees. Meanwhile, the number of students in Indonesia is now 4,657,483 people.*[[8]](#footnote-8)*

The role of all Indonesian students, numbering millions, is urgent in pioneering, initiating, and leading various social changes toward a more prospective and brighter condition. In the world of da'wah, the position of students is also very urgent as proponents of da'wah. Students position themselves as individuals who significantly contribute to change in society. Students become part of the track record of changes made to be better, creative, and innovative. With constructive thoughts toward one Islam and the spirit of revival of Islam, which is always on fire, students become important figures in the development of today's da'wah. Students can play their role as "agents of change" for the benefit of Islam. Because of that, it is not surprising that changes in this world start with young people, one of whom is a university student.[[9]](#footnote-9)

## Future leader reserves (iron stock)

## Students in various countries are the golden generation. They are expected the next 10-30 years to become the nation's future leaders. They are the ones who will control, determine and make the history of every nation's journey. The quality of students in a contemporary perspective is determined by how much actual work (thoughts and actions) has been produced for the nation's progress while studying in college. Meanwhile, in the context of da'wah, the term iron stock here can be interpreted as a reserve for future Islamic treatises. Students who incidentally study in a higher scientific scope become individuals with great potential for the advancement of Islam. The advantages of students in terms of mind and enthusiasm are the initial capital for prospective successors to Islamic da'wah. In this case, students are required to be able to foster and lead for themselves and the community.[[10]](#footnote-10)

**B. Lembaga Dakwah Kampus (Campus Da'wah Institute)**

 The existence of Campus Da'wah Institutions (LDK), in the context of campus Da'wah, plays a vital role. Although LDK is not the only Da'wah wing on campus, LDK is the kitchen and the central Da'wah laboratory. It was from LDK that the Da'wah strategy was compiled and developed so that Da'wah could spread its wings to other sectors on campus. It has become a reality that LDK conditions are different on each campus. These differences include the Da'wah field, the internal management of LDK, and the activities carried out. Some specific campuses already have LDK, which is well-established in institutional management and already has a relatively wide circle of influence. However, on other campuses, the existing LDKs has just been established, are still struggling with legalizing status as student activity units, and still have to concentrate on preparing core cadres of Da'wah supporters who will support their activities. Many da'wah programs have yet to be achieved because the management of da'wah has not been well planned in terms of human resource management, broadcast management, and networking. Then, financial management of da'wah that supports the running of da'wah as well as the need for more understanding of Da'wah institutions in developing da'wah strategies to improve quality and achieve da'wah targets that have been prepared. LDK, categorized as Independent, has an excellent organizational structure, has quite a lot of cadres, and influences campus policies.[[11]](#footnote-11)

**C. Application of Da'wah Management Principles**

In the Da'wah organization, in the process of achieving goals, good management is needed to become the dynamics of all dynamic and directed activities because, in almost every aspect of life, the role of management is vital is also the case in a Da'wah institution. Because Islamic teachings are a perfect and comprehensive value system confirmed in the verses of the Qur'an, every Muslim must believe in the perfection of the Qur'an and must learn the values ​​that exist. One of the values ​​of Islamic teachings, which is the goal of human creation, is leadership.[[12]](#footnote-12)

In Islam, the concepts and principles of this manager can be related to the duties they carry out, namely being responsible for all activities and decisions in the organization. Throughout its development, management has been influenced by religion, traditions, customs, and socio-culture. It is because management's main area of ​​work is the social aspect of an organization. Organizations are needed because humans have limited abilities and knowledge, and the essence of an organization is a collection of people who work together in various aspects of life. Concerning the above view, Islam in viewing management is based on theology. Humans have positive potential, which is described by the term hanif.

This potential is based on a person's point of view in managing, empowering, and evaluating humans, as it is known that the science of management develops along with the development and human journey, which will continue to change. The link between management and hanif's character is that hanif's character will cause humans to tend to choose what is good and right in all of their lives. In comparison, the assessment of good and evil will depend on the background of his life. The science of management in the Islamic world is not new, but it has become a teaching that every Muslim adheres to, even if in other terms. At least, we can approach the science of management in terms of three main principles: monotheism, sharia, and morals. Tawhid is the science of the relationship between humans and *al-Khaliq*.[[13]](#footnote-13)

In this context, humans are given tasks and missions with various functions, rights, and obligations due to their existence on earth. It is obligatory to carry out those functions, both those that are 'ubudiah' and mu'amalah. These two functions and obligations must be carried out with full responsibility and sincerity due to faith, namely obedience and obedience to God's commands and provisions. Furthermore, relationship management is a technique for managing so that it cannot be separated from the two functions above, which are aspects of monotheism that must be trusted and believed. This condition will create enthusiasm to encourage a work ethic through the courage to think critically, independently, and with an open heart and not feel pressured if a person has to argue with anyone so. It will encourage the growth of a proactive attitude, full of initiative and creativity.

Management based on the soul of monotheism will give birth to a powerful self-awareness so that they can control themselves, utilize all their potential proportionally, and make choices using the benchmark of truth they believe. They are aware that every decision will bring accountability consequences, not only in the hereafter but even later in the world they will have to account for all attitudes in their behavior. In this regard, as contained in QS. aI-Isra: 36, Allah SWT said, *"And do not follow what you have no knowledge of. Truly hearing, sight and heart, all of that will be held accountable*." (QS. aI-Isra/17: 36).[[14]](#footnote-14)

While the review of the aspect of Islamic morality is taken from Islamic teachings, which contain the teaching of character, namely how to make humans have noble character. Teaching that includes morals towards Allah, fellow human beings, and other God's creatures. As has been explained, monotheism, sharia, and morals can be used as a spirit and work ethic for da'wah actors. So that they can integrate the potential of hablum minallah with *hablum minannaas and hablum minal'alam* as a synergistic whole in the form of good deeds that are creative, innovative, and bring benefit for the universe by the predicate *khaira ummah*.[[15]](#footnote-15)

# D. LDK Da'wah Management

# Planning

#  Planning is determining the work that the group must carry out to achieve the goals outlined. As an organization, LDK has a plan for the Da'wah activities that will be carried out. We need to know the Vision and Mission of LDK first, namely :

**Vision:** "Become a forum for fostering people, especially students, so that they are pious personally towards social piety and become a pioneer in developing Islamic culture in tradition and become an accelerator for the realization of an Islamic society."

**Mission:**

1) Increasing the existence of LDK da'wah in broadcasting Islamic values

2) Building the professionalism of LDK performance

3) Build attachment and warmth for all LDK cadres.

4) Accelerate the potential of LDK cadres.

5) Build, maintain and strengthen networks with internal and external institutions.

To realize the vision and mission above, sound planning is needed, so the VISION MISSION above is derived into Keys Performance Indicators (indicators of success). Keys Performance Indicators (indicators of success) of existing work programs are as follows:

1. Increasing the existence of LDK Dakwah in broadcasting Islamic values.
2. Optimizing the role of the media (online and print).
3. The existence of digital-based creative da'wah.
4. Interesting training/studies for the entire academic community
5. Increasing the number of followers of LDK social media.
6. Increasing the number of students joining LDK.
7. Building the professionalism of the performance of LDK
8. **SOP (Standard Operating Procedure) is made in every implementation of LDK** activities, this includes:
	* 1. Event SOPs.
		2. Secretariat SOP.
		3. Financial SOP.
		4. LPJ SOP, Correspondence.
		5. And others.

**3. Build attachment and warmth for all LDK cadres.**

There is a program that is able to foster a sense of belonging between cadres and with institutions and there is an interesting cadre care program.

**4. Acceleration of Potential owned by LDK cadres.**

By upgrading and conducting technology-based life and soft skill training.

# 5. Build, maintain and strengthen networks with internal and external institutions

#

#  There is good communication between LDK and all organizations Internal and External. And also carry out a program that is able to collaborate between LDK and internal or external agencies.

# E. Steps

# Organizing

# Organizing is a group of people who work together to achieve specific goals by compiling an organizational structure to distribute da'wah tasks and appoint people who get the mandate to do it well.

# 2. Actuating (Movement)

#  Actuating, or "action movement," includes activities carried out by a manager to initiate and continue the activities determined by the elements of planning and organizing so that goals can be achieved. The Actuating LDK process begins with debriefing the management by holding Leadership Training, which aims to prepare the new management to carry out their mandate. Increasing the existence of LDK Dakwah in broadcasting Islamic values.

#  Optimal in the Syiar agenda and the presence of the LDK members and the Jama'ah, who are highly enthusiastic. The hope is that it will be even better to pack the LDK Da'wah agenda in the future.

# 3. Controlling

# Supervision in the implementation of Da'wah is essentially carried out to monitor and find out to what extent the Da'wah efforts that each preacher has carried out are in line with the tasks that have been given. The controlling function of LDK is still not optimal due to the lack of management direction and supervision of its members. It has resulted in several programs failing to run well due to a lack of directives to LDK cadres from the LDK chairman to the Head of the Department and from the head of the Department to its members. Even LDK members are almost leaving LDK due to a lack of direction and supervision from some of the administrators.

# F. LDK Da'wah Strategy

#  LDK is a student-managed institution engaged in Islamic Da'wah on campus to uphold the word of Allah by commanding good and forbidding evil. The campus community is the main object, and students are the most crucial element. As in the vision of LDK, LDK as a forum for Community Development, and this is the central role of LDK. LDK has a strategic position considering its reach to carry out general coaching activities to the academic community and the campus community. LDK functions as a wasilah to plan, implement, and develop extra-curricular activities on campus, which include student and social affairs that are imbued with the values ​​of Islamic Da'wah.[[16]](#footnote-16)

LDK Has a solid commitment to Islam, Forms academics characterized by intellect and professionalism, and optimizes the campus's role in achieving Islamic revival efforts. In achieving this goal, efforts and strategies are carried out:

* 1. Carry out coaching to instill Islamic values ​​in the academic community by adhering to the Al-Qur'an and As-Sunnah. Such as mandatory mentoring or coaching for LDK cadres, holding thematic studies around public issues, both national and international issues, or around themes needed by the campus community.
	2. Develop cooperation, communication, coordination, integration, and brotherhood among fellow academics. By holding joint agendas such as studies, seminars, and festivals with the Big Student Family (KBM).
	3. Exploring, actualizing, developing, and consolidating all the potentials of Muslim students, both scientific potential, art, and introduction to the environment and others that are creative and applicable that will be useful for themselves and their community, for example, by holding Design schools, Entrepreneur schools, and Journalism Training.

There are several supporting and inhibiting factors for LDK da'wah, including the following:

Supporting Factors for LDK Da'wah :

1. Rector fully supports Da'wah activities.
2. Already has a secretariat for meeting and review activities.
3. DKM Mosque fully supports LDK activities in providing mosque infrastructure for LDK Da'wah activities.
4. There are National and Campus figures who support LDK Da'wah activities
5. Having militant cadres in every faculty
6. Have creative human resources and enough loyalty to da'wah.
7. A good image has been formed among the academic community

Factors - Inhibiting Factors LDK Da'wah :

1. Different Da'wah fields in each faculty.
2. Uneven understanding of LDK cadres on campus, Da'wah.
3. Not optimal in mapping Campus Da'wah.
4. Lack of cadres who have skills in specific fields, such as graphic design
5. Dakwah LDK still seems exclusive, only limited to students - students who already understand and hanif, while students who have not are still not optimal in their Fardiyah Da'wah.

# CONCLUSION

# Based on the problems described in the previous discussion, the construction of a campus preaching system to solve problems in finding solutions to problems that occur is quite effectively implemented. In addition to finding solutions to problems that occur, it can also be used as a means of inter-campus da'wah regeneration so that the ties of brotherhood among fellow Muslims in the campus environment are getting tighter.

# Seeing the many benefits obtained when the implementation of da'wah is implemented in the campus environment, it would be nice for da'wah activities in the campus environment to be reactivated.

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