

**READINESS OF DAKWAH INSTITUTIONS  
FACING THE MILLENNIAL ERA**

**KESIAPAN INSTITUSI DAKWAH MENGHADAPI ERA MILANNIAL**

<https://uia.e-journal.id/alrisalah/article/1897>

DOI: 10.34005/alrisalah.v13i1.1897

Submitted: 25-05-2022

Reviewed: 03-06-2022

Published: 06-06-2022

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**Abstract**

*Research Objectives: To determine the preparation of da'wah institutions in facing the millennial era. Research Methods: Qualitative. Research Results: The six da'wah institutions that the author has researched (Dewan Da'wah Islamiyah Indonesia, Persatuan Islam (PERSIS), IKADI, Hidayatullah, Wahdah Islamiyah, and University of Da'wah Mohammad Natsir (STID MOHAMMAD NATSIR) state that they are ready and even each of them has developed strategies and concrete steps to preach and guide people in this millennial era.*

**Keywords:** *Institutions, Da'wah, Era, Millennials*

**Abstrak**

*Tujuan Penelitian: Untuk mengetahui kesiapan lembaga dakwah dalam menghadapi era milenial. Metode Penelitian: Kualitatif. Hasil Penelitian: Keenam lembaga dakwah yang penulis teliti (Dewan Da'wah Islamiyah Indonesia, Persatuan Islam (PERSIS), IKADI, Hidayatullah, Wahdah Islamiyah, and University of Da'wah Mohammad Natsir (STID MOHAMMAD NATSIR) menyatakan siap bahkan masing-masing telah menyusun strategi dan langkah konkrit untuk berdakwah dan membimbing umat di era milenial ini.*

**Kata Kunci:** *Lembaga, Dakwah, Era, Milenial*

## A. Introduction

Islam has triumphed on this earth through the contributions of the early generations of Muslims, they have contributed various kinds of ideas, thoughts and scientific literacy for the advancement of Islam, so that this religion continues to lead throughout existing civilizations. We are currently in the 21st century where various kinds of sophisticated technology and tools will become a daily meal.

Today's society will find it easier to access knowledge as well as general insight and ease of education. This advantage should be used to give birth to an ideal generation to be educated and nurtured in order to continue the struggle for the glory of Islam and build the potential strength of the people.

Zulkifli Hasan explained that it was time to design, study and develop a serious strategy to realize the model and approach of Islamic revival in the frame of *Rahmatan lil 'aalamin*.<sup>1</sup> This world will continue to change, and in every era there will be opportunities and challenges that must be faced, as a preacher it would be better if you focus on various strategies and thoughts to seize the opportunity of da'wah and optimize it to teach and spread Islam to all corners of the world so that all can feel the concept of Islam as *rahmatan lil alamin*.

We are currently in the millennial era, an era to be grateful for because it is an extraordinary gift, in this era there are many conveniences that can be done by preachers that cannot be done by people before. In the past, the spread of this da'wah was very limited in scope, difficult to reach non-Muslim countries, and also difficult to reach non-Muslims, it could be due to limited permits to enter a country or it could be due to limited access to meet and discuss with them.

Currently all these limitations are gone, every preacher can spread his da'wah to non-Muslim countries while he remains in his house. Currently all preachers can have dialogue and convey their da'wah to non-Muslims while he remains in his office.

Social media has become a new space for everyone to express their freedom, everyone can appear like the main actor on their social media, they can express their ideas, hopes, thoughts, even erroneous thoughts, which can now be widely spread on social media, of course. all of this requires reliable preachers who can enlighten and educate the people.

Ilyas Ismail took lessons from Friedman regarding four major projects to be competitive in the global era, he said that there were two of them that were non-negotiable imperatives.<sup>2</sup>

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<sup>1</sup> Zulkifli Hasan, *Masa depan strategik kebangkitan Islam*, Kuala Lumpur: Ilham Books, 2017, hlm. 110.

<sup>2</sup> Ilyas Ismail, *The Tru Da'wa*. Jakarta: Pramadamedia Grup, 2018, Cet.I.

First, providing the right infrastructure, which means that Muslims must have the tools and facilities, including various hardware and software, in order to facilitate communication and form a network with one another.

Second, the need to build and develop an appropriate and strong technology and communication education system.

Ilyas Ismail also mentioned "people who are not IT literate, cannot be active and do much in the new era now and in the future".<sup>3</sup>

## **B. Research methodology**

This research is a direct field research that refers to primary and secondary sources, either direct interviews with the leaders of da'wah institutions or the administrators. and refer to books, magazines, websites and related files and go directly to the field to take pictures of the existing situation for later analysis.

As for analyzing, the author uses the Spradley model data analysis method. This method contains the whole process consisting of: observation, descriptive, domain analysis, focused observation, taxonomic analysis, selected observations, componential analysis and ends with theme analysis.<sup>4</sup>

This research is limited to six da'wah institutions, among the many da'wah institutions in Indonesia due to time constraints and limited resource persons that the author has

## **C. Results and Discussion**

This Millennial era<sup>5</sup> will be a little difficult for senior da'wah activists, but it is a challenge for them to be able to continue to hone their skills, Hamka said "no matter what difficulties, difficulties and obstacles there are, but da'wah must continue". In fact, according to him, da'wah must be carried out even though it is more difficult, because da'wah aims to overcome difficulties, difficulties and obstacles.<sup>6</sup>

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<sup>3</sup> Ibid, hlm. 34.

<sup>4</sup> Lexy j. Moleong, metodologi penelitian kualitatif, Bnadung: Remaja rosdakarya. Edisi revisi, 2004, hlm.302. Millennials or the millennial generation is a generational terminology that is currently being discussed by many groups in the world in various fields, what and who is the millennial generation? Millennials (also known as Generation Millennials or Generation Y) are the demographic group (cohort) after Generation X. Social researchers often classify generations born between the 1980s and 2000s as millennials. So it can be said that the millennial generation is today's young generation who are currently in the range of 15-34 years. Lancaster, L. C., & Stillman, D. (2002). When Generations Collide: Who They Are. Why They Clash. How to Solve the Generational Puzzle at Work. New York: HarperCollins.

<sup>6</sup> Hamka, *Prinsip dan kebijaksanaan dakwah Islam*. Jakarta: Gema Insani, 2018, ed: 1 hlm. 36.

But even so, a preacher must always maintain his morals and character so that what he will do does not contradict what he preaches. Muhammad bin Salih Al Utsaimin<sup>7</sup> said that da'i ilallah (who invites to the path of Allah) they do one of the best activities. Allah says: *"Who is better in speech than one who calls to Allah, does righteous deeds, and says: "Indeed, I am of those who surrender?"*"<sup>8</sup> To become a preacher, one must meet the following requirements to become a preacher.

First: knowledgeable about the material being preached.

A preacher should be knowledgeable about what he preaches, that is, he has knowledge of Allah's Shari'a so that he does not preach people to misguidance in a state of not realizing it or not knowing it. So a preacher must first learn about what he wants to preach and study the practices he will preach, study the opinions that he will preach, learn what practices are prohibited by religion, and so on.

Second: understanding the condition of the object of da'wah.

Understanding the condition of the people being preached is the most important part before going into the field, because the objects of da'wah vary in circumstances. Among them there are those who have knowledge so that da'i need the power of knowledge in debate and discussion. Some of them are uneducated. The point is that their circumstances are different, even the application of the law will also be different because of the different conditions. Therefore when the Prophet sent Muadh to Yemen he said *"you will come to a people from the people of the Book"*.<sup>9</sup> The Prophet explained to Muadz about the state of the object of his da'wah, so that he was ready to respond to them in an appropriate manner.

Third: preach with wisdom.

A preacher should be wise in his da'wah, that is, he should respond to the person being preached with an appropriate attitude and respond to every problem with an appropriate attitude as well. Then he started his da'wah from the most urgent thing and then after that the urgent thing was below it. Because the Prophet when he sent Muadz to Yemen he said *"the first thing you should convey to them is the creed "La ilaha illallah Muhammad Rasulullah". If they have obeyed what you preach, then teach them that Allah has made it obligatory for them to pray five times a day and night. If they have obeyed what you preach, then teach them that Allah has*

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<sup>7</sup> Fatawa Nuurun 'alad Darb, 2/24 (Sumber: <https://muslim.or.id>)

<sup>8</sup> Al Qur'an, 41:33

<sup>9</sup> HR. Bukhori, No.1401

*made it obligatory for them to pay zakat which is taken from the rich among them to be given to the poor among them.”<sup>10</sup>*

Fourth: a preacher decorated with good morals.

The preacher should have good morals in words, actions, and good appearance. It means that a good appearance is a proper appearance for a preacher. Also his actions and words are worthy of a preacher. He should be careful and calm in his words and actions, having deep insight. So he doesn't suggest that religion is difficult, as long as it can be avoided. And he should not take a harsh attitude as long as he can still be gentle.

There are four important things that must be understood so that da'i can be organized in filtering negative<sup>11</sup> global societal trends along with the developments and trends of world society as well as increasingly complex human problems, namely:

(1) It is necessary to have the right concept and strategy of da'wah to form self and family resilience through the effectiveness of the function of religious values, because with a strong religious basis it can be used as the first and main filter to deal with various cultural trends that are not in accordance with Islamic values. ;

(2) Maintaining noble cultural values that can preserve positive traditions which basically do not conflict with religious (Islam) understanding and teachings that instill good and holy values;

(3) It needs support and participation from all levels of society to create and have the same commitment in seeing how useful these new values are for a community and the progress of society.

(4) Readiness and intellectual and emotional maturity of each recipient of a new message, whether this will indeed bring plus benefits for themselves and their environment.

Next, this research will be more interesting if it is explained how the readiness and strategies of da'wah institutions in preaching to face mad'u in this millennial era, and the following details:

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<sup>10</sup> *Ibid.*,

<sup>11</sup> Madjid, Abd. Tantangan dan Harapan Umat Islam di Era Globalisasi, ed. I; Bandung: Pustaka Setia, 2000

### ***First, Dewan Da'wah Islamiyah Indonesia (Dewan Da'wah)***

Dewan Da'wah Islamiyah Indonesia (abbreviated: Dewan Da'wah) was established on February 26, 1967. Its founders were prominent Islamic figures in Indonesia, who were also the founding fathers of the nation, such as Mohammad Natsir (the first Prime Minister of the Unitary State of the Republic of Indonesia), Mr. Mohammad Roem (Minister of Foreign Affairs of the Republic of Indonesia, and a signatory to the Roem-Van Roijen Agreement), Mr. Sjafroedin Prawiranegara (President of the Emergency Government of the Republic of Indonesia and the first Governor of Bank Indonesia), Prof. Dr. HM Rasjidi (the first Indonesian Minister of Religion, who led the Ministry of Religion), Mr. Burhanuddin Harahap (9th Prime Minister of the Republic of Indonesia), Prawoto Mangkusasmito (Last Chairman of the Masyumi Islamic Party), Prof. Kasman Singodimedjo (First Attorney General), and so on. In the 2020-2022 period, the Da'wah Council is led by DR. Adian Husaini, M.Sc.

Currently, the number of Da'wah Council da'wah spread across the archipelago has reached thousands, 800 mosques have been built, and now the Da'wah Council's extended family has managed thousands of Islamic boarding schools, mosques and several universities.<sup>12</sup>

In the new management for the 2020-2025 period, the Da'wah Council has established a special field to strengthen and foster the four axes of da'wah, namely mosques, Islamic boarding schools, campuses and special da'wah. Currently these four fields have been actively conducting coaching, both online and offline in their respective fields, in the form of general seminars, routine coaching and consultations.

Dr. Adian Husaini, as the general chairman of the Da'wah Council, said that the Da'wah Council must be ready to face da'wah in this millennial era. He said that there was no change in da'wah, because the objectives and materials of da'wah were always the same, it was just that the facilities and infrastructure had to be optimized and continued to be developed, as well as the skills of the da'i that had to be improved.<sup>13</sup>

The Da'wah Council has one area that is active in preaching and preaching media, namely the field of communication and information (KOMINFO), this field is the center of information and the dissemination of Da'wah Council's da'wah on social media, so that its existence is able to provide the best service for Muslims and Muslims.

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<sup>12</sup> <https://dewandakwah.com/dewan-dawah-islamiyah-indonesia-2/>

<sup>13</sup> Interview Adian Husaini, 5 March 2022.

### ***Second, Persatuan Islam (PERSIS),***

Based on wikipedia, PERSIS is an Islamic organization in Indonesia which was founded on September 12, 1923 in Bandung by Islamic activists engaged in education and religion. They are H. Zamzam, H. Muhammad Yunus and Ahmad Hassan.

Currently PERSIS is led by K.H. Aceng Zakaria with the vice chairman K.H. Dr. Jeje Zainuddin. In a brief interview with the author of the PERSIS Deputy, stated that if you are ready or not, the millennial era will continue, therefore the right choice is to prepare yourself and the da'i as much as possible.

DR. Jeje Zainuddin explained that to face this era PERSIS has prepared itself since 2015 by establishing a special field of cultivation, namely the field of communication and information, where one of its main tasks is to facilitate digital da'wah movements and social media; targeting and involving the millennial generation in the transformation of da'wah.<sup>14</sup>

PERSIS. also always encourages and motivates Da'i, Muballigh and young Asatidz to be more literate and master about the digital world and social media as a means of da'wah.

### ***Third, IKADI***

The Association of Indonesian Da'i, which is abbreviated as IKADI. was established on July 12, 2022 in Jakarta. An Islamic community organization that becomes a vehicle for preachers and Muslims to work together to improve the condition of Muslims from adversity and spread Islam that is straight, moderate and rahmatan lil alamaiin in all fields.<sup>15</sup> Currently, he is the general chairman of IKADI. is Dr. KH. Ahmad Kusyairi Suhail, MA as stated in the composition of the IKADI board of directors for the 2021-2026 term.

Answering the challenges of da'wah in this millennial era, Dr. KH. Khairan M. Arif, MA as Secretary General of IKADI said that IKADI is very ready and has prepared strategies and special steps to respond to it.<sup>16</sup>

First, IKADI will complete its structure from the center to the regions, socializing the characteristics of the millennial era and its challenges. During the 2021-2026 service period, IKADI will add a new field, namely the youth and millennial field, which will be tasked with responding to all the challenges of da'wah in the millennial era, creating materials, content, and formulating ways to approach youth.

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<sup>14</sup> Interview Jeje Zainuddin, 3 March 2022.

<sup>15</sup> Website, ikadi.or.id/ikadi, 4 March 2022.

<sup>16</sup> Interview Khairan M. Arif, 4 March 2022

Second, create a da'wah curriculum at IKADI, about digital da'wah and millennial da'wah.

Third, Conduct seminars related to the challenges of da'wah in the millennial era. In this period, IKADI has created a national-level program entitled "Digital young preacher competition and digital youth preacher competition", this event was attended by thousands of participants throughout Indonesia. One proof of IKADI's seriousness in this millennial da'wah, IKADI already has many social media accounts, such as the IKADI TV YouTube channel with a total of 24 thousand subscribers, a website, IKADI radio, ikadi net, and has a Facebook, Twitter, Instagram etc. account.

#### ***Fourth, Hidayatullah,***

Hidayatullah is an Islamic mass organization that was formed in East Kalimantan on February 5, 1973. Its founder was K.H. Abdullah said whose real name is Muhsin Kahar. This organization also has branches spread throughout Indonesia. Hidayatullah is also known as an organization that sends many preachers to isolated areas. Currently serving as chairman is K.H. Nasirul Haq Marling.

In a brief interview with the author, the head of the DPP's communications and broadcasting department, Hidayatullah Shohibul Anwar, stated that Hidayatullah is very ready to face the Millennial era, he believes that this Islamic da'wah will continue to develop regardless of the era as in the past 15 centuries, he is confident that Islam will provide answers and Islamic da'wah will find a way.<sup>17</sup>

Currently, Hidayatullah has also played a role in da'wah on social media, Facebook, Twitter and YouTube through his digital da'wah. Moreover, Hidayatullah has appointed one digital da'i for each regional representative, who is tasked with creating a da'wah channel by posting one da'wah content every week.

Gradually the central Hidayatullah will send its da'wah content to the regional Hidayatullah to be forwarded to the fostered community and its cadres, clarifying issues and directing the da'i who are scattered in the area so as not to be consumed by issues that develop and have not been proven true.

In terms of movement, Hidayatullah is more focused on being present in the midst of society, and conducting guidance, such as public lectures, studies, and tabligh akbar.

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<sup>17</sup> Interview Shohibul Anwar, 5 March 2022

### ***Fifth, Wahdah Islamiyah,***

This organization was first founded on June 18, 1988 M. under the name Fathul Muin Foundation (YFM), Wahdah Islamiyah first emerged from the Muhammadiyah activist youth association in Makassar which had been mentored by Major K.H. Fathul Muin Dg. Maggading, a Muhammadiyah figure in South Sulawesi, in the 1980 M. In order to become the United Ummah Institution, on February 19, 1998 M. the name YFM changed to Yayasan Wahdah Islamiyah (YWI) which means "Islamic Unity".

In connection with the plan to establish an Islamic higher education institution, YWI added a word to its identity to become the Wahdah Islamiyah Islamic Boarding School Foundation (YPWI) which is intended to be able to also oversee higher education institutions. The very rapid development of Da'wah Wahdah Islamiyah was deemed no longer possible for this Islamic institution to operate in the form of a foundation, so in the 2nd YPWI Deliberation, on 1 Shafar 1422 H (coinciding with April 14, 2002 AD) it was agreed to establish a mass organization (ormas) with the name the same, namely Wahdah Islamiyah (WI).<sup>18</sup> Currently the general chairman is Dr. KH. Muhammad Zaitun Rasmin, Lc., M.A.

Through Ustadz Ayaibani, M,S.Sy, M.Si, the secretary of the central Wahdah Islamiyah DPP said that Wahdah is very responsive to da'wah in this millennial era and continues to strive to prepare the best for the people. Wahdah believes that Da'wah must be delivered according to the time and conditions that exist.<sup>19</sup>

Wahdah's efforts in responding to the millennial era are by conducting studies and forming a special team to maximize da'wah via digital, including strengthening human resources from all DPW and DPD Wahdah Islamiyah Indonesia. Wahdah has also established media and communication for maximizing da'wah digitally, including viewing content and programs that are suitable to be maximized in da'wah. Now Wahdah has almost entered all digital platforms to color and provide solutions to the people.

### ***Sixth, University of Da'wah Mohammad Natsir (STID MOHAMMAD NATSIR)***

University of Da'wah Mohammad Natsir (STID) is one of the high schools that produces militant da'i cadres who are ready to be deployed in the community, be it urban,

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<sup>18</sup> <https://wahdahpangkep.or.id/tentang/profil-wahdah-islamiyah>.

<sup>19</sup> Interview Asyaibani, 04 March 2022

remote or border areas. Currently, there are almost 700 STID alumni da'i scattered throughout the country.

Regarding the readiness of STID Mohammad Natsir in preparing its best cadres to face the millennial era, according to the rector, DR. Dwi Budiman Assiroji, M.Pd.I, STID already has a curriculum evaluation mechanism consisting of two stages, namely an annual routine evaluation and a five-year evaluation.

STID has used the latest curriculum after conducting a five-year evaluation carried out in 2021, the latest curriculum is currently created after conducting an evaluation that refers to the times, technology and developments in da'wah science and broadcasting communication science. Dr. Dwi Budiman stated that STID is really ready to face the changing times in this millennial era, in fact various preparations have been prepared and taken by STID.

First, scientific studies in terms of the curriculum, prior to the evaluation of scientific studies, the mass communication science subjects focused more on television, radio, newspapers, now it has shifted from conventional media to convergence media, namely a combination of conventional media and media-based media. Internet. Currently, social media material has also been taught at STID, because of the large number of people who are active on social media.

Second, from the student side, as the Chancellor of STID Dr. Dwi Budiman sees that currently there are students who are in their twenties on average, which means that they are still classified as millennials, therefore, this era is not so strange and worrying for them, it's just that they need to add soft skills; communication, collaboration, critical thinking and communication skills, even at the end of Dr. Dwi Budiman said that currently STID has started apprenticeships for students to be active in the STID Mohammad Natsir Lab.<sup>20</sup>

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<sup>20</sup> Interview Dwi Budiman, 3 March 2022.

**NUMBER OF DA'WAH INSTITUTIONS YOUTOBE SUBSCRIBERS AT THIS TIME <sup>21</sup>**

<b>DA'WAH INSTITUTIONS</b>	<b>SUBSCRIBERS</b>
DEWAN DA'WAH OFFICIAL	1.35 THOUSAND - 48 VIDEOS
PERSIS TV CHANNEL	-690 VIDEOS
WAHDAH TV	48.7 THOUSAND – 1.9 THOUSANDS VIDEOS
HIDAYATULLAH TV	154 THOUSAND – 249 VIDEOS
IKADI TV	24 THOUSAND -363 VIDEOS
DAKHO TV (STID)	6.86 THOUSAND – 653 VIDEOS

**D. Conclusion**

The millennial era is a challenge and opportunity for da'wah institutions, this era is a necessity that must happen, wherever the place is, and whenever the era is, Islamic da'wah is always suitable to answer all existing changes, the purpose of da'wah, the object of da'wah, and the manhaj of da'wah will always be the same , it's just that the facilities and infrastructure are slightly different. The six da'wah institutions that the authors interviewed stated that they were ready and even each of them had developed strategies and concrete steps to preach and guide people in this millennial era.

The millennial era demands that da'wah institutions and activists be more active and creative in presenting their da'wah materials, as an illustration that Instagram only prepares a one minute duration for each status that can be uploaded and watched directly by netizens, this means that a preacher must can simplify and formulate the material with a short duration without reducing the message of the material to be conveyed, and that will be realized if da'wah activists are consciously willing to continue to study and study sciences related to this millennial era.

The chairman of the Indonesian Islamic Da'wah Council always reminds him of three important messages by Mohammad Natsir to his da'wah cadres; one, an order to keep one's

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<sup>21</sup> Accessed at 7 March 2022

intention, two, an order to remember what time it is, three, an order to always be fortified in the hearts of the people.

The command to remember what time it is, means that a da'i must know what era he is preaching in, whose honey, what are the challenges and opportunities, and the method, so that he can be successful in preaching in whatever era they face, including in the world. Millennial era today.

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