

DAKWAH MOVEMENT ON PSYCHOLOGICAL PARADIGM

GERAKAN DAKWAH DALAM PARADIGMA PSIKOLOGI

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Abstract:

Mankind as mad'u or target da'wah consists of the soul and the body. Since da'wah intends to change person's psychological attitudes, knowledge of the psychology of da'wah becomes a very important thing. This paper is in the form of a literature review that discusses the theoretical movement of psychological da'wah, the importance role of psychological da'wah, the basis of psychological da'wah, and the elements of psychological da'wah. This study applies qualitative method with descriptive approach. The aims of this study are to describe and interpret da'wah on psychological paradigm in a descriptive narrative manner. Social da'wah paradigm can be defined as a fundamental view, framework or basis of thinking that is used in understanding the basic concepts in exploring a science that discusses psychology which is reflected in a human behavior and its relation to the environment as an effort to invite, encourage, call, and convey to the community in the form of solicitation of goodness and prevention of evil according to Islamic principle. The urgency of the psychological paradigm emphasize that da'i demanded control about the human psyche as individuals and members of groups. The essence of da'wah actually lies in efforts to prevent community from psychological problems by inviting, motivating and guiding individuals to be healthy and prosperous in body and soul, so that they can receive the message of da'wah and can carry out religious teachings in accordance with the demands of religious law. There are several elements of the psychological da'wah that must be considered, namely the message of da'wah, psychology of the da'i and mad'u (the target of da'wah). The psychological basis of da'wah includes the personality of the da'I who is seen as good in society, da'wah messages that are communicative and adapted to the classification of attitudes as well as psychological condition of mad'u (the target da'wah).

Keywords: *Da'wah Movement, Psychological Paradigm*



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Abstrak:

Manusia sebagai mad'u atau sasaran dakwah terdiri dari jiwa dan raga. Karena dakwah bermaksud mengubah sikap psikologis seseorang, maka pengetahuan tentang psikologi dakwah menjadi hal yang sangat penting. Tulisan ini berupa kajian pustaka yang membahas tentang gerakan teoritis dakwah psikologis, peran penting dakwah psikologis, dasar dakwah psikologis, dan unsur-unsur dakwah psikologis. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Penelitian ini bertujuan untuk mendeskripsikan dan menginterpretasikan dakwah pada paradigma psikologis secara naratif deskriptif. Paradigma dakwah sosial dapat diartikan sebagai suatu pandangan mendasar, kerangka kerja atau landasan berpikir yang digunakan dalam memahami konsep-konsep dasar dalam mendalami suatu ilmu pengetahuan yang membahas tentang kejiwaan yang tercermin dari suatu perilaku manusia dan hubungannya dengan lingkungan sebagai upaya untuk mengajak, mendorong, menyeru, dan menyampaikan kepada masyarakat dalam bentuk ajakan kepada kebaikan dan mencegah kemungkaran sesuai dengan prinsip Islam. Urgensi paradigma psikologis menekankan bahwa da'i dituntut menguasai tentang kejiwaan manusia sebagai individu maupun anggota kelompok. Esensi dakwah sebenarnya terletak pada upaya menghindari masyarakat dari masalah-masalah kejiwaan dengan cara mengajak, memotivasi dan membimbing individu agar sehat dan sejahtera lahir dan batin, sehingga dapat menerima pesan dakwah dan dapat menjalankan ajaran agama sesuai dengan tuntutan syariat agama. Ada beberapa unsur psikologi dakwah yang harus diperhatikan, yaitu pesan dakwah, psikologi da'i dan mad'u (sasaran dakwah). Dasar psikologis dakwah meliputi kepribadian da'i yang dipandang baik di masyarakat, pesan dakwah yang komunikatif dan disesuaikan dengan klasifikasi sikap serta kondisi psikologis mad'u (sasaran dakwah).

Kata Kunci: Gerakan Dakwah, Paradigma Psikologi

A. Introduction

Dakwah is an activity that invites or sets an example for others to do good and stay away from evil. Da'wah includes actions that are obligatory for every Muslim, regardless of any Muslim. ¹Every Muslim obliged become da'i or subject preaching, however mad'u or target of da'wah is all mankind. As mad'u, human have two aspects in him, namely the soul and the body. Because da'wah aims to improve spirituality as one of the mad'u psychological attitude, then knowledge about psychology becomes something important in da'wah. Knowledge about the psychology of da'wah that is learned, implies the implementation of da'wah tasks with a psychological approach so that roles and functions of the da'i can be understood by preacher as

¹ Muhammad Nurul Fadillah and Imam Bonjol Juhari, 'The Importance of Ontology, Epistemology, Axiology and Psychology in the Development of Da'wah Theory', *Al Munir Journal of Islamic Communication and Broadcasting*, 13.02 (2022), p.91.



preachers and mad'u conditions as the object of da'wah. As the Prophet in his da'wah was very concerned about the psychological condition of the person he preached is in readiness to receive the messages of da'wah.²

A da'i in carrying out his da'wah, often experiencing difficulties to invite mad'u as targets of da'wah to listen, and to practice the message he conveys in real life. A da'i faced the fact that individuals who will be invited have diversity in various ways, including their psychological condition and background. This diversity will also provide different patterns in receiving the da'wah. In other words, a da'i demanded control about the human psyche as individuals and members of groups, especially the mental of mad'u .³

Psychology is structured as a natural science that focuses on the phenomena of the human psychological condition. As a science, psychology often has problems in terms of measurement validity, such as measuring objects, test score, and other rating scales. Therefore, psychology sets certain norms in its studies. So, the truth in psychology is based on the determination of these norms as a tradition of universal scientific truth. There are many things that underlie the norms that exist in a particular society, including religion. ⁴The urgency of the psychological approach in preaching is the background for the author to compile this article entitled "Da'wah Movement on Psychological Paradigm". This paper is in the form of a literature review that discusses the da'wah movement on psychological paradigm, the basis and role of psychological da'wah theoretically.

B. Method

This paper uses the literature review research method. Literature Review is an analytical activity that can produce a critique of a research that is being carried out on a topic in a particular field. Literature Review is one part of a scientific field which includes an explanation or discussion of the theory of a finding or research topic that can be used as a theoretical basis in making scientific activities or in a study. Through a qualitative approach and descriptive

² Agus Salim, 'The Role and Functions of Preachers in the Perspective of Da'wah Psychology', *Al-Hikmah Media Da'wah, Communication, Social and Culture* , 8.1 (2018), 92–107 <<https://doi.org/10.32505/hikmah.v8i1.401> >.

³ Silvia Riskha Fabriar, 'Psychological Urgency in Da'wah Activities', *An-Nida: Journal of Islamic Communication* , 11.2 (2019), 125–35 <<https://doi.org/10.34001/an.v11i2.1027>>.

⁴ Fadillah and Juhari.



method, this paper was written with the aim of describing and interpreting the da'wah movement on psychological paradigm in a narrative descriptive manner. The theoretical description of the da'wah movement and the psychological paradigm will be presented systematically according to etymology and according to the opinions of experts. Furthermore, it will be discussed in a narrative manner about the basis and the role of psychological da'wah based on theory.

C. Discussion

1. Da'wah movement

The meaning of the word movement in the Big Indonesian Dictionary is defined as the act or state of movement (water, sea, machine). It also can be defined as efforts or activities in the social field (politics and so on). Further its function as social planned action carried out by a group of people accompanied by a planned program and aimed at a change or as a resistance movement to preserve patterns and institutions existing community institutions. Another definition of movement is subject or state of movement; awakening (for struggle or improvement), for example: At that time nationalism movement appeared everywhere.

While the word da'wah comes from Arabic language, that is *da'a - yad'u - da'watan* , which means invite, call, summon, beg, entertain. ⁵The term da'wah, in the Qur'an is often given the same meaning as terms *tabligh* , *amr ma'ruf* and *nahi munkar* , *mau'idhoh hasanah* , *tabsyir* , *indzhar* , *washiyah* , *tarbiyah* , *ta'lim* and *sermons* . ⁶Moh. Ali Aziz in his book entitled Da'wah Science, defines da'wah as an activity aimed at changing human beings in a positive direction, in this case, increasing faith according to Islamic law.⁷ Whereas Toha Yahya Umar is of the opinion that da'wah is inviting people in a wise way to the right path according to God's commands, for their benefit and

⁵ Afrizal El Adzim Syahputra, 'Prophet Sulaiman's Method of Preaching in the Perspective of the Qur'an', *MIYAH: Journal of Islamic Studies* , 15.1 (2019), p.86; Fahmi Ahmad Jawwas, 'Methods of Preaching of Imam Shafi'i in the Institute of Islamic Law', *Al-Mishbah* , 10.1 (2014), p.97; Nihayatul Husna, 'Methods of Islamic Da'wah in the Perspective of the Qur'an', *SELASAR KPI: References to Communication Media and Da'wah* , 1.1 (2021), p.99.

⁶ Syah Putra; AM Ismatulloh, 'Methods of Preaching in the Qur'an (Study of Hamka's Interpretation of QS. An-Nahl: 125)', *Lentera* , 17.2 (2015) p.157

⁷ Moh. Ali Aziz, *Da'wah Science* (Jakarta: Kencana, 2017). p. 1



happiness in this world and in the hereafter. ⁸So it can be taken that the definition of da'wah is an activity in the form of an invitation to humans to lead in the right, positive, and better direction than before, in accordance with the commands of Allah SWT. Therefore, the da'wah movement is an understanding, view or thought of a teaching in an effort to invite, encourage, call and convey to all people man as mad'u form *amar ma'ruf nahi evil* in accordance teachings Islam in order to achieve happiness in this world and in the hereafter.

2. Psychological Paradigm

The term paradigm, when discussed based on language, basically comes from the Greek word taken from the words "para" and "diegma". Para interpreted as the next door or on the side, and blend. Meanwhile, the word "diegma" means model, role model, and ideal. Whereas in Indonesian, the definition of paradigm according to the Big Indonesian Dictionary is a frame of mind.⁹ Epistemologically, paradigm can also be interpreted as: pattern model, example. In the popular scientific dictionary, the term of paradigm, disambiguated as tasrif, role model, guide, or it can be called as the foundation of thinking which is the basis of a science.¹⁰ According to harmonies, paradigm is fundamental ¹¹way of acquiring perception, thinking, judging and acting in a special way. In addition, paradigms can also be described as a methodological and conceptual world that scientists can use to represent groups of systems of thought in the form of cases and their solution patterns.¹²

Meanwhile, in terms of language, the term psychology in Arabic is called with the knowledge of nafs, or the knowledge of soul. In its development in Indonesia, the knowledge of soul is commonly known as psychology, both of which have the meaning of the study of psychiatric symptoms. ¹³The term of psychology according to the Greek

⁸ Toha Yahya Umar, *Da'wah Science*, Cet. IV (Jakarta: Widjaya, 1985).

⁹ Language Center Dictionary Compilation Team.

¹⁰ Mirza Mahbub Wijaya, Mahfud Junaedi, and Sholihan, 'Scientific Development Based on Unity of Sciences (Waḥdat Al-'Ulum) Paradigm', *International Journal Ihya' 'Ulum Al-Din*, 23.1 (2021), p.17.

¹¹ Lexy J Moleong, *Qualitative Research Methodology* (Bandung: PT. Remaja Rosdakarya, 2014).

¹² Mirza Mahbub Wijaya, 'The Thinking Paradigm of Islamic Religious Education Teachers in the Disruptive Era', *Journal of Islamic Religious Education, Wahid Hasyim University*, 7.2 (2019), p.132.

¹³ Moh. Syahri Sauma, 'Psychology of Da'wah Qur'an (A Study of Ontology, Epistemology and Axiology)', *An-Nida': Journal of Islamic Communication and Broadcasting*, 7.1 (2018), p.66.



language comes from two words, namely psyche which means soul and logos which means science. So, psychology is the science that discusses human behavior and psychological aspects, both the symptoms, the process of occurrence, and the background of the incident. However, the definition of psychology itself is still considered vague and unclear.¹⁴

There are several experts who express their opinions about the meaning of psychology, including Dakir who is suggested that psychology discusses human behavior and its relationship with the environment.¹⁵ Whereas according to Muhibbin Ah, psychology is a science that studies open and closed human behavior, both as individuals and groups, or in relation to the environment. Open behavior is behavior that has relation with psychomotor which includes talking, sitting, walking, and so on. While closed behavior includes thinking, beliefs, feelings, and so on.¹⁶ From the several expert opinions mention above, a definition can be drawn that the psychological paradigm is a fundamental view, framework or basis of thinking used in understanding the basic concepts in exploring a science that discusses psychology which is reflected in human behavior and its relation to the environment.

3. The Role of Psychological Da'wah

Da'wah Islam is the process of conveying Islamic teachings to mankind. As a process, da'wah is not only an effort to deliver, but is an attempt to change how humans think, how humans feel, and how humans live as the target of da'wah towards a better quality of life.¹⁷ In da'wah activities, a preacher often experiences difficulties to invite mad'u to listen and practice the message he conveys. A da'i faced with the reality that mad'u as an individuals who will be invited, have diversity in various ways including his mental condition. This diversity will also provide different patterns in receiving da'wah. Therefore, the preaching that is done must be oriented to the needs of mad'u

¹⁴ Fabriar. p. 128

¹⁵ Kholis Kohari and others, 'The Role and Function of Preacher in the Psychological Da'wah Perspective', *Al-Risalah*, 13.2 (2022), 481–94 <<https://doi.org/10.34005/alrisalah.v13i1.1915>>. p. 484

¹⁶ Muhibbin Syah, *Educational Psychology with a New Approach* (Bandung: Rosdakarya's Youth, 2001). p. 11

¹⁷ Samsul Munir Amin, *Reconstruction of Islamic Da'wah Thought* (Jakarta: Amzah, 2008) p.29



psychological condition and da'i should try to motivate mad'u to practice the message that has been delivered.¹⁸

In other words, a preacher is required to master human psychology as an individual or as a member of a group. The essence of da'wah actually lies in efforts to prevent social problems of a psychological nature by inviting, motivating, stimulating and guiding individuals to be healthy and prosperous both mentally and physically, so that they can accept religious teachings with full awareness and can carry out religious teachings in accordance with the demands of religious law.¹⁹ Da'wah messages must be conveyed with a psychological approach, which is in accordance with the way of thinking and feeling of mad'u. By paying attention to the psychological development factors and their characteristics, the preaching message conveyed by the da'i will be personally accepted by mad'u as the target then they practice it with sincere feelings without any obstacles because it can touch and satisfy their spiritual life.²⁰

The focus of the actual da'wah strategy is how mad'u as target da'wah can receive da'wah messages sincerely and at the same time apply them in everyday life. However, the psychological reality shows that the message material conveyed by Da'i is not that easily absorbed by mad'u. Some considerations of mad'u as target of da'wah in accepting the presence of sources of information is the key to considering acceptance and taking attitudes towards da'wah material. In this case, psychology provides a way to convey material and determine methods of preaching to mad'u as a totality creatures (psychophysical) who has both personality from internal and external factors. Thus, psychology in the process of preaching has an emphasis on knowledge about human behavior. This knowledge directs individuals to try to explore and understand all human behavior which is a phenomenon of psychological conditions that are born in the context of trying to meet needs and achieve goals. Based on psychological elements, the da'wah

¹⁸ Nawawi, 'Motivation for Behavior in the Da'wah Process', *Komuniko* , 1.2 (2007), p.237.

¹⁹ St. Rahmatiah, 'The Role of Psychology in the Da'wah Process', *Journal of Islamic Counseling Guidance* , Vol. 1.1 (2014), p. 92

²⁰ Samsul Munir Amin, *Da'wah Science* (Jakarta: Amzah, 2009) p. 210



process will run according to the needs expected of humans as individuals and social beings.²¹

4. Element of Psychological Da'wah

a. Psychology of Da'i

Da'i attitude and mentality very determine the success of preaching. One of the most important mental attitudes for da'i is attitude full of faith. Confident that the da'wah message he conveyed will be accepted well by mad'u, believe that what he conveys is the truth, as well as an optimistic and unyielding attitude, are some of the personality characteristics of a da'i .²² Based on psychology study, the principle of being sure of success is generally referred to as optimism, and being patient will greatly influence the success of da'wah activities. Because one's faith and patience will affect one's behavior. In addition, it will affect a person's performance, motivation, and as a result, it increase enthusiasm so they don't give up easily. Not only that, this attitude can also lighten one's psychological burden, because optimism and patience will move the mind to find solutions and find ways to make it happen.²³

If a da'i think that he were fail, then he would truly fail. However if a da'i feel that he has the ability to preach, then whatever problems he faces in the end, he will be able to overcome on the basis of his beliefs. Therefore, it is very important to think positively. This is supported by the theory of hope, which states that what one hopes for is very likely to come true, and this is in line with principles in Islamic teachings. Therefore, in doing preaching, da'i must be optimistic and never give up when facing difficulties because it is based on Qs. Al-Insyirah that "every difficulty there must be ease in it."²⁴

²¹ Rahmatiah.

²² Djamaludin Ancok and Fuat Nashori Suroso, *Islamic Psychology: Islamic Solutions to Psychological Problems* (Yogyakarta: Student Library, 1994). p. 37

²³ David J. Schwartz, *The Magic of Thinking Big*, ed. by FX Budiarto (Jakarta: Binarupa Script, 1992). p.3

²⁴ Jalaluddin Rakhmat, *Communication Psychology* (Bandung: Rosdakarya's Youth, 1994).



b. Psychological Message

In the study of psychological message in da'wah is related to the language of the da'i used in the preaching process. Language can be defined as a message in the form of words and sentences, on the other hand it can also be referred to as a linguistic message. Meanwhile, certain methods and ways of pronouncing words and sentences are referred to as linguistic messages. However, in reality humans also convey messages in ways other than language, for example with gestures called extralinguistic messages, which can function as translators of ideas, actions, desires and what is meant in the da'i's heart as the messenger.²⁵

Message in the form of paralinguistics usually known as a verbal message. Meanwhile message in the form of extralinguistic messages, usually referred to as nonverbal messages. Thus, the psychology of messages in preaching is intended as mental and behavioral to control mad'u through the message conveyed by da'i, including in the form of verbal messages and non-verbal messages.²⁶

c. Psychological of Mad'u

The study of things becomes important when we study psychology of mad'u, because it will help to understand, predict aspects of cognition, affection, attitudes, motives of a person nor individual of mad'u. Then it can be used as a reference in controlling behavior diversity of mad'u. In understanding mad'u psychologically, of course it cannot be separated from explanations about humans, both from a psychological point of view, especially from an Islamic point of view. In perspective neurobiological, that neurobiological processes underlie human behavior and mental processes, so it is stated that all psychological events are related to the activity of the brain and nervous system. This clarifies that there is a close relationship between brain activity and individual behavior and experiences. This view from an Islamic point of view is not too wrong because from an Islamic point of view, as explained by the Prophet that "poverty can make a person become kufr" in this case poverty of

²⁵ Grace. p. 268

²⁶ Enjang, 'Dakwah Smart: The Process of Da'wah According to the Psychological Aspects of Mad'u', *Dakwah Smart: Journal of Da'wah Science*, 4.12 (2015), 259–89 <<https://doi.org/10.15575/jid.v4i12.395>>. p. 274



knowledge and mentality. In that way, psychologically, a da'i must compile da'wah message is appropriate with the condition of mad'u. It can be said that psychological of mad'u in a number of conditions will not be optimal in receiving messages, because they are influenced and squeezed by certain psychological conditions that cause their characteristics to become dominant so that they are not optimal in receiving da'wah messages.²⁷

5. The Foundation of Psychological Da'wah

a. Personality of a da'i

Personality is described as a da'i manner psychological as explained by Prof. Dr. Hamka. There is eight things to pay attention to include:²⁸

- 1) Da'i should has strong intention and investigate earnestly by asking himself for what he do in preaching.
- 2) Let a preacher really understand the message of da'wah that will be conveyed.
- 3) Da'i must strong and firm, unswayed by the views of the crowd when praised and unswayed when displeased by others.
- 4) His personality is charming, gentle but not weak, tawadlu' but not humble, forgiving but respected. He still looks different and taller than others when in a crowd. There are no defects in temperament, although there is physical disability.
- 5) We must understand the main points of our grip are the Al-Qur'an and As-Sunnah. In addition, we must understand science soul (knowledge of nafs) and also understand the values, morals and customs of the people and society they want he indicted .
- 6) Do not deliver da'wah messages that contain contradictions, stay away from something that will bring debate (no need to open up the issue of khilafiyah in front of the public or lay people).
- 7) It should be understood that being an example for mad'u in attitude , much more effective in the souls of the mad'u than words that come out of the mouth.

²⁷ long. p. 286

²⁸ Ahmad Mashudi, 'The Preacher's Interpretation in Tafsir Al-Azhar', *Al-Kauniyah: Journal of Qur'anic Studies and Tafsir* , 3.1 (2022), 16–30.



- 8) Let da'i looks perfect, do not let them show the lack of character that will reduce authority in front of mad'u. Because it really hinders the smooth flow of ideas and suggestions conveyed.

b. The success of the da'wah message

Da'wah messages can be easily understood if the da'wah is conveyed with a psychological approach, namely the actions which are in accordance with the conditions and psychological needs of mad'u, as well in accordance by way of thinking and way of feeling of them. Da'wah like this is called persuasive preaching. The popular expression of the Prophet in this regard is "Talk to people according to their level of reason". The level of reason referred here can be understood as an intellectual level, also understood as a way of thinking, feeling and other psychological tendencies. But through communication da'wah, da'i and mad'u at least get three things, namely:²⁹

- 1) Find himself or understand who he is and put himself in the right position.
- 2) Developing self-concept, self-concept is one's views and feelings about oneself.
- 3) Establish relationships with the world around .

c. Mad'u's Attitude toward Preaching

Da'wah can take place effectively, if the preachers understand mad'u's thought. Grouping mad'u based on his knowledge and way of thinking are things that preachers can understand. Mad'u's attitude toward exclamation da'wah that must be understood by da'i as mentioned in the Al-Quran, can be classified into three groups:³⁰

- 1) *As- Sabiquna bi al- Khairat* (those who hasten to accept the truth). Mad'u's point of view which is easy to be understood and preached, because they already open to receive truth and goodness.

²⁹ Salim.

³⁰ Kohari and others.



- 2) *Muqtashid* (middle people) are people who carry out religious obligations but also do it at the same time disgraced thing nor forbidden, in addition, these people are also less responsive to kindness. Understanding mad'u's thought like this is easy enough for advised him by giving them an understanding of things that are makruh and permissible.
- 3) *Zalim linafsih* (those who like to transgress religious boundaries). To understand mad'u's thought like this is quite difficult. It requires patience and fortitude in advising in a smooth, good and true way.

D. Conclusion

Based on the explanations that have been presented, some conclusions can be drawn as follows: 1) Social da'wah paradigm can be defined as a fundamental view, framework or basis of thinking used in understanding the basic concepts in exploring a science that discusses psychology which is reflected in an attitude human behavior and its relation to its environment in the context of an effort to invite, encourage as well convey to mad'u form solicitation goodness and prevention of evil according to Islamic teachings; 2) The urgency of the psychological paradigm emphasize that da'i demanded control about the human psyche as individuals and members of groups. The essence of da'wah actually lies in efforts to prevent community problems that are psychological by inviting, motivating and guiding individuals to be healthy and prosperous mentally and physically, so that they can receive messages of da'wah and can carry out religious teachings in accordance with the demands of religious law, and 3) There are some psychological elements of da'wah that must be considered are: the message of da'wah, the psychology of da'i and mad'u. The psychological basis of da'wah, among others, namely personality of da'i in a manner psychological well-regarded in society, da'wah messages that are communicative and adapted to the classification of attitudes as well psychological condition of mad'u .



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