

THE URGENCY OF DA'WAH IN THE DIGITAL ERA IN DEALING WITH ISLAMOPHOBIA

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Abstract: *The term Islamophobia has become popular since the 9/11 incident in the United States was carried out by people with Muslim identity. Along with the times and technological advances that are developing more rapidly, islamophobia has grown along with the spread of hoaxes on media. Then nowadays, da'wah activities are required to be able to the balance advances in technological science. The purpose of this paper is to understand the urgency of da'wah in the digital era in dealing with islamophobia. In this case, on this paper only limited to confronting Islamophobia in digital media. The study approach in this study used a qualitative approach. The type of study used descriptive research with the aim of drawing, describing and interpreting da'wah in the digital era in dealing with islamophobia. Da'wah is a business in the form of activities or activities that are inviting, encouraging, calling and conveying to humans both individually and in groups to the right path in the form of invitation to goodness and prevention of evil according to Islamic teachings in order to find happiness both in this world and in the Hereafter. In the digital era, the position and progress of online media is a challenge as well as an opportunity for da'wah activities in the digital era. In activities, da'wah using communication and information technology certainly plays an important role, this is in response to adaptive da'wah activities. From this paper, can be concluded that da'wah in the digital era is very urgently because to facing and minimize Islamophobia in society, we can use da'wah and community digital literacy skills. Community digital literacy skills are very important in this digital era. Hoaxes that spread about terrorism, racism and all the bad things about Islam should be minimized islamophobia with utilization of digital literacy wisely.*

Keywords: *Da'wah, Digital, Islamophobia*

INTRODUCTION

Islam is a religion of da'wah, namely a religion that encourages its adherents to always be active in carrying out da'wah activities, even the reversal of Islam is very dependent on and closely related to the da'wah activities carried out. In line with the definition of Islam as a religion of preaching, Allah SWT., has ordered in the Qur'an for all Muslims to call people to God's way with wisdom and good teaching, this verse reflects the obligation and necessity of da'wah, namely calling and inviting people to the path Allah SWT., the implication of the statement of Islam as a religion of da'wah, requires its followers to always convey da'wah, because this activity will never end as long as the life of the world is still ongoing and will continue to be attached to situations and conditions regardless of their forms and patterns.

Along with the times and technological advances that are developing more rapidly, da'wah activities are required to be able to adapt and balance advances in technological science. Therefore, nowadays it is known as digital da'wah, namely da'wah by utilizing digital products such as social media, one of them. The development of science and technology provides many benefits for humans, but on the other hand science and technology has brought disaster which in turn threatens religious values. Advances in science and technology have made it easier for people from within and outside the country to access information in various ways, making it easy for foreign cultures to enter and develop within the country.

Islamophobia is a term that has been around for a long time Rasulullah when he preached and many of the Quraysh infidels against Islamic teachings. However, the term Islamophobia has become popular since the 9/11 incident in the United States was carried out by people with Muslim identity. In Indonesia, a series of arrests of several Muslims who are considered to be related, such as Amrozi, Ali Imron, Imam Samudra, even an old ustadz like Abu Bakar Bashir was also suspected of being the mastermind behind the chaos in this country. Based on this problem, this paper is written to understand the urgency of da'wah in the digital era in dealing with islamophobia. The study approach in this study used a qualitative approach. The type of study used descriptive research with the aim of drawing, describing and interpreting da'wah in the digital era in dealing with islamophobia.

RESEARCH METHOD

This paper is used a qualitative approach and descriptive research with the aim of drawing, describing and interpreting da'wah in the digital era in dealing with islamophobia. In addition, this study used a literature review research method. Literature review is an analyzing activity which can be in the form of criticism of a research that is being carried out on a specific topic that is part of a scientific field include explanation or discussion of the theory of a finding or research topic that can be used as a theoretical basis in making scientific or research activities.

RESULT AND DISCUSSION

1. Definition

a. Da'wah

Etymologically, the word da'wah in Arabic comes from the verb da'a - yad'u - da'watan, which means to invite, call, summon, invite, beg, entertain.¹ The term da'wah is expressed in the form of fi'il and masdar repeated in the Qur'an 211 times.² This term is often given the same meaning as the terms tabligh, amar ma'ruf and nahi munkar, mau'idhoh hasanah, tabsyir, indzhar, washiyah, tarbiyah, ta'lim

¹ Syahputra; Jawwas; Nihayatul Husna, 'Metode Dakwah Islam Dalam Perspektif Al- Qur'an', SELASAR KPI : Referensi Media Komunikasi Dan Dakwah, 1.1 (2021), p. 98

² Husna, p. 103

and khutbah.³ The definition of da'wah in terminology has been expressed by several experts, including the following:

- 1) 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 happiness in this world and in the hereafter.⁴
- 2) Shaykh Ali Makhfudz argues in his book *Hidayatul Mursyidin* that Islamic da'wah encourages people to do good and follow instructions (guidance), calls them to do good and prevent evil, so that they get happiness in this world and the hereafter.⁵
- 3) The term da'wah is defined by Wahyu Ilaihi (2006) in his book entitled *Da'wah Management*, that da'wah is an activity or activity that calls for or invites others to practice Islamic teachings. The implementation of da'wah can be done in various ways or methods.⁶
- 4) According to Prof. Dr. Hamka in Sitepu and Annisa, da'wah is a call to adhere to a position which basically has a positive connotation with the substance being the activity that commands *amar ma'ruf nahi mungkar*.⁷
- 5) Muhammad Natsir, as quoted from the book *Management of Islamic Propagation* by Rosyad Shaleh, has defined that da'wah is an attempt to call upon and convey to individual human beings the entire Islamic conception of the outlook and purpose of human life in this world, which includes *amar ma'ruf nahi munkar*, with various media and ways that are permissible morals and guide their experiences in individual life, household life, community life and state life.⁸

Based on the several definitions that have been presented, both etymologically and terminologically according to experts, it can be defined that da'wah is a business in the form of activities or activities that are inviting, encouraging, calling and conveying to humans both individually and in groups to the right path in the form of invitation to goodness and prevention of evil according to Islamic teachings in order to find happiness both in this world and in the Hereafter.⁹

In da'wah there are components that are always there in every da'wah activity. These elements are da'i (perpetrators of da'wah), mad'u (objects of

³ Syahputra; A M Ismatulloh, 'Metode Dakwah Dalam Al-Qur'an (Studi Penafsiran Hamka Terhadap QS. An-Nahl: 125)'; *Lentera*, 17.2 (2015), p. 155 <<https://doi.org/http://dx.doi.org/10.21093/lj.v17i2.438>>.

⁴ Umar, *Ilmu Dakwah*.

⁵ Sitepu and Anisa, "Metode Dakwah Rumah Tahfidz Nurul Fikri Kota Bengkulu Dalam Meningkatkan Hafalan Al- Qur'an"; Jawwas, "Metode Dakwah Imam Shafi'i Dalam Istibat Hukum Islam"; Syahputra, "Metode Dakwah Nabi Sulaiman Dalam Perspektif Al-Qur'an."

⁶ Ilaihi, *Manajemen Dakwah*.

⁷ Sitepu and Anisa, p. 6

⁸ Shaleh, *Manajemen Dakwah Islam*. p. 20

⁹ Nazih, "Metode Pembinaan Ummi Yusdiana Dalam Menghafal Al-QURAN Di Kalangan Ibu-Ibu." p. 12.

da'wah), maddah (da'wah material), wasilah (da'wah media), thariqah (method), and atsar (proselytizing effects).¹⁰

a) Da'i

Da'i is the subject of da'wah. Usually referred to as the perpetrators of da'wah activities. That is, a da'i should follow the methods that have been taken by the Prophet, so that the results obtained can be close to the success that was achieved by the Prophet Muhammad.

b) Mad'u

Mad'u, namely human beings who are the target of da'wah or human recipients of da'wah, both as individuals and as groups, both people who are Muslim or not; or in other words the human being as a whole

c) Maddah

Maddah is a message or da'wah material conveyed by the da'i as the content of preaching. The understanding of mad'u is determined by the message conveyed by the da'i, so that in compiling da'wah messages it must be with a good system and in accordance with the conditions of mad'u. The accuracy of the da'wah material delivered is easily accepted by all groups, and does not raise disputes regarding the contents of the da'wah message.¹¹

d) Wasilah

Wasilah (media) da'wah, which is a tool used to convey da'wah material (Islamic teachings) to mad'u. To convey Islamic teachings to the people, da'wah can use various wasilah. These various were include oral, written, pictures, audio-visual, and also morals that can be demonstrated.

e) Tariqah

The thing that is very closely related to the wasilah method is the da'wah method of da'wah (the method of da'wah). If wasilah are the tools used to transmit or convey Islamic teachings, then tariqah is the method used in da'wah or it can be called the da'wah method.

f) Atsar Da'wah

Often referred to as feedback from the da'wah process, it is often forgotten or does not receive much attention from the preachers. Most of them think that after the da'wah is delivered, the da'wah is finished.

b. Digital Technology Era

The term "technology" comes from the Greek: technologia, techne means craft and logia means science.¹² In general, from prehistoric to postmodern times, technology can be defined as the process by which humans change nature to meet their needs and desires. As a process of conquering nature, technology has a close

¹⁰ Mastori Mastori, 'Metode Dakwah Kepada Penguasa (Studi Analisis Pendekatan Etika Dakwah)', *Al-Fikra : Jurnal Ilmiah Keislaman*, 17.2 (2019), 324 <<https://doi.org/10.24014/af.v17i2.6410>>; Aminuddin, 'Media Dakwah', *Al-Mu*, 9.2 (2016), p. 344

¹¹ Budi - Ariyanto, 'Pengorganisasian Pesan Dakwah Da'i Selebriti Ustad Al Habsy', *Anida (Aktualisasi Nuansa Ilmu Dakwah)*, 19.1 (2019), p. 5

¹² "Definition of Technology."

*relationship with science and engineering, where science tries to understand how nature works, engineering tries to shape this world to meet human needs and desires. If since prehistoric times, the term technology can be associated with the creation of a tool, although not absolutely, and in modern times, technology is associated with production or manufacturing processes, so recently in the information age, technology is associated with computers and communications.*¹³

*Our current era is nicknamed the digital era, which in popular language is also known as the information age. The term digital comes from the Greek word digitus which means ten fingers. The tenth value consists of 2 radix (principal numbers), namely 1 and 0. Therefore digital is a description of a state of numbers consisting of the numbers 0 and 1 or numbers that can also be used to symbolize 'no' and 'yes' , or 'off' and 'on' (binary numbers or pairs of numbers). All computer systems use a digital system as a database which can also be referred to as Bit (Binary Digit).*¹⁴ *The development of digital technology is a reality that cannot be avoided by anyone or any institution that lives in the context of globalization and a networked society. Mark Chan wrote that all the technological equipment we use today uses a digital system as its database. The fact shows us that in the digital era, all information is developing very rapidly with the use of digital technology everywhere. Something that can't be questioned anymore because the development has already happened with deep penetration. Developments that have radically changed the way we work, play, live and relate to one another. Technology has become an irreplaceable need for modern humans, because practically modern humans can no longer live without technology. In many ways it has been proven that digital technology has revolutionized human lifestyles to make it easier, more efficient, more effective and more comfortable but also full of risks.*¹⁵

*Thus, the digital era can be summed up as a computerized era in which all human activities can be socialized with the medium of computer technology (multi-screen) with a variety of representations, forms, numeric, and varied narrative models. The paradigm of people's life has shifted quite drastically. In the past, direct interaction with individuals or groups to fulfill life's needs took place in the conventional way (face to face). However, this pattern is now being shifted by digital culture. Yasraf Amir Piliang calls it a "Digital City" or "Cyberspace City".*¹⁶

City places and spaces are now being replaced by electronic places or virtual spaces (internet), in which virtual relationships take place. Several big cities in Indonesia have relatively become part of this virtual city. Electronic places and virtual relations make humans (in general) affected by all the information that is present through electronic media. This phenomenon is not matched by the ability (ability) of the community in conducting studies on the information consumed, so

¹³ Sitompul, "Pelayanan Pemuda Di Era Teknologi Digital." p. 5.

¹⁴ Meilani, "Berbudaya Melalui Media Digital." p. 1012.

¹⁵ Sitompul, "Pelayanan Pemuda Di Era Teknologi Digital." p. 6.

¹⁶ Piliang, *Dunia Yang Dilipat : Tamasya Melampaui Batas-Batas Kebudayaan.*

that the opportunity to create an objective construction of meaning is very minimal. Humans are hit by a very acute flood of information, so that their perceptions and behavior are constructed by market tastes and ideologies that are very capitalistic.¹⁷

In the digital era, everything that is private (personal domain) is no longer taboo to be disclosed to the public. That is, all can consume and enjoy the dynamics of individual life. Therefore, don't be surprised if the moral dimension in life in this digital era becomes biased.¹⁸

c. **Islamophobia**

The term Islamophobia comes from two words, namely "Islam" and "phobia". Islam is a religion that was sent down by Allah SWT through the Prophet Muhammad SAW. while Phobia is a condition of limitations due to encouragement of will anxiety and fear of something. So when interpreted literally, Overall, Islamophobia is a phobia or a fear, a hatred or prejudice against Islam or Muslims in general, especially when in terms of Islamization and sources of terrorism. Exact scope and definition of the term Islamophobia, include its relation to race, has been the subject of much debate. A number of scholars consider it a form of xenophobia or racism, while opinions that others denied the existence of a relationship between them; especially with that base. Religion is not the same as race.

The causes of Islamophobia are also a topic of debate, especially between the commentators who put forward their respective arguments. A number of the stated cause was the September 11 attacks, the rise of the group militants like ISIS, terror attacks in various places, increasing population Muslims in Europe and the United States because their governments accept refugees from conflict zones in the Middle East and Africa, coercion of the application of Islamic law, and others. A number of parties criticized the concept of Islamophobia by saying that this term is an attempt to silence criticism of Islam. Islamophobia cannot be separated from the problem of prejudice against people Muslims and people who are perceived as Muslims. Anti-Muslim prejudice is based on a claim that Islam is an "inferior" religion and is a threat to the dominant values in a society. Then it can be concluded that Islamophobia is form of fear in the form of anxiety experienced by a person or social group against Islam and Muslims stemming from closed views about Islam and accompanied by prejudice that Islam is an "inferior" religion inappropriate to influence the values that already exist in society.

2. Da'wah in the digital era in dealing with Islamophobia

The instant technological and cultural advances offered by modernization in general have made Indonesian society oriented towards results and consumption. The grassroots are no exception, they are more oriented towards how to get as much

¹⁷ Budiantoro, "Dakwah Di Era Digital." p. 273

¹⁸ Budiantoro. p. 274.

results as possible with the smallest effort in a short time. With such a view of life, it is not surprising that in an effort to obtain the luxuries and pleasures offered by technology and modernization, many justify any means, such as cheating, picking, robbing, killing, and so on.¹⁹

With its various negative impacts today, it seems that humanity, especially Muslims are called upon to carry out da'wah, namely inviting or calling to do good and prevent evil, changing people from one situation to another that is better in all fields, realizing Islamic teachings in daily life for individuals, families, groups or masses as well as for community life as a whole order of living together in the context of nation and human development.²⁰

When contemporary society enters a global revolution with the support of science and technology, the challenges it faces are increasingly complicated. This challenge does not recognize space, time and layers of society, but extends to all sectors of human life and needs, including religious issues. This means that the religious life of mankind, including Islam, will face the same challenges wherever it is located. Albeit in different shades.

The position and progress of online media is a test as well as an opportunity for da'wah activities in the digital era. In activities, da'wah using communication and information technology certainly plays an important role, this is in response to adaptive da'wah activities. In this condition, the ulema, ustadz and d'ai must have a new strategy in da'wah:

a. Adaptive to communication technology

Currently the proliferation of smartphone users makes communication contacts seem limitless, this condition has eliminated the social structure in society. Anyone can provide criticism without any hindrance as a form of human interaction that has so far involved physical spaces has shifted to digital meetings. The ability of people's literacy in adapting to the times is a necessity. Community digital literacy skills are very important in this digital era. because everyone is a digital actor, everyone can spread hoax news which causes an increase in Islamophobia in society.

b. Using Social Media

In this all-digital era, it's not uncommon for someone to join many groups either on whatsapp, facebook, instagram or telegram materials. Viewpoints regarding authority in the digital era must be evaluated, and people must be digitally sensitive by cultivating digital literacy abilities and skills. In the da'wah area, the function of social media as a da'wah media in disseminating da'wah material needs to be optimized. Then, as a social media user, everyone should use social media wisely. Hoaxes that spread about terrorism, racism and all the bad things about Islam should be minimized with digital literacy wisely.

c. Following Developments

¹⁹ Susana, "Kesetiaan Pada Panggilan Di Era Digital." p. 58.

²⁰ Rajab, "Dakwah Dan Tantangannya Dalam Media Teknologi Komunikasi." p. 79.

The use of digital technology in da'wah activities, in digital-based da'wah is important. If the da'wah actor, in this case a da'i, is not adaptive to the development of the digital world, especially in disseminating da'wah messages through virtual media, then the da'i or ulama is seen as not digitally adaptive by the public. The advancement of digital technology development makes the public whenever and wherever they can get da'wah messages. And public literacy skills, in this case religious people in the truth of religious teachings, will become blurred because everyone, whether they have religious knowledge or not, has the power to disseminate information from their own perspective of truth. Therefore a da'i must adjust to the point of view that mad'u has, to reduce anxiety about Islam.

d. *Open*

A da'i must prioritize equality and understand the aspirations of the public, especially the da'wah congregation. A da'i, ustadz or ulama needs to be able to behave in an egalitarian manner, authority is packaged as a role model, mentor, role model and friend of the congregation in virtual media. Cyber surfers or netizens see and have a strong desire if they are given space to argue, show their identity, and have their thoughts accepted. Cyber surfers thirst for knowledge, increase self-competence and enjoy exchanging knowledge and information.

Meanwhile, netizens seem to have no qualms about criticizing, if they think an idea or notion is not in line with them. Ulama, ustadz and da'i must prioritize open-mindedness and be egalitarian in dealing with the swift flow of information. If possible, scholars, preachers or ustadz have social media accounts and interact with their congregation. In groups on social media belonging to the congregation such as Facebook, Instagram, WhatsApp and telegram to gain insight from the congregation, when interacting they take a position as part of the congregation without any boundaries.²¹

e. *Have Your Own Character*

Ulama, ustadz and da'i are ready to transform into themselves; empirically it is recognized that many da'i, ustadz or ulema, do not dare to be themselves always displaying the character of others in their da'wah activities, starting to compose and design da'wah messages, the way of speaking and also the style of dress.

The era of technology and science in hardware has apparently been eroded by advances in computers and artificial intelligence, therefore adaptive attitudes towards progress are important as propagators. However, religious values remain in their position, because the overflow of all information in the public space causes moral values to shift, deviant behavior becomes more sophisticated, and human respect as human beings decreases. This is where the position of the clergy, ustadz and da'i must take a role in providing a prodation in sowing the nobility of religious values of life and humanity and social glory to the ummah with a moderate attitude.

²¹ Thadi and Mukhlizar, "Literasi Dakwah Di Era Post Truth." p. 37.

CONCLUSION

Da'wah is an effort in the form of activities or activities that are inviting, encouraging, calling and conveying to humans both individually and as a group to the right path in the form of invitations to do good and prevent evil according to Islamic teachings in order to find happiness both in this world and in the Hereafter. The era of digital technology is the era of computerization in which all human activities can be socialized with the medium of computer technology (multi-screen) with a variety of representations, forms, numeric, and various narrative models.

In the digital era, humans are hit by a very acute flood of information, so that their perceptions and behavior are constructed by market tastes and ideologies that are very capitalistic. In the digital era, everything that is private (personal domain) is no longer taboo to be disclosed to the public. That is, all can consume and enjoy the dynamics of individual life. The position and progress of online media is a test as well as an opportunity for da'wah activities in the digital era. In activities, da'wah using communication and information technology certainly plays an important role, this is in response to adaptive da'wah activities. When contemporary society enters a global revolution with the support of science and technology, the challenges it faces are increasingly complicated. This challenge does not recognize space, time and layers of society, but all sectors of human life and needs, including religious issues. This means that the religious life of mankind, including Islam, will face the same challenges wherever it is located. Albeit in different shades.

Da'wah in the digital era is very urgently because to facing and minimize Islamophobia in society, we can use da'wah and community digital literacy skills. Community digital literacy skills are very important in this digital era. because everyone is a digital actor, everyone can spread hoax news which causes an increase in Islamophobia in society. Then, as a digital media user, everyone should use digital media wisely. Hoaxes that spread about terrorism, racism and all the bad things about Islam should be minimized with digital literacy wisely.

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