Actualization of da'wah by the Indonesian Council of Ulama (MUI) in the Central Papua Nabire Muslim Community: a study of cultural transformation

Muhammad Mirwan[1]**, Mahmuddin**[2]**, Nurhidayat Muh. Said**[3]**, & Arifuddin Tike**[4]

[1,2,3,4]Postgraduate Program, Universitas Islam Negeri Alauddin Makassar
Correspondence Email: mirwanrauf@gmail.com

ABSTRACT

The article explores the crucial role of da'wah, the process of conveying Islamic teachings, in fostering understanding, harmony, and transformation within multicultural societies, specifically focusing on Nabire Regency in Central Papua, Indonesia. *Da'wah* serves as a means of spreading the tenets of Islam, bridging cultural divides, and building a civil society where diverse communities coexist peacefully. This research employs a qualitative approach, specifically Participatory Action Research (PAR). Informants were selected using a purposive technique. Data collection methods included interviews, observations, and document analysis. To ensure the validity of the research data, source triangulation and method triangulation were employed. The study's findings reveal that the Indonesian Council of Ulama (MUI) in Nabire Regency has implemented various forms of *da'wah* actualization in multicultural societies. They aim to convey their message in a compassionate manner to reach all segments of the Muslim community, ensuring that their *da'wah* resonates with everyone.

Keywords: Indonesian Ulama Council (MUI); cultural da'wah

1. INTRODUCTION

Da'wah is a communication process that is based on belief (belief) and aims to invite to carry out the provisions of Allah SWT. and earn His pleasure. Da'wah activities are very important in the whole teachings of Islam. With da'wah, the messages of Islamic teachings can be known, internalized, and practiced by mankind from generation to generation. Rasulullah SAW taught the principles of social integration to build a civil society, Islam makes values, knowledge, and actions a reference for its adherents to interact with other groups in society with different religious, social, and cultural backgrounds.

Humans live in groups and socialize with different ethnic backgrounds and languages. This can be seen in QS. al-Hujurat/49:13. This verse, explains that Allah swt. created you from a male and a female and made you nations and tribes so that you would know each other and lead you to help and complement each other, indeed the most noble among you in the sight of Allah is the most pious. The existence of differences between people is not God's intention to humiliate them among others. Diversity is expected to be a bridge for the process of getting to know each other (ta'aruf), from th e process of ta'aruf then there is an attitude of mutual understanding (tafahum), mutual help (ta'awun), and mutual love (tarahum). This can happen without being constrained by differences in ethnicity, race, including religion.

Da'wah communication or lectures are one of the means used to convey messages to others. Da'wah communication is the process of conveying messages or information from a person or group of people to another person or group of people originating from the Al-Qur'an and Hadith by using verbal and non-verbal symbols with the aim of changing one's attitude or behavior towards a better one. according to Islamic teachings. Because through religious lectures a person conveys thoughts and ideas in the form of information to others orally. Da'wah media is a tool used to convey good messages to mad'u which aims to make it easier to achieve the desired da'wah goals. Da'wah media that can be used in preaching activities include print media, broadcasting media, film media, audio-visual media and other electronic media.

The main purpose of religious lectures is to give or convey religious advice to the general public or mad'u. Religious lectures or preaching have a larger dimension. Preaching is not just preaching in mosques, but preaching is an activity of personal Muslim life in all its aspects. Basically the purpose of da'wah communication is to achieve the following things, namely: for every Muslim by doing da'wah it means that he has carried out one of his religious obligations and the second goal of da'wah communication is to change behavior, attitudes, or actions in accordance with Al's messages. Quran and Hadith. The social phenomena that occur in Nabire Regency are more complex.

Departing from the reality mentioned above, Nabire Regency which has a multicultural society is a challenge for a da'i as a missionary interpreter in delivering his lectures to mad'u. Where there are some mad'u who want the preachers in delivering their lectures not to use the local language of the da'i's origin, and want the preachers to use the unified language, namely Indonesian in delivering their lectures so that the message is conveyed properly, effectively and madly You can understand the contents of the lecture.

Where language plays an important role in social life, namely as a means of communication. Language will also determine the concepts and meanings understood by the public when conveying messages or lectures. All forms of interaction and communication will be paralyzed without using language. Language is very important in the process of conveying everyday messages, because every community is certainly involved in the communication process, both as communicators and communicants.

Some preachers, especially in Nabire Regency, still use the regional language (Bugis/Makassar) in their religious lectures, although they are interspersed with Indonesian. The relationship between regional languages and Indonesian is very close because regional languages are supporting languages for Indonesian which are recognized by the State as supporting the national language which is a source of Indonesian language development. It is this language factor that causes delays in the preacher's message to mad'u, due to differences in understanding of the material conveyed by the preacher. Where the increasingly pluralistic Nabire Society has led to misunderstandings in receiving messages from preachers.

The city of Nabire has a multicultural society where there are many immigrants from various regions who enter Nabire, so preachers must be good at conveying their da'wah messages to the mad'u they face, including the multicultural community, especially the Muslim community in Nabire. In order for the message to be conveyed properly to mad'u, the da'i should need to master mad'u, which incidentally has a multicultural society. Therefore, it is very necessary to have approaches that must be taken by a da'i before carrying out his da'wah activities.

The problem addressed in this study is to examine the actualization of the Indonesian Ulama Council (MUI) in delivering lectures/sermons to Muslim communities, as well as how the Indonesian Ulama Council (MUI) fulfills its role in ensuring the proper conveyance of its da'wah to multicultural communities, particularly the Muslim community in Nabire City, Central Papua. The aim is to facilitate a comprehensive understanding of Islam as a religion that extends mercy to all of creation (rahmatan lil a'lamin), fostering its realization within multicultural societies, especially among the Muslim community in Nabire City, Papua.

2. METHODS

The type of research used in this research is qualitative research. While this type of research uses the Participatory Action Research (PAR) type. This method is a research method that is carried out in a participatory manner among community members in an undercurrent community whose enthusiasm is to encourage transformative actions to liberate society from the shackles of ideology or power relations. The purpose of this PAR method is to build community awareness or empower grassroots communities through critical education, adult learning, public dialogue and so on. To change the perspective on research by making research a participatory process.

Qualitative research aims to uncover genuine issues within the natural setting of the data source. Consequently, research must be conducted within the data sources' original context or their everyday situations. In this study, qualitative research is employed to ascertain the facts regarding the preaching activities carried out by the da'i and explain the various realities encountered in the field. Therefore, the researcher directly observed the da'i's da'wah activities, specifically focusing on the da'i's communication in conveying da'wah messages to the multicultural mad'u in Nabire Regency, Papua.

This research was also conducted to describe as it is about da'wah communication carried out by preachers to mad'u, by looking at all the components of da'wah which include the da'i as a communicator of da'wah, mad'u as the target object of da'wah, material or message the da'wah delivered, what da'wah methods were used by the da'i in conveying his da'wah messages using local media in Nabire City, Central Papua.

This study utilizes two types of data sources: primary data and secondary data. Primary data originates from original sources and is collected specifically to address research questions. With primary data, researchers can meticulously gather the required information. In this study, primary data was acquired through direct investigations and interviews with key figures, including members of the Nabire City Council of MUI, preachers, community leaders, religious leaders, and the local government of Nabire City in Central Papua. Secondary data, on the other hand, consists of research data obtained indirectly by researchers through intermediary channels or recorded by other parties.

3. RESULTS AND DISCUSSION

a. *Da'wah*

Da'wah when viewed in terms of etymology comes from Arabic, namely دعوة – يدعو – دعا it means invite, call, and call. According to Samsul Munir Amin, states that preaching is to call (*to call*), invite (*to invite*), invite (*to summon*), call (*to Propose*), push (*to urge*) and beg (*to pray*). In terminology, *da'wah* is inviting people in a wise way to the right path according to God's commands, for their safety and happiness in this world and the hereafter. Dakwah is also meaningful as effort to call for and convey to individual human beings or all mankind the Islamic conception of the views and goals of human life in this world, and which includes al-amar bi al-ma'ruf an-nahyu an al-munkar with various methods and media that are permissible for morals and guide their experiences in social life and state life.

The definition of *da'wah* put forward by Shaykh Ali Mahfudz, in the book Hidayatul al-Mursyidin defines *da'wah* as follows:

حث الناس علي الخير و الهدي و الامر بالمعروف و النهي عن المنكر ليبنلوز وا بسعا دة
العاجل والاجل

"Encouraging people to do good and according to instructions, calling them to do good and forbidding them from doing evil so that they will get happiness in this world and the hereafter"

From some of the meanings of *da'wah* above, it can be concluded that *da'wah* is an activity that is carried out consciously in order to convey Islamic religious messages to others so that they accept Islamic teachings and carry them out properly in their daily lives as individual and social beings (in society) to achieve happiness in life in this world

and in the hereafter. The elements of *da'wah* consist of (1) *da'wah* communicators (dai), (2) *da'wah* communicants (*mad'u*), messages (*da'wah* materials), (4) *da'wah* methods and (5) *da'wah* media.

b. *Da'i* professionalism

The progress of the times has increasingly eroded the faith, and undermined the strongholds of the Muslim community, knocking the preachers to try hard to return the Muslim community to the right path. There are quite a number of *da'i*s who preach Islamic teachings, however, the results have not been able to perfectly address the problems of the Muslim community. In fact, the increase in the results of preaching by preachers and the existing problems is not directly proportional. The fundamental question is of course why this phenomenon can occur.

If we look at the reality in society, it turns out that there are several things that trigger the problem of *da'wah* to become more complex. Among them, the preachers only convey Islamic teachings without evaluating and thinking about how successful they are. In other words, a *da'i* is released from responsibility for the success of the *da'wah* carried out. In fact, preaching is not just abolishing obligations, but also requires careful planning so that the preaching can produce maximum results.

It is appropriate for preachers to preach professionally. They may receive wages or rewards given to preachers either from the institution as explained above. But what needs to be underlined is the word 'professional' from the preacher himself. Professional refers more to the job based on knowledge, expertise and experience. Professional size is in the ability to work (workability).

The General Chairperson of the Nabire Regency MUI provides an overview regarding the professionalism of preachers who carry out *da'wah* duties in Nabire, that: *Da'i* who preach in Nabire Regency have shown their competence and professionalism, because the ustadz and preachers in Nabire Regency have at least graduated from Islamic boarding schools and the majority have bachelor's and master's degrees. The educational level of preachers is very influential in the quality of *da'wah*, preachers who have a high level of education will be richer in mastering *da'wah* material, especially related to contemporary issues that are currently developing, but in Nabire Regency there are also preachers i come from an elderly group that is not highly educated but has extensive knowledge in turat books.

The information makes the readers happy, of course, because what is described by the General Chairperson of the Nabire MUI shows that there is no doubt that most preachers are already professional in the sense that they have the ability (competence) in the field of *da'wah* to enlighten the understanding of the religion of Muslims, both in cities and in other areas village.

The professionalism of the *da'i* was initially measured from the preparations made before carrying out the missionary mandate. The preparation of the *da'i* is generally

related to the *tausiyah* material that will be delivered. This was alluded to in the FGD (Focus Group Discussion) by the Chairperson of the Nabire Regency DMI (Indonesian Mosque Council) as follows: On average, preachers prepare lecture material before carrying out the *da'wah* mandate requested by the congregation. The material presented is usually based on books/reference books according to the topics requested by the congregation, but the material can also be related to the conditions or celebrations of each verse expert.

The information above shows that the preacher of Nabire is very concentrated in preparing lectures. The interests of *da'wah* are conveyed in the form of heterogeneous material (not of the same kind), depending on the intentions or interests of the congregation that invites. For example, if the event is a maulid, of course the material is about the maulid, if the study at the mosque is on the theme of fiqh, then of course related reference books/books and so on.

Preachers whose *da'wah* materials touch the hearts of the congregation, will usually be in demand by the congregation and receive repeated invitations. Therefore, each *da'i* continues to make efforts to prepare his sermons so that they touch the hearts of the congregation and bring about significant changes in society. Consequently, some preachers are often invited by congregations (usually called famous), and there are also preachers whose preaching quantity is still relatively small. (it has been scheduled) or from the congregation itself.

c. *Da'wah* Method

Da'wah is an activity that calls for, invites, and invites others to practice Islamic teachings more. Through *da'wah*, Islam can be spread and accepted by people in various corners of the world. In addition to fulfilling the commandments of Allah SWT. *Da'wah* is also a form of achieving happiness and well-being of life in this world and the hereafter blessed by Allah SWT. To achieve this goal, *da'wah* must be carried out with certain methods or what is also known as tariqah.

The application of the *da'wah* method in *da'wah* activities must be in accordance with the characteristics of the *mad'u* being faced. The selection and determination of *da'wah* methods should consider various aspects, especially the level of understanding and acceptance of *mad'u*. Educated people, intellectuals or the khawas group must have a different acceptance from middle society and ordinary people. The level of acceptance and understanding of the people who become *mad'u* indicates the importance of choosing the *da'wah* method carried out in *da'wah* activities.

Broadly speaking, in the Qur'an Surah An-Nahl 125, it has been explained about the *da'wah* methods that several experts have studied regarding the suitability of the *da'wah* methods provided with the characteristics of *mad'u* which are the targets of *da'wah*. The bi al-hikshid method as the main method is broadly directed at the intellectual or khawas community, the application of the mauidzah hasanah method to middle society and the al-mujJadi method is for the common people (people who are

still confined by the tradition of ignorance who sometimes with their arrogance commit evil openly-blatant).

The choice of *da'wah* method in practice refers to the wishes of the congregation, the ability of the *da'i* and the type of *da'wah* activity. In general, the delivery of *tausiyah* by preachers tends to go through 2 (two) methods, namely *muzakarah* (ask answer) and one way communication (one way communication). As conveyed by the Chairperson of the Nabire Regency MUI *Da'wah* Commission as follows: The tendency of the *da'wah* method used by preachers in Nabire Regency is one-way communication (one-way communication) at every PHBI event, and the preachers also deliver lectures with *muzakarah* (question and answer method) especially at every routine review at the mosque/musholla and taklim assembly, with various tools (whiteboards, infocus, written resumes and others).

The information above illustrates the choice of *da'wah* methods by preachers in conveying *tausiyah* in society. In fact, there are some *da'i* who use assistive devices to support the success of *da'wah* and at the same time keep abreast of technological developments. Although the tools in question are not all technological tools in the form of laptops and infocus, because some also use whiteboards that are manual in nature.

The types of *da'wah* activities in Nabire Regency substantially affect the time (duration) of the lectures. As an example of the classification of *da'wah* activities, among others, PHBI (Commemoration of Islamic Holidays), routine studies at the mosque/*musholla* and *taklim* assemblies, as well as sermons (both Friday, *Eid al-Fitr* and *Eid al-Adha*). The Chairperson of the Nabire Regency MUI gave an overview of the duration of the lecture time as follows: Lecture duration is relative, at PHBI or Tabligh Akbar events the duration of the lecture is 60 to 90 minutes, routine studies are generally ± 45 minutes and sermons are ± 15 minute. The preachers usually close the lecture with general conclusions and invites jama'ah to practice the religious values conveyed.

The estimated time for delivering the *da'wah* (duration of the lecture) as presented above is of course relative, depending on the *da'i* preaching and the time requested by the congregation. The information above also explains how the *da'i*'s rhetorical style closes the lecture, which mostly gives conclusions and invitations.

In the field, there is a phenomenon where the *da'i* is asked by the congregation to deliver *tausiyah* suddenly. Of course, this is a challenge for the professionalism of preachers in preaching in Nabire Regency. How preachers respond to this has been described by one of the famous preachers in Nabire Regency as follows: If a lecture is requested suddenly (spontaneously), the preachers in Nabire Regency are always "on standby" to give lectures. Then in terms of *da'wah* material it will be selected based on a compilation of *da'wah* material that is mastered and then adjusted based on the *da'wah* objectives and combined with the latest conditions (issues) that are being updated.

The statement above gives us confidence that preachers in Nabire Regency have professionalism because they are always on standby in preaching whenever,

wherever and under any circumstances. It can also be seen that the preachers understand how to convey lecture material because they can adjust to the conditions of a multicultural Muslim society and combine it with the latest issues that occur in the field.

Da'wah in urban and rural areas (village) has different methods/styles in preaching, especially in terms of *da'wah* rhetoric. Generally, in urban areas such as the Sriwini, Nabarua, Oyehe and surrounding areas, they prefer a monotonous lecture style based on the study of the yellow book and are structured, while in rural areas (village) and surrounding areas they tend to prefer lecture styles that are humorous and not so important scientific according to the Qur'an and Hadith.

The implementation of *da'wah* must not conflict with Islamic values in the Al-Quran and Hadith. *Da'wah* Islam means delivering Islamic teachings to the wider community, as has been done by the prophet Muhammad SAW. In this case there are five elements in the practice of preaching, namely *da'i*, *mad'u*, maudu, *ushlub* and *washilah*.

d. Multicultural

In language, the word multicultural consists of two roots, namely the word multi, which means more than one and the word culture, which comes from a foreign language which means culture. Multiculturalism can also be interpreted as diversity or differences between one culture and another so that a multicultural society can be interpreted as a group of people who live and live permanently in a place that has its own culture and characteristics that can distinguish one society from another. Each society will produce its own culture, which will become the hallmark of that society.

In terms of terms, many world scientists have defined the notion of culture such as Elizabeth (1924) gives an understanding of culture (translation) is a complex that includes knowledge, belief, art, morals, laws, customs, and other capabilities and habits acquired by humans as members of society.

Selo Soemardjan and Soelaeman Soemardi define culture as all the works, feelings and creations of society. Community work produces technology and material culture or material culture that is needed by humans to master the natural surroundings so that their strengths and results can be devoted to the needs of society. Emile Durkheim and Marcel Maus which explains that culture is a group of people who adhere to a set of symbols that are binding in a society to be applied. Radclinffe Brown and Bronislaw Malinowski describe culture is also a social practice that provides support to the social structure to meet individual needs. Julian Stewart and Leslie White explains that culture is a way for humans to adapt to their environment and make their lives secure.

From the several definitions of understanding above, it can be concluded that multiculturalism is a concept that describes relations (relationships) between cultures with more emphasis on interaction with due regard to the existence of every culture that

has equal rights (same) and a multicultural nation is a nation. in which existing ethnic or cultural groups can coexist peacefully marked by the willingness of each individual to respect other cultures.

After knowing the meaning of multicultural both etymologically and terminologically, there are several things that can be done to identify the characteristics of multiculturalism. Conrad P. Kottak explains that culture has several special characters. First, culture is something that is both general and specific at the same time. General is that every human being in this world has a culture, and specific means that every culture in a group of people varies from one to another, depending on the group of people in which the culture lives. Second, culture is something that is learned. In this case there are three kinds of learning forms, namely: (1) situational individual learning or learning about what to do in the future based on their own experiences; (2) learning situations socially or learning from other people's life experiences; (3) cultural learning, namely a unique ability in humans in building their capacity to use symbols or signs that have nothing to do with the origins where they are.

Third, culture is a symbol. In this case, the symbol can be in the form of something verbal and non-verbal, it can also be in the form of a special language that can only be interpreted specifically, or even cannot be interpreted or explained. Symbols in this case are generally linguistic. Fourth, culture can form and complement something that is natural. Naturally, humans have to eat and get energy, then culture teaches humans what kind of food to eat, when to eat and how to eat. Culture can also adapt us to natural conditions in which we live.

Fifth, culture is something that is done together which becomes an attribute for individuals as members of a community group. Culture is naturally transformed through society. This statement can be seen from our experience when learning about culture by observing, listening, speaking and interacting with others. Sixth, culture is a model. That is, culture is not a collection of customs and beliefs that have no meaning at all. Culture is something unified and clearly structured systems. Customs, institutions, beliefs and values are interrelated. Seventh, culture is something that is adaptive, meaning that culture is a process for a population to build a good relationship with the surrounding environment so that all its members make a maximum effort to survive and continue offspring.

Indonesian society is called a pluralistic or multicultural society with a diversity of ethnicities, languages, cultures as well as religions that have been united with one nation, namely Indonesia, which is a unit in a democratic country in this diverse life. In the life of a multicultural society like Indonesia, it has the potential to respect each other in diversity which with the motto Bhineka Tunggal Ika can create a harmonious life. The life of a multicultural society besides having the potential to build a harmonious life in cultural, ethnic and religious diversity also has the potential for conflict which can lead to disintegrity, especially issues that are very sensitive and even often cause misunderstandings between community groups, such as religious issues.

Islamic *da'wah* qualitatively aims to influence and transform human attitudes and behavior towards an order of individual piety and social piety. *Da'wah* with religious messages and social messages is an awareness to always have a commitment (istiqomah) on the straight path.

The success of a *da'wah* is marked by two indicators. First, people who listen to it increase their knowledge of Islamic religious teachings after attending the *da'wah*. Second, increased awareness in religion. What is no less important when someone preaches is how to inspire people to increase their awareness of religion. especially in the multicultural society in Nabire Regency, Central Papua.

Da'wah is said to be successful when one of the two indicators is achieved. "Without that, there is no successful *da'wah*. *da'wah* must be conveyed in good words and ways, not by cursing. besides that also in conveying the message of his *da'wah*, one must know the conditions and culture of the people in the area. Even when we preach people who claim to be gods, like Pharaoh. In the Qur'an, Allah commands the Prophet Musa and Prophet Harun to convey *da'wah* to Pharaoh with gentle words.

Islam is a religion of *da'wah*, meaning a religion that always invites its adherents to always be active in carrying out *da'wah* activities, even the progress and reversal of Muslims is very dependent on and closely related to the *da'wah* activities it carries out. The implications of the statement of Islam as a missionary religion demands its people always to convey *da'wah*, because this activity is an activity that never ends as long as the life of the world is still going on and will continue to be attached to any situation and condition both in its form and style. Although it is recognized that there are differences, we cannot deny that there are meeting points that connect Islamic culture, the culture of the surrounding community is universally good.

Various real pictures on the ground show that knitting harmony and tolerance in a multicultural society is not an easy matter. The following factors are clearly a threat to the achievement of tolerance. First, the aggressive attitude of religious adherents in preaching their religion. Second, some religious organizations tend to be oriented toward increasing the number of members quantitatively rather than improving the faith quality of their adherents' faith. Third, economic disparity between adherents of different religions. In order to minimize threats like this (especially the first and second threats), like it or not, Muslims, as well as other people, are required to organize the actualization of *da'wah* in spreading *da'wah* messages in a more professional and mature manner. This maturity needs to get the attention of all parties because efforts to foster religious harmony are often hampered by the fact that the socialization of religious teachings at the grassroots level is dominated by preachers who are less sensitive to religious harmony. The high preaching spirit of the preachers is often tarnished by ways of vilifying other people's (religion) property, especially in the multicultural society in Nabire Regency, Central Papua.

Related to this, the following points seem to be fundamental issues that must always be addressed, if Islam is to be mercy to all of nature. These three things are (1), preparation of preachers who are wise and at the same time inclusive, not exclusive; (2) selecting soothing *da'wah* material and (3), *da'wah* with a transformative paradigm as capital towards inter-religious cooperation. The first is closely related to the preparation of the personal competence of a preacher while the rest are supporting competencies that must be the concern of a preacher or preacher. So that the delivery of *Da'wah* to Multicultural Communities in Nabire Regency can run well, one of which is with the Cultural *Da'wah* method.

CONCLUSION

In conclusion, da'wah is a vital communication process rooted in belief and aimed at inviting individuals to follow the provisions of Allah SWT while seeking His pleasure. It holds great significance within Islam as a means of spreading the teachings of the faith and ensuring they are understood and practiced from one generation to the next. Nabire Regency, with its multicultural society, presents unique challenges for da'i (preachers) when delivering their lectures. Language preferences among the mad'u (audience) can vary, and preachers must adapt to effectively convey their messages, making the message more accessible and understandable. In a multicultural society like Nabire Regency, fostering religious harmony and tolerance is essential. This requires wise and inclusive preachers, the selection of appropriate da'wah material, and a transformative paradigm for da'wah activities. Cultural da'wah methods can play a pivotal role in achieving these goals.

REFERENCES

Abu, Achmadi Cholid Narbuko (2000). *Research methods*. Earth Literature: Jakarta.

Abdul, Fatah Rohadi, Tata Taufik (2010). *Da'wah Management in the Era of Globalization A Methodological Approach*. Fauzan Inti Kreasi: Jakarta.

Elizabeth, B. Taylor. (1924). *Primitive Culture*. Brentano's: New York.

Bahri, Fathul an-Nabiry (2011). *Walking the Path of Da'wah Provisions for the Struggle of Preachers.* Amzah: Jakarta.

Bakhtiar, Wardi (2010). *Da'wah Science Research Methodology*. Logos: Jakarta.

Cangara, Hafied (2011). *Introduction to Communication Studies*. RajaGrafindo: Jakarta.

Effendi, Onong Uchjana (2011). *Communication Science Theory and Practice*. Youth Rosda Karya: Bandung.

Hamidi (2010). *Communication Theory and Da'wah Strategy*. UMM Press: Malang.

Herdiansyah, Haris (2012). *Qualitative Research Methodology for the Social Sciences*. Salemba Humanika: Jakarta.

Ilahi, Wahyu (2011). *Da'wah Communication*. PT. Rosdakarya Youth: Bandung.

Ministry of Religion of the Republic of Indonesia (2015). *The Qur'an and Its Translation*. Jumanatul 'ali: Bandung.

Mahmud. Choirul (2013). *Multicultural Education*. Cet. VI. Student Library: Yogyakarta.

Muhtadi, Saiful Asep and Agus Ahmad Safei (2017). *Da'wah Research Methods.* Faithful Readers: Bandung.

Mustari, Mustafa (2020). *Friendly Islam Sharpness of the Inner Eye and Pen Eye in the Work and Da'wah of Shaykh Yusuf Al-Makassary*. Bildung: Yogyakarta.

Muria, Siti. (2012). *Methods of Contemporary Da'wah*. Library Partners: Yogyakarta.

Rahmat, Jalaluddin (2014). *Communication Psychology.* PT. Rosdakarya Youth: Bandung.

Rahmat, Jalaluddin (2012). *Actual Islam Social Reflection of a Muslim Scholar.* Mizan: Bandung.

Said, M. Nurhidayat (2011). *Da'wah and the Effects of Information Globalization*. Alauddin University Press: Makassar.

Seha. Sampo (2012). *Da'wah in the Qur'an Application in Amar Ma'ruf Nahi Mungkar*. Alauddin Press: Makassar.

Shihab, Quraish M. (2010). *Interpretation of al-Misbah Messages, Impressions and Harmony of the Qur'an*. Vol. 1. Lanterns of the Heart: Jakarta.

Shihab, Quraish M. (2010). *Interpretation of al-Misbah Messages, Impressions and Harmony of the Qur'an.* Vol. 13. Heart Lanterns: Jakarta.

Shihab, Quraish M. (2010). *Interpretation of al-Misbah Messages, Impressions and Harmony of the Qur'an*. Vol. 2. Lanterns of the Heart: Jakarta.

Shihab, Quraish M. (2010). *Interpretation of al-Misbah Messages, Impressions and Harmony of the Qur'an.* Vol. VII. Hearts Lanterns: Jakarta.

Shihab, Quraish M. (2012). *Grounding the Qur'an: The Function and Role of Revelation in Community Life*. Cet. XVII. Mizan: Bandung.

Soemardjan. Selo and Soelaeman Soemardi (2012). *A Flower of Sociology*. Publishing Board Foundation, Faculty of Economics, University of Indonesia: Jakarta.

Soerjano Soekanto. (2013). *Sociology An Introduction*. Rajawali Press: Jakarta.

Umar, Barmawi (2019). *Principles of Da'wah Science*. Revised Edition. CV. Ramadan: Solo.

Qadir, Zuly (2011). *Sociology of Religion Religious essays in the public sphere*. Student Library: Yogyakarta.