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The Development of Campus Da'wah in the Millennial Era

Muhamad Riza Chamadi

Universitas Jenderal Soedirman, Purwokerto, Jawa Tengah, Indonesia

riza.chamadi@gmail.com

Abstract

The development of campus da'wah in the millennial era is an exciting discourse in contemporary da'wah studies. The scope of discussion in this study includes an analysis of the development of digital da'wah on the campus. The research scope is also along with students' passion for participating in da'wah studies on campus. The purpose of this study consists of two things. First, this study aims to describe the development of da'wah on campus in the millennial era. Second, this study aims to collect criteria for preaching studies that are of interest to students. The method used in this research is a qualitative descriptive method by collecting data using a questionnaire filled in by students from various campuses in Indonesia. This study's results indicate that as many as 60% of respondents are more interested in participating in campus da'wah studies through digital media. Besides, students have a tendency to survive in choosing the Ustaz they like. The shift of traditional preaching to digital preaching was due to the exclusive impression on campus da'wah. Students also have a high tendency towards da'wah material related to life motivation.

Keywords: The Development of Da'wah, Campus Da'wah, Millennial Era.

Introduction

Da'wah is a scientific discipline in Islamic studies. Da'wah, as a scientific discipline, is closely related to counseling in Islam. Islamic counseling is an activity to educate and indoctrinate society based on a preacher's skills in communicating ((Musyirifin & Basri, 2018). Therefore, many types of Da'i in Indonesia have emerged to represent various criteria desired by society. Technological developments and scientific advances in the community also have implications for changes and developments in the models, methods, and preachers' strategies in conveying the da'wah context. The story of the digitalization era made a change in the field of preaching. Conventional da'wah, which is usually carried out by monologue, has turned into modern preaching with multi-dialogue. The content of da'wah material in the era of digital media is wide open. This phenomenon shows the efforts of the Da'i to exist in giving calls to the community (Mahmuddin, 2013).

Muslim youth is one of the subjects as well as a strategic object in preaching. Students are a category of adolescents who psychologically need to study religion. Therefore, many students themselves make da'wah movements on campus, both in organizations and non-structural studies. Lembaga Dakwah Kampus is an example of a da'wah organization. However, many students do not have more interest in taking part in da'wah studies on campus. Some students feel bored with the da'wah approach and its study content. Campus da'wah is also still in the form of pulpit study, which is one of the factors that causes the least interest of students to participate in da'wah activities. (Junaedi, 2014).

The da'wah of students on campus is increasing as the millennial era progresses. Millennial students are students who interact more in their daily lives through social media devices. The development of technology in modern information and communication media with sophisticated facilities has implications for the spread of da'wah studies in Indonesia through various virtual instruments. The preaching media of the millennial era extends not only to oral, written, and image media but also audio-visual and soft skills (Yahya & Farhan, 2019). The phenomenon of da'wah's development in the millennial era certainly demands pupa in da'wah's effect on campus. For this reason, this article describes a research review on how the development strategy of campus da'wah in the millennial era.

Method

This paper is the result of qualitative research using a descriptive qualitative approach. The research flow begins with determining research methods consisting of data collection methods and data analysis methods. The data collection stages include making a questionnaire instrument, the device's validity and reliability, determining the sample, survey, and observation. Data analysis uses a qualitative approach to find a close relationship between theoretical research and phenomena in the field (Walliman, 2011). This research took a sample of 10 universities with basic general science and religion in Indonesia, with 267 respondents.

Technically, the authors made a questionnaire instrument to explore student passions in carrying out da'wah activities through validity and reliability tests from various previous studies. The findings of the description of student passion in carrying out da'wah activities are secondary data findings. Then the authors conducted observations and documentation of various activities of da'wah actors on campus through virtual and direct observation in conducting da'wah activities. The results of the words become primary data in describing the development of campus da'wah. In the final stage, the authors conducted data analysis by analyzing the forms of campus da'wah development in the millennial era by analyzing classical and contemporary da'wah theories. The formulation of this study results is in the way of criticism and suggestions for conclusions on campus da'wah's development in this paper.

Literature Review

The word da'wah comes from Arabic. In Arabic's grammatical structure, the name "da'wah" comes from the Arabs pronunciation *da'a-yada'u-da'watan*, which means "invitation, call, or exclamation". Therefore, the term da'wah has the meaning of an activity to invite individuals and groups of people to do something and leave something else, who must use a medium (Yahya & Farhan, 2019). The Prophet Muhammad saw an example of dynamic preaching. Da'wah, in Islamic history, was first carried out in a hidden way. Furthermore, the Prophet carried out his da'wah openly. The context of da'wah at the Prophet Muhammad's time contained the Quran, Hadith, and life guidelines for Muslims. In this modern era, teaching Islam is no longer the authority of a scholar. Anyone in a flexible time and place can learn Islam. Today's society does not

rely solely on ulama as the only source of religious knowledge. People can take advantage of books and religious literature. Besides, modern society can also study religion through television, radio, newspapers, and smartphone media with various applications in it. The internet is a medium for preaching that is very easy to access to find out about various religious issues, from minor matters around worship to social, political, and international issues. Social media via the internet is currently the primary reference in obtaining spiritual information and knowledge (Basit, 2013).

Kamal Ibrahim Mursi was quoted by Musyirifin and Basri, explaining that da'wah's orientation is synonymous with giving good advice to individuals or groups in mosques, at home, and work. Da'wah can also be in the form of individual guidance, given to individuals in real need. The object of advice is related to religion, household, personal, and work problems. Da'wah can also be in the form of mass advice for the doctrine of an understanding, reconciling internal disputes of a group or between groups. (Musyirifin & Basri, 2018).

In Indonesia, the fundamental mission of Islam is the preaching carried out by Wali Sanga. Da'wah, with an eclectic approach from Wali Sanga that made Islam flourish. After the Wali Sanga period passed, da'wah was increasingly developing through Islamic boarding schools and formal Islamic education. The development of da'wah in Indonesia is not only oriented towards spirituality but also on non-spiritual aspects. Da'wah activities include elements, *mu'amalah*, morals, social, and so on. Thus, social problems are part of the da'wah problem to build civil society (Suhandang, 2014). The development of the millennial era today demands a da'wah strategy. Da'wah's design is a combination of planning with da'wah management to achieve the purpose of preaching. Da'wah models, process, and media must consider an appropriate approach to the situation and conditions (Mahmuddin, 2013).

Development of Campus Da'wah

The development of da'wah faced a shift in values. Islamic values in society have begun to be shifted by globalization's inherent values, such as capitalism and materialism, rationalism and liberalism-secularism, hedonism, individualism, and extremism. This shift occurs due to various social problems, such as poverty, ignorance, violence in society, backwardness, moral decadence, and oppression with multiple impacts (Nawawi, 2008). Students in responding to da'wah generally have three criteria.

The first is the criterion for "*hikmah*." That is, those who can think critically and quickly can grasp the meaning of the problem. They are more suitable to get da'wah in the form of an explanation of reasons, with rational propositions. Second, the criteria for the layman or group of "*mau'idhah hasanah*." That is the group of students who have not been able to think critically and deeply and have not grasped theoretical propositions. They prefer to use the power of their conscience to receive messages with touching messages. The third is the criterion of "*mujadalah bi al-lati hiya ahsan*." Namely the group whose intelligence was between the two previous factions. They like to discuss something, but only to a certain extent and cannot examine it in depth. They are suitable to follow the da'wah with dialogue, exchange thoughts and feelings so that they get encouragement to use their mind and heart (Nurbini, 2011).

Campus da'wah activities are caring through campus mosque, campus da'wah institutions, and various religious events. In the era of media digitalization, campus preaching has turned into multiple religious activities through social media. The phenomenon of virtual da'wah (internet) began to develop in Indonesia since 1994. Along with the opening of Indonet in Jakarta as the first internet service provider (ISP) in Indonesia. The use of the internet as a medium for preaching grew since various social media tools that support internet devices, such as Twitter, Facebook, Blogger, Youtube, Instagram, and even new devices such as Facebook and Instagram, can broadcast live activities. Da'i as a communicator, interacts with the communicant and provides feedback. Da'wah via the internet makes it easier to preach to the communicants than conventional da'wah. Besides, the cost of virtual da'wah is relatively affordable. The number of internet service users that increase every year also impacts the increasing number of prospective da'wah communicants. Finally, religious scholars can respond dynamically to any contemporary discourse and events using Islamic law. The negative impact of using virtual campus da'wah is the emergence of students' understanding of religion instantly and freely (Yahya & Farhan, 2019).

Millennial Era

The millennial era is an era where people massively use the Internet in their daily lives to search for information, communicate, work, and study. The main factor behind Indonesia's entry into the millennial phase is the development of accommodating computers and cellphones. Now they have developed into mini-

computer devices (smartphones). Personal computers or laptops that also have features and functions that support users' daily activities. Smartphones and laptops also feature internet access, allowing people to communicate interactively without being constrained by time and space. The nature of laptops and smartphones is mobile and portable so that people are comfortable using them. It is not surprising that the Internet waves have completely facilitated today's practice of everyday human life through gadget devices. Nowadays, people no longer rely solely on face-to-face communication with colleagues or partners to get work done. The millennial era shows significant changes in the behavior patterns of human life (Perdana, 2019).

The large population of the younger generation is a significant factor in accelerating the millennial era in Indonesia. As many as 49.52 percent of internet users in the country are those aged 19 to 34 years. This group runs new professions in cyberspace, such as Selebgrams (Instagram celebrities) and YouTubers (YouTube content creators). In the second place, 29.55 percent of Indonesian internet users are aged 35 to 54 years. This group is at a productive age and easily adapts to change. Adolescents aged 13 to 18 years occupy the third position with a portion of 16.68 percent. Finally, only 4.24 percent of parents over 54 years use the internet. The impact of technology has two effects. The first is a positive effect, which is giving humans the ease of interacting, finding information is more accessible, while the second is a negative effect, humans will become selfish, instantaneous and their interactions with the environment are entirely wrong (Achmad W et al., 2020).

Discussion

This article discusses two data analyzes, namely millennial student respondents as communions of da'wah and Islamic student organizations' efforts as organizers of campus da'wah. Millennial students, as respondents, are an effort to explore communicant criteria that are following the dynamics of the millennial generation's development. The activities of Islamic religious institutions and organizations on campus as the subject of student da'wah are reflections of the campus da'wah efforts in responding to the challenges of the millennial era. The unprecedented changes in students have to balance with changes in preaching carried out by preachers. Da'wah is not allowed to walk in a place and use conventional methods (lectures). Da'wah must be dynamic, progressive, and full of innovation. The Da'i need to create new creations that

are more down to earth and benefit the people. Do not let da'wah become a burden on society, and it can even divide students. Da'wah needs to humanely content, dialogically, to meet the needs and abilities of students. (Basit, 2013)

Students as Communicants of Da'wah

The results of the author's research on the development of campus da'wah in the millennial era originated from sampling the passion of da'wah that attracted student sympathy. Based on a research survey, millennial students take part in virtual da'wah through various smartphone applications. Sequentially, the intensity of the virtual da'wah media that students use is youtube, Instagram, Whatsapp, Facebook, and tweeter.



Table 1 Table of the intensity students uses of virtual da'wah media.

| No | Digital Da'wah Media | Percentage |
|----|----------------------|------------|
| 1 | Youtube | 58,43% |
| 2 | Instagram | 32,21% |
| 3 | WhatsApp | 2,25% |
| 4 | Facebook | 1,87% |
| 5 | Tweeter | 1,87% |

Students most often watch da'wah via youtube. The Da'i that attracted the most sympathy of students were young and formal Da'i. The next type is a Da'i who is humorous and has a deep religious scholarly literature. The presence of Muslim figures in social life is inseparable from the problems faced by the community. In campus da'wah, many virtual Da'i themes present the complexity of community problems. These problems motivate campus students to do studies. Among others, issues of

poverty, unemployment, differences in views or the unity of the people, human rights violations, corruption, radicalism, terrorism, etc. (Basit, 2019). The Da'i they participated in included Ustaz Hanan Attaki, Ustaz Abdul Somad, Gus Baha, Gus Miftah, and Ustaz Adi Hidayat. Some students also follow conservative Da'i like Ustaz Khalid Basalamah. The openness of the media makes students free to choose Da'i as they see fit. However, the percentage of Da'i that attracted students' most sympathy was those who recited life motivation (55.06%). The rest, students also look for Da'i, who recount about fiqh (17.23%), Quran and Hadith (11.24%), eschatology studies (9.74%), and stories of Islamic history (3.00%).

Table 2 List of Millennial Ustaz that students like

| No | List Name of Ustaz Millennial | Percentage |
|----|---------------------------------|------------|
| 1 | Ustaz Hanan Attaki | 33,71% |
| 2 | Ustaz Abdul Somad | 22,47% |
| 3 | KH Bahaudin Nursalim (Gus Baha) | 13,11% |
| 4 | Ustaz Khalid Basalamah | 7,12% |
| 5 | Ustaz Adi Hidayat | 5,62% |

The development of da'wah in the millennial era has criteria in the form of changes in da'wah studies' interest. The face-to-face survey of da'wah turned into online research. Students who chose to take part in campus da'wah studies through online were 59.93%. The rest they still prefer conventional da'wah and their comparison. This activity in the course of religious psychology is called Religious feeling and the experiential dimension. This dimension refers to the extent to which the individual feels and experiences religious feelings and experiences or experiences miracles from his God. Emotional involvement, including perceptions and sensations of the occult or transcendence experienced by a person in religion, such as feeling close to God, feeling his prayer, feeling safe from danger because of God's help, and feeling inner calm after worship, and so on (Basri, 2017).

Currently, virtual da'wah is a campus da'wah activity that most attracts students' sympathy. Students get a wide variety of preaching materials. However, the vulnerability can occur when the indoctrination of understanding is not following Islamic teachings. Many da'wah contents speak of intolerance and radicalism. Virtual da'wah can Reduce the transcendental epistemology of Islamic da'wah. In the study of thought, Islam uses at least several schools concerning the theory of knowledge (epistemology). There are at least five models of thinking systems in Islam, namely *bayani*, *'irfani*, *burhani*, and

illumination (*isyraqi*), and the transcendent method (*hikmah al-muta'aliyah*), each of which has a different view of knowledge. These three systems or approaches (*bayani, 'irfani, burhani*) is also known as three schools of thought in Western epistemology with different languages, namely empiricism, rationalism, and intuitism (Latief, 2019).

In terms of understanding Islamic Law fan fiqh, students still entrust their understanding of the Majelis Ulama Indonesia (MUI). As many as 33.33% of respondents chose MUI as the basis for understanding Islamic law. The second-ranking percentage of 29.96% chose to follow Ustaz / Kyai following the student's religious school. Besides, there is an exciting phenomenon that students today are very open to understanding Islamic law. 10.86% of student respondents stated that they could adopt an understanding of Islamic law through cross-country Ustaz broadcasts via YouTube and other social media. Unfortunately, campus da'wah held by religious organizations on campus cannot answer the da'wah needs of students. Students perceive da'wah institutions and religious organizations on campus as an exclusive community. Besides, students consider that organized campus da'wah activities contain monotonous da'wah content.

Based on the explanation above, millennial students' passion for carrying out campus da'wah activities falls into several categories. First the media category. Students mostly follow da'wah studies through social media. Second, the Ustaz or Da'i category. Students mostly primarily mine Ustaz or Da'i which, they like without intervention from any party. The students' sympathy for the Da'i is solely due to Da'i's expertise in providing da'wah material, which has consequences for the number of Da'i followers on social media. Third, the category of da'wah material. Students choose the da'wah material they need and don't judge them. In general, what causes students to move media from conventional preaching to digital preaching is the da'wah media's effectiveness and efficiency. Students have little interest in campus da'wah held by religious organizations and da'wah institutions. Students consider the organization to be exclusive, and their da'wah material is monotonous.

How to pack smarter preaching in this modern era this paper will attempt to answer these problems. This paper has a starting point from the results of observations made by the author of various da'wah activities in society and, at the same time, based on the experience that the author has done in preaching. The results of these observations and experiences are then analyzed using da'wah and communication

theories. However, this article is not a panacea that can solve all the da'wah problems in society. Think of this writing as part of a color that wants to whiten the darkness's sides that engulf preaching activities.

Campus Da'wah Organization Activities

The campus da'wah institution is an institution that exists to organize Islamic da'wah among students. Campus da'wah institutions are da'wah organizations found on all campuses in Indonesia. Da'wah institutions can be in the form of student activity units or external Islamic student forums on campus. According to the *khittah*, the Campus Da'wah Institution (LDK) is an institution managed by students engaged in Islamic da'wah on campus to enforce Allah's sentence with *amar ma'ruf nahi mungkar*. The campus community is the main object, and students are an essential element. Some of the campus da'wah organizations' criteria are Campus Da'wah Institutions (LDK) as Media for Community Development. In this case, LDK has a strategic position considering its reach to carry out general coaching activities for the academic community at large and the community around the campus. (Aisyah BM, 2015).

The Campus Da'wah Institution (LDK) as Articulator As an articulator, the Campus Da'wah Institution can act as a connector for the people's aspirations, both in calling for *amar ma'ruf* and eliminating evil. Still, the facts also show that appreciation comes after someone or an institution triggers it. First. Here lies the importance of the LDK as an articulator, which will strengthen the wider community's participation. Therefore, in carrying out this role, it is necessary to ensure that LDK is safe from accusations of violating the system, for example, by promoting a scientific approach through credible experts or institutions. In this case, the act of articulation (whether oral, written, or act) is for the sake of credibility and the driving force and the effect it creates. LDK also does not forget to cooperate with institutions and mass organizations, of course, have the same goals. Campus Da'wah Institution (LDK) as Mediator With the possible access, LDK acts as a mediator between people on the one hand to fulfill their aspirations. Because sometimes, the aspirations of the people stagnate because the competent parties do not reach them. Campus Da'wah Institution (LDK) as Facilitator With the idea, LDK's access can play a role as a facilitator in various activities to achieve the people's aspirations, whether in articulation, mediation, or action activities. (Aisyah BM, 2015).

The existence of campus da'wah institutions and organizations has received a negative stigma from the community. A negative stigma has emerged over various research and media information on the linkages between campus da'wah organizations and radical student movements. Extreme Islamic activities in Indonesia include Hizbut Tahrir Indonesia (HTI). HTI is Islamic radicalism in terms of political ideas by emphasizing the da'wah approach and dialogue. The Indonesian government has dissolved HTI, which wants a fundamental political change to become trans-national Islam. Campus Da'wah institutions have also received a negative stigma in the form of links to international radical Islamic movements, including ISIS, which promotes religious violence (Rofiq & Bhakti, 2018).

There needs to be in-depth discussions and research related to campus da'wah organizations' involvement with national and international Islamic extremist movements. However, the stigma that arises in the community, especially the campus community, makes campus da'wah activists take extra activities in maintaining the existence of da'wah institutions and dispelling the stigma. Indeed, in its journey, campus da'wah institutions are synonymous with exclusive impressions, starting from the Ustaz, which they make as da'wah facilitators and the way they build relationships with the campus community. This impression also makes campus students less participating in the activities that da'wah activists do.

The development of campus da'wah in the millennial era is an effort to reform the da'wah carried out by campus da'wah activists. Millennial da'wah material content began to adjust to various hot issues in society. The campus da'wah content changed from the technical level of religious fiqh to halal product studies, Islamic economic studies, and motivation in lectures. Socialization was carried out by campus da'wah activists using Instagram, WhatsApp status, and line. The implementation of da'wah, which initially used face-to-face media at the mosque, turned into online media. Da'wah activities with online media are starting to use the google meet, and zoom meeting features massively. The use of online media began to occur in line with the COVID 19 pandemic in Indonesia.

Picture 2 The development of the da'wah theme forms the campus da'wah organization



Campus da'wah activists also carry out da'wah developments in choosing Da'wah. Initially, the da'wah who filled the campus da'wah study were people who had an understanding of religious schools that were in line with members of the da'wah organization. But in millennial development, they are open to asking Da'i from various groups to participate in their events. They also started to reduce the exclusive impression by involving non-member students in realizing da'wah activities. The development pattern practice is the moderate Islamic teachings, namely, more concerned teaching with peace, harmony, and tolerance in religion without eliminating Islamic values. Moderate Islam is the hallmark of Indonesia's Islamic nation, which is different from the condition of Islam in Arabia or other parts of the world. Islam in Indonesia is Islam that is safe, peaceful, and prosperous. Safe in the sense that no conflict threatens the stability of religion and the state, although it does not deny the existence of friction that leads to Muslim conflict. Peace in the context of a multicultural Indonesian society consisting of various races, religions, and diverse cultures. The prosperity which is the manifestation of a safe and peaceful life (Mubarok & Rustam, 2018).

The weakness of the development of da'wah carried out by campus da'wah activists is the lack of human resources who have the competence as a Da'wah. Campus

da'wah activities are only in the form of holding religious activities that involve third parties as resource persons. In comparison, the substance of da'wah is an appeal to religious teachings with an intra-personal approach. Another weakness is the selection of editors and communication of millennial da'wah, which lacks selling value. The millennial era is a market era that consciously and unconsciously requires marketable considerations, including presenting da'wah content. Content and da'wah events will increasingly attract students' sympathy if they show attractive editors and family-friendly package events.

Conclusion

This article concludes that the development of campus da'wah in the millennial era is a high-speed development of da'wah in terms of media, material content, and communicator / Da'i and communicant criteria. There need to be conditions that adapt to students' religious needs, interest in studies with the presentation of campus da'wah studies. As one of the organizers, campus da'wah institutions are ideal for students' da'wah references and needs. Besides, the preaching of the millennial era campus is a practice of liberalizing the media of preaching. Students have a high level of risk in consuming deviant da'wah content. Da'wah content that emphasizes intolerance, extremism, and exclusivism material still appears in digital da'wah media. In this case, hopefully, the Indonesian government will protect the press by involving the majority of ulama groups to filter various content that is not following the framework of Islamic teachings *rahmatan lil 'alamin*.

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