



DISSEMINATION OF RELIGIOUS FORMATION IN THE FATWA OF THE INDONESIAN ULEMA COUNCIL ON DIGITAL DA'WAH ETICHS

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ABSTRACT

Social religious problems triggered by the provocation of preachers in the digital media space are important problems to be addressed by all elements of society including the government. This qualitative research in the form of a literature review aims to identify the dimensions of religious formation in the Fatwa of the Indonesian Ulema Council (MUI) of East Java No. 6 of 2022. The theory of religiosity becomes the main theory of analysis in the discussion of this study. This data was obtained through documentation. Data were analysed through reduction, presentation and verification. This study shows the content of the formation of religiosity dimensions in the fatwa, such as da'wah recommendations that emphasise the practice of worship rituals, and attitudes to maintain harmony in social life amid social plurality. This research confirms the importance of disseminating holistic religious formation in digital da'wah materials. The limitations of this research have not examined the effectiveness of the fatwa in the community.

Keyword: Religious Formation, Fatwa of the Indonesian Ulema Council, Ethics, Digital Da'wah



A. Introduction

The problem of da'wah in this digital era does have many challenges. As we already know, that technology does bring a lot of influence both in positive or even negative things. Like the research conducted by Erwin Jusuf Thaib, entitled *Da'wa Social Media and Challenge the Mainstream of Islam among Millennial Generation*. Mentioning that da'wa aimed at the millennial generation can be done through social media. The material can also vary, in the form of pictures, videos, and so on. But there are issues that must be faced, namely the spread of hoaxes behind the delivery of da'wah material and the lack of ability of the millennial generation to filter the da'wah messages delivered. (Erwin Jusuf Thaib, 2019).

The positive impact of technology is that technology is easy to preach to all regions even to remote areas because technology provides broad access. The research conducted by Jagdeep Walia, Suman Saini, and Gurmandeep Kaur entitled *Positive and Negative Effects of Technology on Education*. Mentioning that, technology is one form of God's gift that has given birth to many things. Technology also brings many changes that indoctrinate people so that it changes their mindset and views. The use of technology also makes it easier to do everything so that it becomes easier and more effective. (Jagdeep Walia et al., 2012). If there are positive impacts, there are certainly also negative impacts. One of them is the rapid and diverse fluctuation of information on social media. This rapid technological advancement makes it easy for audiences to gossip and find mistakes from the da'i and spread them on social media. The use of digital technology in preaching also brings ethical challenges such as data privacy, information integrity, and online security. (Faridhatun Nikmah, 2020).

To prevent this from happening, spiritual appreciation is essential in the prevention of such things. By prioritizing moral values and ensuring the use of technology for da'wah in spreading goodness, and evaluating whether the use of technology in da'wah is appropriate with spiritual values or not.

The Indonesian Ulema Council (MUI), stipulates the ethical law of preaching, as stated in its fatwa, namely *Fatwa of the Indonesian Ulema Council (MUI) of East Java Province Number 06 of 2022 concerning Ethics of Preaching in the Digital Age*. It states that everything that is delivered by preachers if it is spreading hatred, insulting, mukhtalaf fih, attacking state ideology and endangering the unity of the Republic of Indonesia is Haram. This is because a lot of people ask about the truth of the radical lectures that are widespread on these social media platforms. And more or less people are also indoctrinated due to the content of lectures that spread hatred, and other acts of radicalism.

This fatwa also contains the philosophy of holistic diversity in it, where this fatwa refers to the diversity of all aspects of life, ranging from aspects of religion, race, culture, ethnicity, nation, gender, and others. As a result, it is very important for us to respect each other and respect every Muslim even though they have

different opinions. This holistic diversity orientation emphasizes several aspects, namely:

1. Fellow Muslims must respect each other, especially for preachers who spread their content using social media platforms.
2. Muballigh is required to deliver da'wah messages wrapped in cool sentences, and not cause uproar among the ummah.
3. Not discriminating against differences such as race, ethnicity, language, culture, and others.
4. Creating the establishment of ukhuwah islamiyyah in its content and realizing Islam rahmatan lil alamin.
5. Promoting tolerance in its da'wah content. (Fatwa MUI NO.6, 2022).

Seeing the above problems, this qualitative research in the form of a literature review aims to identify the dimensions of religious formation in the Fatwa of the Indonesian Ulema Council (MUI) of East Java No. 6 of 2022. The theory of religiosity becomes the main theory of analysis in the discussion of this study. This data was obtained through documentation. Data were analysed through reduction, presentation and verification.

The author realizes that the study of the Ethics of Da'wah in the Digital Age has been studied by many previous researchers. Here the author will describe some previous studies that are closely related to the focus of this discussion. For example, the observation made by Adam Faroqi & Nanang Ismail in 2013, explained that the role of MUI da'wah which functions to realize the spread of Islam is strengthened by organizational management using the effectiveness of technology. (Adam Faroqi et al., 2013). Around 2015, an observation was published by Asri Wahyuningrum, Anasom, and Thohir Yuli Kusmanto, mentioning two da'wah strategies implemented by LPPOM MUI in the Halal Awareness Community Movement (GEMAR HALAL) program, which is a way of certification and socialization. (Asri Wahyuningrum et al., 2015). Furthermore, Wahyu Budiantoro's research, said that in this modern era, the passion of Islam for cyberspace society means Islam for the values and perspectives of life that can structure the resilience of national identity in diversity. (Wahyu Budiantoro, 2017). Next, the research of Athik Hidayatul Ummah, M. Khairul Khatoni, & M. Khairurromadhan in 2020, explained the social media da'wah strategy with Podcasts being one of the media platforms with many users in the midst of the rise of digital content. (Athik Hidayatul Ummah et al, 2020). In 2022, Agus Fatuh Widoyo and Athoillah Islamy, stated that the proliferation of da'wah spectacles that are easily accessible to the public in social media platforms cannot be separated from the variety of doctrines that often trigger disputes in society. (Agus Fatuh Widodo et al., 2022). Furthermore, in the same year, Abdul Aziz Harahap and Alfiandri Setiawan, presented the dimensions of Islamic prophetic social

numbers, meaning the adjustment of da'wah in Indonesia as stated by the Indonesian Ulama Council. (Abdul Aziz Harahap et al., 2022).

This research is different from previous research as described above, this research focuses more on the problems of da'wah in the digital era, as well as the facts that have occurred in a plural society. So that MUI East Java requires to issue a fatwa by applying the law of the matter. This focus becomes a distinction as well as a novelty from a variety of previous studies. This research must be done in order to prevent da'i who are reluctant to be consistent in using social media, namely by spreading hate speech, offending personalities, and hitting the ideology of the state and considered dangerous for the unity of the Republic of Indonesia. The legal basis that was successfully ijtehadized by the East Java Indonesian Ulema Council is expected to minimize these problems.

B. Theory of Religiosity

An understanding of Glock & Stark's Theory of Religiosity is the main foundation in exploring the holistic diversity of digital da'wah ethics in the context of this research. This theory explains that religiosity is a natural form of belief which is related to daily life where each individual adopts various points into himself. Religion according to Glock & Stark is a collection of structured behaviors, which can also be interpreted as symbols, and the beliefs of every human being. All of that according to Glock & Stark has a fulcrum on issues that are meaningfully impregnated.

Religion adopted from Latin, namely religious, is the nature of the noun, *religiou*. Understanding the meaning of *relegare* which also has the meaning of turning away from something. A person's diversity according to Glock & Stark is defined as individual compliance with their religion, which ultimately refers to individuals adopting important points from different sources. (Glock & Stark 1969). There are five dimensions of religiosity, including. First, the dimension of belief. In this dimension, namely the extent to which a person accepts and believes in dogmatic issues in his religion. This dimension includes the expectations of someone who adheres to certain theological perspectives and states the truth of these doctrines, such as belief in God, angels, heaven, etc. Second, the dimension of worship and practice. The degree to which a person carries out the obligations of worship in his religion which has to do with the behavior that has been determined by religion. The more religious people are close to their God, the more rules are required of their adherents, from the procedures for worship to the clothes they wear. For example, in Islam, believers are obliged to pray, pay zakat, fast, wear clothes that cover the aurat that have been determined in Islamic teachings, etc. Third, the dimension of appreciation. This dimension namely the dimension that has to do with religious feelings as experienced by adherents in living religion or religious experiences, perceptions that have been experienced by adherents as a

definition in communicating indirectly to God. A simple example, in Islam, the intense solemnity during worship felt by Sufis makes them feel close to God, touched and at peace when they hear the chanting of the holy verses of the Qur'an. Fourth, the dimension of religious knowledge. The dimension of knowledge, namely understanding or knowledge of the teachings that have been taught which are in harmony with religious values, and are required for adherents to carry them out according to religious provisions. This dimension affects the behavior of adherents in their social life, which can have a positive or negative impact according to the personal and social levels. Fifth, the dimension of effect or experience. A result of religious teachings applied by adherents through actions in line with the beliefs of the religious values they adhere to in influencing their social life. (Rahmawati et al., 2021).

C. The Role of Da'wah in Shaping Muslim Diversity in Indonesia

There are several important aspects of the role of da'wah in the formation of Muslim diversity in Indonesia. *First*, Islamic social organizations in Indonesia should program and strengthen the implementation of da'wah and education, and actively build Islamic boarding schools, schools, madrasas, universities, and other educational institutions as positive platforms for nation building. *Second*, Islamic da'wah in Indonesia undergoes a development process in accordance with its era through political channels, pesantren development, molding qualified cadres, cultural acculturation, economic development, and marriage. (Zulfa Kintan Pramesti, 2020). *Third*, the role of da'i in fostering the diversity of Indonesian society is very important. This is because Islam is a religion of da'wah, which brings and orders its people to always broadcast the teachings of Islam to all mankind. (Nahed Nuwairah, 2014). *Fourth*, the role of Islamic organizations in Indonesia is very significant in national development so that the government needs to ensure that all existing Islamic organizations are maximally used and become active partners in supporting government policies and programs. (Maqbul Arib, 2014). *Fifth*, da'wah in the context of diversity and differences of Muslims in Indonesia requires a logical and transformative strategy, and threats such as the aggressive attitude of religious people in preaching their religion, the existence of religious organizations that are oriented towards increasing the number of members quantitatively, and economic disparities among followers of different religions need to be minimized. Various threats such as aggressive religious preaching by religious adherents, the existence of religious organizations that are oriented towards increasing the number of religious adherents quantitatively, and economic disparities among followers of different religions. *Sixth*, a da'i must have multicultural insight in order to nurture every group in Indonesia, appreciate cultural differences, and encourage appreciation, tolerance, equality between

cultures, genders, ethnicities, languages, and religions. (Hamdani Khaerul Fikri, 2023).

D. Dissemination of Religiosity in the Fatwa of the Indonesian Ulema Council of East Java Province on Digital Da'wah Ethics

The subject of da'wah or what we can call the term da'i, must be able to face the fact that the object of da'wah is basically plural in any case. A da'i is required to be able to analyze the condition of the mad'u he will face. Dawah activities in the digital era are inseparable from the challenges and problems that must be faced. Like the research conducted by Erwin Jusuf Thaib entitled Problems of Da'wah in Social Media in Gorontalo City Communities. Mentioning that problems in preaching through social media in society occur more in cyberspace than in the real world. This problem is raised by two main factors. First, the da'wah material is inconsistent and vulnerable to being influenced by other elements outside the da'wah. Second, the figure of the dai (preacher) himself who lacks adequate knowledge about da'wah and has an exclusive character in religion that tends to cause conflict. The problem of da'wah on social media will be a danger if it is not resolved thoroughly because it will have a negative impact on the future of da'wah itself. This problem will cause people not to sympathize with Islamic preaching and make preachers lose the opportunity to take advantage of the times in developing preaching. (Erwin Jusuf Thaib, 2019). Currently, da'wah must keep up with the times by utilizing various new media platforms such as podcasts, videos, images, texts, and social media. However, da'i must be careful that the content disseminated does not contain negative elements such as hatred, provocation, or things that are contrary to Islamic teachings. Da'wah through internet media needs to pay attention to several things to keep it interesting and not cause problems. First, the content must be useful and support peaceful Islam. Second, the material must be packaged according to trends and audience interests, such as discussing actual issues with a simple approach. Third, utilize various platforms such as podcasts, to reach a wider audience.

The Indonesian Ulema Council of East Java Province issued a special fatwa on the ethics of da'wah in the digital world or online media in 2022. The main purpose of this fatwa is to disseminate the true values of Islam in da'wah activities that use digital media. One of the important rules in the fatwa is the prohibition to spread information or content that contains hatred, provocation, and slander or division. This is to prevent the spread of ideas that can cause hostility and conflict, which is clearly contrary to the peace-loving teachings of Islam. It can be drawn a red thread that this fatwa wants to ensure that da'i, activists, or anyone who preaches through the internet and social media can spread messages of goodness and truth in Islam in a correct and wise way, without spreading negative things

such as hatred or provocative things that can divide the ummah. (Fatwa MUI Jawa Timur Nomor 06, 2022).

1. The Value of Rituality in da'wah recommendations that emphasise the practice of worship rituals

Worship can be interpreted as a series of worship performed by every human being with the aim of submitting or obeying the Creator. The Islamic perspective on worship is not only about the relationship between humans and their god, but also the relationship between humans and humans, and humans and nature. (Nazarrudin Razak, 1993). One of the forms of worship performed by Muslims is prayer, which is an act of worship that begins with takbiratul ihram and ends with salam. Prayer is also defined as a pillar of religion, so someone who does not pray means he is classified as someone who knocks down religion (Agus Riyadi et al., 2022). A person can leave the obligation to pray due to a lack of religious knowledge which causes the perception of prayer only for certain groups, the lack of appreciation of the meaning and urgency of prayer due to indifferent family upbringing in the implementation of worship, as well as laziness and being influenced by the environment that does not carry out these obligations even though it actually knows its obligations. (Wildana Latif Mahmudi et al., 2018).

As a person's prayer motivation can be influenced by several factors such as association with friends who are not good and do not support the implementation of prayer, families who do not provide examples and habituation of prayer from an early age, and the surrounding environment that is not conducive and does not support to always pray, where the family environment plays a major role in shaping the personality, habits, and good religious values of family members through education and parental exemplary, so that the motivation and encouragement given by parents becomes very important in instilling the seriousness and persistence of children in carrying out prayer. Similar research has also been conducted by Jesus Alberto Valero Matas, and Halim Purnomo entitled *Worship As a Human Motivation In Islamic Behaving*. The explanation in it is about motivation in worship which has an important role in the life of each individual to achieve their goals in various activities. By doing worship, each individual will grow self-awareness that he is a creature of Allah SWT created to serve Him. Therefore, someone who is diligent in worship will always try to maintain his behavior both when alone, in society, and when worshipping with the intention of getting the pleasure or pleasure of Allah SWT. (Jesus Alberto Valero Matas et al., 2022).

Responding to the problems that occur, it is necessary to know the discipline of worship which is a condition created and formed through a process of a series of behaviors that reflect the values of obedience, compliance, loyalty, order and order, which makes a person able to distinguish which things must be done,

which are allowed, and which are prohibited in carrying out worship. (Conny Semiawan, 2022). This is in accordance with the East Java MUI Fatwa which instructs preachers to take part in overcoming the crisis of worship, namely by conveying something right in a good way, or by giving a good example to mad'u, so that they can implement the material delivered and not cause other unwanted problems.

2. Social Value in da'wah recommendations that emphasise attitudes to maintain harmony in social life amid social plurality

Basically, Indonesia is a plural country in terms of race, ethnicity, culture and even religion, so we cannot escape the fact that differences must exist. Of course, this is a real challenge that everyone must face in dealing with all diversity and differences in values, culture and religion. One of the main guidelines adopted by this country is "Bhinneka Tunggal Ika" which means "Different but still one". (Agus Akhmadi, 2019). Provocation is behavior intended to arouse anger, incite, or elicit a strong emotional response. In some cases, provocation can lead to conflict, polarization and emotional debate, and undermine social stability and security. Provocations can take the form of calls for violence, profanity or insults against others that are incompatible with religious views. In some literature, provocative da'wah is considered an ineffective form of da'wah and is not in line with the true purpose of Islam.

True da'wah should be done in a way that is thoughtful, caring and respectful of diversity. (Suryani Lidya Widayati, 2018). In Islam, true da'wah should be enlightening and not provocative. A preacher must be able to explain the teachings well, analyze the diversity of views related to the teachings, and not assume that his own views are the most correct. Provocative preaching is the call of a preacher who only considers his views to be the most correct and sees other people's opinions as wrong and demonized. (Sumadi Eko, 2016). Examples of provocative preaching are inciting by saying words that blaspheme other religions, blaspheming people who disagree with them, or inciting people to commit acts of violence, and inciting people to disobey state laws. (Muhammad Firdaus et al., 2020).

Responding to the above problems, there are several issues that need to be considered in the context of provocative da'wah on social media. *First*, freedom of media access must be watched out for as a threat to da'wah, because da'wah content that has no substantial connection to da'wah can be widespread and have a negative impact on social media users. *Second*, the perpetrators of digital content dissemination, including well-known preachers, can come from among the educated, literate, and capable of expression through social media. (Basyrul Muvid Muhammadiyah, 2023). This is in accordance with the legal provisions in the East Java MUI Fatwa number 1 which reads "Spreading hatred even though it is for the

reason and purpose of tabligh, lecture, or amar ma'ruf nahi munkar is haram". To deal with the threat of provocative da'wah, some solutions that can be applied are: (1). The corrective approach of da'i through YouTube channels, to ensure that the published da'wah content is in accordance with humanist, moderate, and transformative da'wah values. (2). The role of affiliated mission organizations is to monitor mission content that is not in accordance and contrary to balanced mission values. In the context of provocative da'wah on social media, social values related to provocative da'wah emphasize the importance of avoiding da'wah behavior that is incompatible and contrary to humanist, moderate, and transformative mission values Islam also emphasizes the importance of avoiding the worship of other than Allah and remembering that each person considers his own deeds good. (Wibowo Ari, 2018).

The dissemination of religiosity against the rise of provocative da'wah that is relevant to religious values in the Fatwa of MUI East Java is the right step in this controversy. In Islam, religious worship that involves provocative da'wah has significant negative consequences. Provocative preaching that involves using social media to create content that attacks or insults other religions, in the sense of misusing social media, not only violates the ethics of preaching, but can also lead to conflict and hatred between religious communities. In Islam, da'wah must be delivered in a wise, non-discriminatory manner, and focused on enlightening and teaching good values, not just attacking or insulting other religions. Provocative da'wah in the context of worship can disrupt people's spiritual focus and awareness and hinder their ability to worship in a balanced and balanced way. (Eko Sumadi, 2016).

It emphasizes a significant link to integrating religious values with harmonious and democratic social behavior. In this context, MUI prioritizes the quality of understanding in the social context as part of the application of Islamic law and respecting the human rights of others and the environment. The practice of worship that is not accompanied by the prohibition of provocative da'wah can hide the neglect of the moral aspects of the economy, distortion of ethical standards in politics, etc. In this case, it is important to maintain harmony between religious communities, one way a da'i or da'iyah when delivering da'wah avoid sentences that focus on hate speech or controversy. (Mutakkabir et al., 2016).

Some think that preachers are conservative, old-fashioned, apathetic, and do not want change. However, these preachers now unwittingly mostly come from millennials, even adults can use social media wisely, namely using it to preach. Da'wah can be done anywhere and through any media as long as it is still in accordance with Islamic teachings and sharia, but still prioritizes values, norms, rules and guidelines based on the Qur'an and al-Hadith. Therefore, the practice of worship that contains provocative da'wah should be avoided and replaced with a

way of worship that is more wise, wise and focused on increasing the spiritual awareness and faith of religious people. (Syintia Nurfitri et al, 2022).

E. Conclusion

Referring to the subject matter of this study, it can be concluded that there is a dimension of religiosity in the fatwa of MUI East Java No. 6 of 2022, regarding the legal provisions of digital da'wah. *First*, the emphasis on the implementation of worship in the community caused by the da'wah meter that contains something good and does not deviate from the teachings of Islam and the fatwa made by MUI East Java. *Second*, the spread of da'wah that needs to be updated in terms of delivering the material as required in accordance with the fatwa issued by MUI East Java regarding the ethics of digital da'wah. This can be seen in the emphasis on the delivery of da'wah material, which is regulated in detail by MUI East Java to reduce the occurrence of divisions due to provocative material in the community.

The theoretical implication of this finding is that there is a connection between the East Java MUI Fatwa and the dimensions according to Glock & Stark in an effort to improve the way of preaching, especially in Indonesia, especially in the delivery of material carried out by da'i and dai'yah. The findings of this study as described above confirm that, the formation of dimensions of religiousness can be internalized in social religious fatwas. The reference for da'i in preaching is to pay attention to the applicable rules, such as the Fatwa made by MUI East Java related to Da'wah in the Digital Age. This can be used as a reference for da'i throughout Indonesia in carrying out the process of preaching.

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