

Management of Da'wah of The Great Mosque In The East Kalimantan Region

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ABSTRACT

The role of the mosque for the Muslim community is very important. One of them apart from being a place of worship, the mosque is used as a center for da'wah activities which will determine the development of Muslims in the area. This study aims to investigate the management of mosques in East Kalimantan and the management of da'wah carried out at the Grand Mosque in East Kalimantan Province. The research method used in this study is a deep interview research method with primary data sources obtained through interviews with mosque leaders in East Kalimantan. The results of the study indicate that the management of the grand mosque in East Kalimantan is very organized which is carried out through the establishment of an organizational structure on a regular basis. The management of da'wah in the East Kalimantan region is very regular which is carried out through various media such as television, radio, internet, and direct studies carried out in mosques. This da'wah activity is strongly influenced by the management aspect of the board, the availability of funds. The inhibiting factor in carrying out da'wah is the mechanism for determining the board of directors.

Keywords: *Great Mosque, East Kalimantan, Da'wah Management, Management Da'wah*

A. INTRODUCTION

The existence of a mosque for Muslims in Indonesia is important because the mosque not only functions as a place of worship but also functions as a center for other social activities. Even further than that, sometimes the mosque also acts as a symbol of the existence and strength of Islam in an area. East Kalimantan as one of the provinces in Indonesia where the majority of the population embraces Islam has many mosque buildings scattered in various regions (Priyanto & Saputri, 2022; Zaman & Nurchois, 2021). Some of these mosques were built independently by the community and some were built by the government. In all regencies/cities in East Kalimantan, each has a mosque built by the government or often called the Great Mosque. The Great Mosque in the Regency/City usually has a relatively larger size compared to other mosques. In addition to being larger in size, the facilities and infrastructure are usually more complete and supported by a more structured management. Worship activities and other social activities, including da'wah activities held at the grand mosque are also usually relatively better. Da'wah in a broad sense is an activity carried out by a certain individual or group to a certain individual or group to call for Islamic teachings with various methods and techniques and use certain media with the aim of carrying out obligations and obtaining safety and happiness in this world and the hereafter (Mastori et al., 2022, 2021). The da'wah carried out must go through the stages of da'wah that are structured and planned systematically, well implemented, monitored and evaluated with the intention that da'wah activities run well and bring maximum results.

In order to achieve this goal, da'wah activities must be structured in such a way, both with regard to the da'wah media used, the method used, the material delivered, the subject of da'wah (da'i) as well as the object of da'wah or the intended target, especially if da'wah activities conducted and centered in the Great Mosque. Therefore, da'wah activities that lead to or are centered in mosques play an important role in the development and progress of Muslims in all fields (Aliadin et al., 2021; Zuhdi, 2021). This will have a more strategic role when the da'wah activities are well managed and centered in the mosque located in the center of the City Regency. Several previous studies that raised research on the role of mosques and da'wah management include research on the da'wah model using the mass media facebook which shows that the da'wah model delivered through Facebook is one of the innovative da'wah models because it can reach a wider and unlimited community. In addition, the response given by the community is also positive because the content of da'wah is generally divided into three aspects, namely interpretation, morality, and sharia (Masri et al., 2022). Another study that revealed patterns of socio-cultural communication in the

Padang area between groups showed that there were several large groups, namely Muhammadiyah, NU, Perti, Tablighi Jamaat, and tarekat groups. The da'wah interactions used by this group are friendly, respectful, and neutral (Kohar et al., 2022).

Another research that raises the form of digitalization of religion through da'wah on social media for the millennial generation. This research shows that the current da'wah must be promoted in the digital space in order to be able to reach millennials and must be packaged using the language of the millennials without reducing the essence of the da'wah (Moefad et al., 2021). This research is different from previous studies. This study focuses on the management of da'wah carried out by the Great Mosque in East Kalimantan. It is not uncommon that there are several great mosques that seem deserted from da'wah activities. The functions of the mosque cannot be carried out optimally, even as if the mosque is only a place to pray 5 times a day. In this article the researcher aims to reveal how the management of mosques and the management of da'wah activities at the great mosques in East Kalimantan Province.

B. METHOD

The research method used in this study is a qualitative descriptive research method with primary data sources obtained through interviews with mosque leaders and stakeholders in East Kalimantan, namely the Great Mosque of Balikpapan City, the Great Mosque of Kutai Kartanegara Regency, and the Great Mosque of Tana Paser Regency. , and the Great Mosque of North Penajam Paser Regency. The instrument used in this research is an interview sheet which aims to reveal the general management of the grand mosque and the management of da'wah carried out in the great mosque. The sample or main data source in this study is the result of interviews conducted with the figures and stakeholders who were sampled in the study, namely the Great Mosque of Balikpapan City, the Great Mosque of Kutai Kartanegara Regency, the Great Mosque of Tana Paser Regency, and the Great Mosque of Penajam Paser Regency. North. The data analysis was carried out qualitatively by explaining the important points from two aspects, namely the management of the mosque in general and the management of the da'wah that was carried out.

C. RESULT AND DISCUSSION

The results in this study are divided into two main subchapters, namely the management of mosques in general and the management of da'wah carried out at the grand mosques in East Kalimantan, namely the Great Mosque of Balikpapan City, the Great Mosque of Kutai

Kartanegara Regency, the Great Mosque of Tana Paser Regency, and the Great Mosque North Penajam Paser Regency.

1. Management of the Great Mosque in East Kalimantan

East Kalimantan is one of the richest provinces in Indonesia thanks to its large reserves of natural resources such as coal, oil and natural gas. This province can also be seen as one of the most pluralistic due to the high rate of local migration which invites the movement of people from almost all regions in Indonesia. In terms of religious life, East Kalimantan is a relatively more conducive area compared to other areas on the island of Kalimantan. When conflicts broke out in Sampit and Sambas, people suspected that Samarinda City in East Kalimantan would also suffer the same fate. However, this assumption was not proven. Instead, Samarinda City managed to go through the turbulent times leading up to the beginning of the reform period quite smoothly. The role of religion, especially Islam, in guiding society to navigate the new challenges brought about by modernization and democratization is vital. Islamic religious values play an important role in ensuring that society remains strong in a time when the world is changing so rapidly. These values are important to be maintained because people need a grip so that they still have a clear sense of orientation. In Indonesia, religious institutions are generally represented by social institutions such as pesantren, Kyai, and mosques. In this case, these institutions are basically integral. However, the order related to which institutions are more dominant in coloring religious life in general is different in each region. This is a consequence of the historical aspect in which Islam is present and assimilated into the social environment in which Muslims live. In Indonesia, the existence of Muslims is synonymous with traditional religious institutions such as Kyai, pesantren, and mosques. This has been going on since the early days of Islam entering the archipelago. In turn, history has proven that these traditional religious institutions are still able to survive in the midst of the onslaught of modernization and democratization that have shaken the establishment of other institutions in society.

As an important part of religious institutions among the Muslim community in Indonesia, mosques occupy a central position in the dissemination and preservation of Islamic values. In this case, the mosque serves as a social glue that helps every Muslim to understand their ideal position in a rapidly changing society. The mosque today has a more diverse role than its role in decades ago. Today, the mosque is not only a center of worship but also a center of culture, economy, and even to a certain degree, politics. This multi-aspect role requires mosque managers to always expand their knowledge regarding the

current situation around them. In East Kalimantan, the number of mosques has increased from time to time. This is partly due to the population growth factor which also increases due to the flow of transmigration (local migration) which also continues to increase from year to year. The increase in the number of mosques in Indonesia in general, and East Kalimantan in particular, has not always been closely tracked. This is because people in general have not paid much attention to the rules related to the construction of places of worship. As the majority of the people, the construction of mosques in East Kalimantan generally does not encounter significant obstacles other than financing. In East Kalimantan, the term mosque refers to a place of worship for Muslims which generally has a large building area and is generally used by residents to carry out collective worship such as Friday prayers, Eid al-Fitr, and Eid al-Adha. For places of worship whose use is limited to a smaller scope, people generally use the term *mushalla* or *langar*. Until 2021, the government through the Mosque Information System has recorded the number of mosques throughout Indonesia as many as 279,352 mosques. Meanwhile, the number of recorded prayer rooms reached 329,359 mosques. This number may still increase if all the prayer rooms in the community are registered. In Indonesia, mosques are classified into seven types, namely the State Mosque, the Grand Mosque, the Great Mosque, the Great Mosque, the Jami' Mosque, the Historic Mosque, and the Mosque in Public Places. In this study, the administrators of the four great mosques were involved in in-depth interviews to find out an overview of the management applied to each of these mosques.

a. The Great Mosque of At-Taqwa Balikpapan

At-Taqwa Grand Mosque was founded in the Dutch colonial era in the 1940s. In World War II, this mosque was destroyed by bomb attacks by the Allied forces. At that time this mosque was on the coast. For fear of being exposed to abrasion, in 1950 this mosque was rebuilt, but was moved to the mainland and became the location of the At-Taqwa Mosque until now on Jalan Jenderal Sudirman, Balikpapan. This mosque was founded by scholars such as: Habib Ghasim Bahasim, Habib Ali Assegaf, H. Abdul Malik, H. Kiai Kintang, H. Sulaiman, H. Bahrum, H. Abdul Ghani, H. Abdul Hasan, H. Abdul Ramli, H. Asnawi Arbain, H. Tharmiji Abbas, and other scholars and community leaders. The Great Mosque of Balikpapan is one of the prides of the people in the city which is nicknamed the City of Faith. In the 1970s and 1990s, the At-Taqwa Mosque was renovated so that it was originally named the Jami Mosque and changed to the At-Taqwa Great Mosque of Balikpapan. Furthermore, with the efforts of the mosque management to form a Mosque

Construction Committee in 2004 with the leadership of H.M. Roem Arbain, H. Amirullah Usman, H. Muhammad Idrus, H.M. Yusuf Sabran and others, have erected a magnificent mosque building with an expanded and beautified building area as it looks majestic standing today.

b. Sultan Sulaiman Grand Mosque Kuta Kartanegara

The Sultan Sulaiman Grand Mosque is one of the mosques that is relatively young. This mosque was only completed in the mid-1980s. This mosque is located in the city center in Kutai Kartanegara Regency, East Kalimantan. Everyday, this mosque is always crowded with people who carry out worship. Visitors to this mosque generally come from residents around the mosque and from government employees who have offices in a number of instants located in downtown Tenggarong where this great mosque is located. This mosque was built with modern architecture where the supporting buildings contained in the mosque complex are made very functional. In addition to being a center of worship, this great mosque is also an important center for social, cultural and economic development in the city of Tenggarong. This mosque, which is dominated by green color, is one of the pride of the people of Kutai Kartanegara due to the important role it plays in spreading and preserving Islamic values in East Kalimantan. One of the advantages of being at the center of government for the great mosque of Sultan Sulaiman is the opportunity to get qualified sources to organize Islamic da'wah. At this mosque, important figures in Kutai Kartanegara Regency regularly fill recitations held by the mosque management on an ongoing basis.

c. Great Mosque of Nurul Falah Tana Paser

The Great Mosque of Nurul Falah is located in Paser Regency, East Kalimantan. The mosque, which has been established since 1942, is one witness to the history of social and political changes that occurred in the East Kalimantan region. The Great Mosque of Nurul Falah is the largest mosque whose construction was driven by the Paser district government. This mosque plays an important role as a center of worship for the community. In addition, this mosque is also a symbol of religiosity in Paser Regency.

d. The Great Mosque of Al-Ikhlas Penajam Paser Utara

The grand mosque, which is located in the prospective capital city of the Republic of Indonesia, has recently attracted the attention of many people in Indonesia. This mosque has become a hot topic of discussion, mainly due to its position as one of the

important landmarks in Indonesia, namely the main mosque in the State Capital. This mosque is designed to be able to accommodate worshipers up to a total of more than 5000 people. With such a large capacity, it is likely that this mosque will be renovated again so that it can accommodate an even larger number of worshipers. However, for now, the tamping capacity is still very adequate. There are three functional groupings of this great mosque building. The ground floor of the mosque is functioned as a multipurpose room that can be used by residents to organize various activities. In this case, this part of the mosque can be used as a useful facility for residents in North Penajam Paser Regency. The second and third floors of the mosque are used for worship. The second floor is dedicated as a place of worship for male worshipers while the third floor is devoted to being a place of worship for female worshipers. In recent months, the Al-Ikhlâs Grand Mosque has received renovations from the government. The government plans that the mosque which is an icon of North Penajam Paser City is similar to the Prophet's mosque in the Kingdom of Saudi Arabia. This is of course done to increase the aesthetic value of the mosque which will become the new icon of Indonesia.

2. Management of Da'wah at the Great Mosque in East Kalimantan

The Islamic view of public space has long been applied since the time of the prophet through places of worship that are close to mosques. Activities both in the form of religious activities and social activities have long been carried out openly through mosques. Some of the social activities that are often carried out in mosques are deliberations, commemoration of religious holidays, education, cadre, even the formulation of war tactics and other activities. The mosque as a public space is an agreement built by Muslims on the basis of faith and piety to Allah SWT. Functionally, the mosque is widely used as a center for the spread of Islamic teachings in a peaceful and polite way (*mauizhah hasanah*). Da'wah activities that have been carried out since the time of the Prophet until now are one form of activity that aims to prosper the mosque. Thus, Islam is a religion that invites to goodness or benefit. The existence of a mosque is very important as a symbol of the religiosity of a community group. In various research literatures, at this time, mosques are not only used as places of obligatory worship. Masjid is also widely used as a center for education, the economy, the implementation of arts and cultural activities, as well as a unifying center for *ukhuwah Islamiyah*. The management of mosques in today's modern era is certainly aging with many challenges. The rapid development of technology requires many mosques to be

able to carry out management and management that are not outdated. Mosque management needs to be improved so that the implementation of mosque activities can run optimally.

In essence, the management and management of the mosque certainly cannot be separated from what has been taught by the Prophet Muhammad. Mosques need to be managed professionally and modernly so that they can anticipate the ever-changing developments in people's lives. Mosque management is a central issue in the discussion of the ideal role of mosques in society. The mosque is expected to be a center for the dissemination of Islamic values which in turn can strengthen the role of Islam in social life. This, religiously positive, is also full of pragmatic advantages. The role of the mosque in the community is closely related to the typology of the mosque in question. In mosques located in rural areas, mosques certainly have roles that are pinned by the community based on informal traditional norms. In contrast to the mosques in urban areas that have implemented a standard administrative system in their management. In the context of the Great Mosque, the management of the mosque is closely related to a number of aspects, such as the management of the mosque and the financing of activities carried out by the mosque. In these two cases, the mosque, which is generally located in the city center, cannot rely on sources of income from residents/citizen donations. Instead, mosques require a relatively large injection of funds which in general can only be met by the local government.

In the four large mosques in East Kalimantan involved in this study, there are variations in terms of managers and sources of funds to finance mosque activities. There are great mosques which are managed independently, while others are managed in collaboration with other agencies such as the Indonesian Mosque Council. However, informal and familial nuances tend to dominate the work culture (management culture) among the managers of these great mosques. In Tenggarong City, Kutai Kartanegara Regency, for example, the administrators of the Sultan Sulaiman Grand Mosque generally do not pay much attention to whether the steering board at the mosque is also the administrator of the Indonesian Mosque Council in the Kutai Kartanegara Regency area. Meanwhile, in other Grand Mosques such as the Al-Ikhlas Grand Mosque in North Penajam Paser City, the management of the grand mosque was made so formal that it involved the number one person in the district as one of the directors. The management of grand mosques in East Kalimantan can generally be divided into two groups. First, the Great Mosque is managed by the Foundation. Second, the Great Mosque is managed by the government through the local Indonesian Mosque Council. The management aspect in the context of the management of the Great Mosque in general has a strong relationship with the management structure which in turn

has implications for the flow of accountability that is made as a mechanism for evaluating activities. At the Sultan Sulaiman Grand Mosque, for example, the mosque administrator gave an accountability report to the Sultan Sulaiman Grand Mosque Foundation.

According to the Public Relations of the Sultan Sulaiman Grand Mosque, the Foundation is the final outlet of the flow of accountability regarding all activities carried out by the mosque management. Meanwhile, at the Al-Ikhlas Grand Mosque in North Penajam Paser City, for example, the administrators must routinely report their work every three months to the regent. The management of mosques in the context of the grand mosque in East Kalimantan is also related to the mechanism used to appoint or arrange the management structure. The management succession mechanism, like the succession mechanism in general, is to a certain degree influenced by political factors. For the Great Mosque of Nuru Falah in Paser Regency, for example, the government has established cooperation with the Nurul Falah Grand Mosque Foundation in Paser Regency in terms of mosque management. In this case, although the mosque is managed by the Foundation, legally the legitimacy of the Foundation is based on decisions made by the district government. This is in contrast to, for example, the Sultan Sulaiman Grand Mosque Foundation in Kutai Kartanegara Regency which positions itself more on an equal footing with the district government. Because the grand mosque basically can be managed independently by the Foundation or by collaborating with the local district government, the selection/appointment of administrators at the grand mosque is also influenced by the mechanism approved by the Foundation and the district government.

The management of a mosque is one of the success factors in attracting worshipers to worship at the mosque. Mosque management can be in the form of managing suggestions, activities, and finances (Arifianto, 2019; Halim, 2018). The management of this mosque can determine the life or death of activities in the mosque. The management of the mosque is the responsibility of the mosque management. The success or failure of mosque management is sometimes measured by the life or death of worship activities in the mosque. The mosque is not only a place of worship for prayer, but also must be able to play a role in spreading the message of Islam to the people in its environment. The spread of Islamic law is called *da'wah* (Setiawan et al., 2022; Stille, 2021). The scope of *da'wah* is generally about faith, Islam, and morality. Every mosque is required to be able to manage *da'wah* activities so that the mosque is alive. An approach raises management or management which are all ways to achieve the goals that have been set. Each strategy uses a different method and each method requires a technique, that is, a more specific and operational way. Furthermore, each

technique requires a tactic, that is, a more specific form of technique. The management of da'wah simultaneously requires the necessary methods, techniques, means and tactics. Da'wah can function properly and effectively, if the da'wah tasks are carried out in accordance with the plans and arrangements that have been set by the policy makers. Furthermore, the task of da'wah is carried out in a planned and sustainable manner (Arifianto, 2019; Halim, 2018).

Da'wah activities must use strategies that are able to answer all aspects of human life, and are needed to overcome and neutralize social turmoil that arises. That is why strategy is a combination of planning and managing da'wah to achieve a goal (Beekers, 2015; Desi Erawati, 2016). Islam is known as a religion of da'wah, it can also be called a religion that has a special mission, namely a religion that must reach mankind as a whole. Another phenomenon that arises is the obstacles faced by the da'i today in dealing with people who are multicultural, diverse in ethnicity, work and professions, all of which are professional and also face contemporary and contemporary people. Contemporary problems have begun to penetrate human life, both in urban and rural areas, and have penetrated all aspects of life, including Muslims (Adeni et al., 2022; Safrodin, 2022). The influence of modern life encourages Muslims to be more aggressive in following the flow of change, both parents and teenagers and children. This problem has also entered the da'wah system which is being developed by da'i and da'wah scientists in Indonesia. Contemporary da'wah is da'wah that uses modern technology structures with three indicators, namely da'i using modern technology, contemporary da'wah materials, and da'i using contemporary media (Masri et al., 2022; Moefad et al., 2021). The pattern of modern life, many humans are trapped in the touch of technology which tends to change faith in God and leads to the apotheosis of technology which causes weak faith.

Da'wah is not only rhetoric, but must be able to be an example of action as the development of actual da'wah. To achieve the success of da'wah, da'wah messages must be transformed by rhetoric into reality. Da'wah should include concrete actions such as protecting the law, helping the rich with the poor, upholding justice, etc. Society needs action that is more tangible than just talk. The Prophet, even in his example in preaching, always showed words with actions. The Prophet not only lived in prayer and da'wah, but also carried out social actions. The da'wah strategy is determined by the objective conditions of the communicator (mad'u) and the environmental conditions at the time the process takes place (Beekers, 2015; Halim, 2018). Meanwhile, the content or substance of the message is determined by the relevance or adequacy of the message content with the subjective

condition of mad'u, namely their needs or problems. The relevance between the contents of the message of da'wah and these needs must be interpreted as proportional politeness, understood as problem solving or satisfying needs that do not originate from realization, but which can direct or bring objects closer. from da'wah to the goal of da'wah itself, and not vice versa (Lengauer, 2018; Stille, 2021). Da'wah strategy must always pay attention to the actual reality. If the realities of life are diverse and subject to constant change, then the strategy must also be open which allows for continuous change and adjustment, so that da'wah activities can achieve their goals. The Islamic da'wah strategy implemented is not to fight change, because change cannot be resisted with any force, but to encourage change towards better moral quality. Religious institutions must work together to increase their sensitivity to respond to the process of change that deviates from universal values.

In this sense, the da'wah strategy is designed to put more emphasis on community empowerment in all aspects of life. Because the da'wah strategy that developed at the time of the Prophet was included in the movement towards social transformation (Hadianto et al., 2022; Stille, 2021). Therefore, da'wah is described as a liberation movement from exploitation, then domination, as well as oppression and injustice in all its aspects. The da'wah strategy in the future must have several agendas, including basing the da'wah process on the interests of the community, intensifying the pattern of relationships and community involvement, facilitation of the community so that you can solve your problems and achieve the social transformation you want, carry out da'wah as a means of education and development community potential (Desi Erawati, 2016; Setiawan et al., 2022). Dai can also take advantage of the sophistication of information and communication technology in preaching as one of his strategies, because television media and media interests have a very strong direct influence on. Because today's society does not only rely on scholars as the only source to obtain religious knowledge. People can use cell phones and enter the Internet as an easy and practical means of finding a variety of religious topics, from small topics related to worship to complex topics, such as those of the saints. The internet has become a giant library where there are many articles, books, magazines, photos and others in electronic form in it. Where everyone can access the library anytime, anywhere. The Internet is able to change the behavior of the masses in the direction they want (Lengauer, 2018; Safrodin, 2022). The internet can also accommodate various other da'wah media, such as oral, written, audiovisual and image da'wah.

Da'wah does not have to be done formally. The world of art, culture, tourism, entertainment with all its knick-knacks can also be used as a means of da'wah. Basically,

even ancient scholars used art as a tool to preach to society. This is accompanied by an understanding of the culture of the local community. This is what makes Islam so ingrained in the hearts of all Muslims in Indonesia. Furthermore, tourism is currently being renewed into religious and halal tourism. Where this type of tourism is tourism that plays a role in this modern era (Rumata et al., 2021; Zaman & Nurchois, 2021). Because it is not uncommon for people today to really appreciate things that can show their existence on social media. So that da'wah can play a role in the world of tourism to spread Islamic teachings. In addition to the above strategies, the success of da'wah in modern life is also supported by the quality of competent preachers. Da'i must have a commitment to unite God (tawhid), istiqamah and honest, clear-sighted, Islamic in view, has the ability to combine da'wah bi al-lisan with da'wah bi al-hal, in accordance with words with facts, above all understanding and sect, think strategically, have the ability of interdisciplinary analysis

D. CONCLUSION

Grand mosques in East Kalimantan have played an important role in carrying out da'wah activities in their respective regions. These da'wah activities include da'wah activities that are carried out directly and da'wah activities whose implementation is carried out through television, radio, and internet media. In carrying out its da'wah activities, the grand mosque in East Kalimantan is strongly influenced by aspects in the form of management aspects and aspects of the management structure. These two aspects are closely related to the financing mechanism implemented to meet the needs of the administrators of the grand mosque in supporting the smooth running of the da'wah activities that have been proclaimed. The availability of adequate funds is one of the supporting factors to support the smooth implementation of da'wah activities at the grand mosque in East Kalimantan. On the other hand, the clarity factor regarding the mechanism for determining the board of directors is a factor that hinders the smooth implementation of da'wah activities at the grand mosque in East Kalimantan. The implication of this research is that through this research stakeholders can find out the advantages and disadvantages of da'wah management in the East Kalimantan region, so that they can explore the potential and improve the shortcomings of the da'wah management that has been carried out by the Great Mosque in East Kalimantan.

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