

An Analysis of Religious Spirituality Messages in the Book *Modern Sufism* by Buya Hamka

Muhammad Asror Zawawi^{1a*} Endang Rahmawati^{2b} Sukarta^{3c} Muhammad Zulkifli^{4d}

^aUniversitas Islam Negeri Mataram ^{bcd}Universitas Muhammadiyah Mataram
kaktuanasrorzawawi@gmail.com¹; era.justmine@gmail.com²; sukarta.kpi@ummat.ac.id³;
muhammadzulkifli280496@gmail.com⁴

INFO ARTIKEL

Riwayat Artikel:
Diterima: Desember 2024
Direvisi : Januari 2025
Disetujui: Februari 2025

Kata Kunci:
Pesan
Spiritualitas Beragamai
Tasawuf Modern
Buya Hamka

Keywords:
Message
Religious Spiritual
Modern Sufism
Buya Hamka

ABSTRAKSI

Abstrak:

Pesan dakwah merupakan bagian terpenting dalam Kegiatan dakwah. Dalam prakteknya pesan dakwah akan mudah diterima apabila disampaikan dengan tepat sesuai dengan keadaan Mad'u. Pesan dakwah tak hanya di sampaikan dalam bentuk verbal/lisan, akan tetapi banyak ulama' menuangkannya dalam bentuk tulisan. Penelitian ini bertujuan untuk mengeksplorasi Buku tasawuf Modern yang ditulis oleh Buya Hamka kemudian dianalisis dengan pendekatan kualitatif. Dalam penelitian ini Buku tasawuf Modern menjadi Objek penelitian dengan menggunakan metode elisitasi dokumen sebagai instrumen utama dalam mengumpulkan data. Hasil penelitian menunjukkan bahwa dalam buku tasawuf Modern yang ditulis oleh Buya Hamka mengandung pesan-pesan Dakwah, jika ditinjau dari aspek tasawuf pesan-pesan dakwah tersebut menekankan pada Akhlak dan Penyucian hati. Sehingga peneliti mengelompokkannya menjadi pokok-pokok pesan yang terdiri dari Pesan Kezuhudan, pesan Wara' pesan Tawakkal, dan pesan Mahabbah.

Abstract:

Dakwah messages are the most important part of da'wah activities. In practice the da'wah message will be easily accepted if is delivered appropriately according to mad'u's circumstances. Da'wah message are npt only conveyed in verbal/oral form, but many scholars exspress them in written form. This research aims to explore the book Modrn Sufism written by Buya Hamka an then anlyze it using a qualitative approach. Ini this research Moden Sufism are the object of research using the dokument elicitation method as the main instrument in collecting data. The research results show that the Modern Sufism Book written by Buya Hamka contains da'wah messages, if viewed from thr sufistic aspect. The da'wah messages emphasize moorals and purification of the heart. So the researchers grouped them into main messages consisting of the kzuhudan message, the wara' message, the tawakkal message, and the mahabbah message.

I. Introduction

In communication science, the message of da'wah is a message, namely symbols. In Arabic, the message of da'wah is called maudli al-da'wah. The message of da'wah is what is conveyed in the process of da'wah activities. There are three dimensions that are interrelated with the term da'wah message. First, it describes a number of words or imaginations about preaching expressed in the form of words. Second, the message of preaching is related to the meaning perceived or received by someone. Third, the acceptance of the message of da'wah carried out by the mad'u or object of da'wah. Based on the explanation above, the understanding of the message of da'wah does not only contain the meaning and dimensions of the acceptance of the message of da'wah by the mad'u (Salam, 2020). In the Qur'an, several terms are found that refer to the message or material of preaching. In Sûrah Ali-'Imrân (3) verse 104 it is called khyr and ma'rûf, Sûrah Yûsuf (12) verse

108 and Sûrah al-Nahl (16) verse 125 are also called sabîli and sabîli rabbika, Sûrah al-Hajj (22) verse 67 and Sûrah al-Qaşş (28) verse 87 are called rabbika and in Sûrah al-Sâff (61) verse 7 with al-Islam (Jafar, 2018). Basically, preaching is not only through speech, but also through writing. In the history of Islamic preaching, the prophet Muhammad often preached through writing, for example shown in letters sent to the leaders of the Kingdom and world rulers at that time. The tradition of writing is very much in accordance with the spirit of Islam as stated in the letter al-'Alaq verses 1-5. Where the verse explains the importance of reading and writing, because with it humans gain knowledge and science (Zaini, 2014).

In the current era of globalization, Islamic teachings are delivered through modern mass media. Along with the development of science that has brought a positive influence in efforts to convey the message of da'wah. The emergence of print media, makes it easier for da'i to convey da'wah through writing (dakwah bil Qalam), either by publishing books, or through magazines, newspapers, etc. Da'wah through writing has its own advantages, namely the message of da'wah will remain and continue to be conveyed even though the author is gone (Bahri, 1997).

In an effort to transform Islamic values from one generation to another, at least one da'i conveys da'wah in accordance with the spirit of the times or in line with technological developments, Muslims should be able to master and utilize the media to preach their teachings as conveyed by Bahri Ghazali, (Bahri, 1997) Preaching is an activity to call for goodness and prevent evil.

Print media is a channel where verbal messages (written) or in the form of images such as caricatures and comics are carried out in printed form. This media is very good to be distributed to those who can read and have enough free time. As for Wasilah (Dakwah Media) is all things that can be used as media in da'wah activities to achieve the goals that have been set. The media used must of course be in accordance with the da'wah method (adjusted to needs), so that the da'wah message can be conveyed neatly and precisely (Zahra, 2016).

On the other hand, books as printed media products are a means to transfer the knowledge of an author to the reader. Books are a library of knowledge from which readers gain a wealth of knowledge for discussion materials, papers, or writing other scientific works. As part of literature, writing is a work that is not eaten by age. One of the great scholars of the archipelago who uses writing as a medium of preaching is Buya Hamka. Starting from fictional works or those related to religion. One of Buya Hamka's books that is quite well-known is "Modern Sufism", a book that is the object of the researcher's research.

Modern Sufism books by Muslim scholars with broad insights and literary backgrounds make this book interesting for its readers. Books that remain relevant because they contain messages of happiness. Topics that are never finished being discussed, and always wanted to be achieved by anyone, anytime and anywhere.

For Buya Hamka, Sufism is often interpreted incorrectly by some people. Many people assume that Sufism is an effort to combat worldly desires and Satan, but the path they take is not outlined by religion. Sometimes they forbid what has been permitted by religion, some even do not want to seek sustenance, curse wealth, etc.

Through this Modern Sufism book, Buya Hamka wants to explain that Sufism is a path that is in accordance with the spirit of Islam because Islam is a religion that invites its followers to seek sustenance and seek a way to achieve glory. The modern Sufism book provides many messages of preaching to its readers, because in explaining his explanations, Buya Hamka often quotes the Qur'an, hadith, and the words of Ulama' expressed with the richness of literature that he has. Therefore, the author wants to conduct research with the theme "Analysis Of The Religious Spirituality Message In The Modern Sufism Book By Buya Hamka"

II. Research Methods

The type of research this time is library research. While the research method and research approach used in this study are descriptive qualitative research. Qualitative research is research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action, and others (Sugiyono, 2016). The purpose of this study is to determine the values and messages of da'wah contained in the book Modern Tasawuf by Buya Hamka.

The subject and object of this research is Buya Hamka's book entitled Modern Sufism and this research is library research. This research is a library research (Sugiyono, 2006). In this research, the primary data source is In this research, the data source is obtained through two main sources. The first primary source is the book of modern Sufism by Buya Hamka, then the second secondary data is obtained through the author/reviewer of the ideas or thoughts of modern Sufism Buya Hamka and books that discuss Sufism related to the subject of this research.

This research is library research. In Library Research, data collection is carried out using document elicitation techniques, namely by collecting various books, documents or texts that are in accordance with the subject matter. So that this document collection technique is also through the Itachi Take ellipse according to the focus of the problem being worked on and the evidence that will be submitted, then arranged topically (Arafat, 2018).

As a pioneer of content analysis, Laswell introduced the symbol coding technique, namely recording symbols or messages that are arranged systematically, then given an interpretation. Based on several definitions above, it can be concluded that content analysis is used by researchers who want to obtain an explanation contained in a communication content that is conveyed in the form of signs, symbols, emblems or other specific criteria (Arafat, 2018).

In this study, content analysis is emphasized on how a researcher views the consistency of communication content qualitatively. Content analysis is a scientific method for studying and drawing conclusions by utilizing documents (Eriyanto, 2011). Content analysis is used to obtain information from the communication content conveyed through symbols. But not only that, content analysis is also used in analyzing all forms of communication such as newspapers, novels, poetry, songs, paintings, speeches and so on. So, in analyzing the contents of the modern Sufism book by Buya Hamka, the preaching material related to the teachings of Sufism, such as *Kezuhudan*, *wara'*, *tawakkal*, and *mahabbah*, is used.

III. Results and Discussion

A. *Analysis of Zuhud Message by Buya Hamka*

The book *Modern Sufism* by Buya Hamka published by Djajamurni Jakarta has 268 pages. In this study, the researcher will analyze several pages related to the research problem. The following are the messages of *da'wah* that have been compiled and will be analyzed.

In his book *Modern Sufism*, Buya Hamka wrote a lot about the message of *Zuhudan*, among which he said: "The basis of everything, dependence is on oneself. If people want to be rich, then what they have is enough, don't be greedy for other people's possessions, just face your face in obedience to Allah, calm your soul in facing *Alhayat*. If you want to be poor, remember everything you remember, remember everything you don't have, remember this and that, you want a home which is beautiful because no matter how beautiful it is now, it doesn't feel good enough because it's not as beautiful as your house. If you have a house in your hand, we want to say that in a short time that desire can be achieved, that is, the measure of life is based on simplicity, having spent money on useful things, especially in this day and age where people spend a lot on a daily basis, it is not an important need excessive, try to suppress the feelings of a rebellious soul, tie it obediently to God and spend it defending the truth, upholding justice and helping the poor (Hamka, 1939).

In another part, Buya Hamka wrote: "a master has servants. He rules over those servants, he is in the middle of them, he is angry and scolded. Another is a rich man who keeps a lot of wealth, property belongs to the rich man just as the servant belongs to his master. Servants are humans and property is just inanimate objects. Do we see rich people being able to rule over their wealth as they rule over their servants? On the contrary, we often see that it is the wealth that rules over its owner, he is imprisoned by his wealth, not the rich who rule over his servants. powerful, but his wealth rules over him (Hamka, 1939).

Asceticism as a message in da'wah is a call to address the influence of the materialistic or worldly spirit in everyday life. Zuhud in the Islamic religion is known as a moral demonstrated by every person who prioritizes the afterlife over worldly life.

B. Analysis of Asceticism Towards Wealth

Hamka wrote a lot about Sufism with various main ideas in it, one of which is about wealth. For Hamka, wealth has an important role in getting closer to God. Many people have good hearts and want to do good for others, but their dreams are hindered because they do not have sufficient wealth (Hamka, 1939).

In analogy, a poor and needy Muslim is like a soldier going to the battlefield, or like a hunter in the forest but neither of them brings weapons. Of course, the work stops in the middle of the road, even though the enemy has appeared and the prey passes in front of him. Thus, asceticism towards wealth does not mean ignoring or even abandoning it, but asceticism towards wealth is an advice to seek wealth and use it as commanded by religion. Because a poor person is unable to practice religious commands that directly require wealth such as Zakat, Hajj, Shodaqoh and others.

C. Analysis of Asceticism Towards Honor/Power.

Power is often the reason someone justifies any means to achieve Power, Asceticism (seeking worldly Value) is often a debate that gives rise to pros and cons in Sufi scholars, there is an opinion that says that Asceticism is a path to achieving Divine enlightenment and as one of the stages of Maqomat that must be passed.

In Buya Hamka's view, a person should not be arrogant and seek fame, but we are not prohibited from trying to seek honor/power by improving ourselves. Being Crazy about Honor is not allowed, but being Honorable is the goal of life.

This view leads us to an understanding of the importance of Power/honor, because other people give it to us because of our services and good character. Having Power is not something that is forbidden, but being crazy about it is what makes it forbidden.

D. Analysis of Wara's Message

Wara' is an attitude of caution in acting or making decisions, and avoiding things that are forbidden by Allah. According to Buya Hamka, this can be done by maintaining lust and anger. Buya Hamka wrote: "In order for the soul to be healthy, one should not be influenced by the power of lust and anger. Sometimes human imagination wanders to the world of lust, honey, lust causes longing, if longing has arisen, the power of worship arises, for that reason humans forget what is proper and strange, that's when they often lose their grip." About a rational person, he wrote: "a rational person will not arouse lustful thoughts, will not seek and ferret out things that will cause anger, but will let his passions and passions remain peaceful. He will use his passions and anger not to attack but to defend himself. So that passions (inner thoughts) are maintained, a person must strive to leave low behavior, get used to training himself with virtue, the most dangerous thing for Spiritual Health is looking cheaply at small evils, ah, that's just a matter small, because small things are the door to bigger things, if not more When you are small, you are used to keeping your temper and tongue from saying useless words, later you will get used to doing the work wherever necessary, even though other people are far from you, because you are not taught or used to it.

Sincerity towards Allah is proof of a servant's sanity: "Be sincere towards Allah, only believe in Him, he must not be associated with others, in His Essence, attributes and power, submit to Him all the full qualities, avoid the thought of shortcomings, obey His commands, stay away from all His prohibitions, and do not disobey Him. The meaning of Ikhlas to

Allah according to the Messenger of Allah is When asked of His Majesty what is the meaning of Islam, the king answered that you acknowledge that my god is Allah, then you hold your ground firmly," (Hamka, 1939).

Wara' as selective behavior in all dimensions of a servant's life. A person is called Wara' when someone has been able to guard his entire soul and body from things that are forbidden. According to Buya Hamka, there are several things that are the main concern to maintain Wara' in a person.

E. Analysis of Maintaining Lust and Reason

In responding to human lust, it is divided into three parts. First, people who lose to lust are people who are held back and enslaved by it until they are made into gods. Second, there is a war between the two alternately, Losing and winning. According to Buya Hamka, this is what is called Mujahid, when he dies in a state of war, he is a martyr. Third, there are people who defeat their lust so that they become its masters. Lust is not allowed to manipulate him, he is a free human being

Reason is a guideline to the virtues so that a person must understand which commands reason so that he does not choose wrongly because there are also commands of lust that are difficult to distinguish. Buya Hamka said, "For life, the mind is useful, the mind is the steering wheel In life, a sane mind is one that runs between reason and lust, reason is above, lust is below while the mind is between the two, a mind that tends to be upward is good luck while if it is downward then it is a disaster in life. (Hamka, 1939).

F. Analysis of Guarding the Soul

The soul is a priceless treasure, the purity of the soul creates clarity of self, both physically and mentally, that is true wealth. How many people are rich in wealth but their faces are gloomy, but on the contrary, how many people are poor in money but their faces are radiant. Just the strength and effort of self, so is the level of purity that the soul will reach. The soul is a part of the human body that must be treated and protected from all kinds of diseases. Mental health requires 4 conditions: a) Syaja'ah, brave in the truth, afraid of mistakes; b) 'Iffah, good at maintaining inner honor; c) Wisdom, knowing the secrets of life's experiences; d) 'Adalah, fair even to oneself. These four characteristics are the center of character and nobility. From these four, other branches will later emerge. (Hamka, 1939).

G. Analysis of Tawakkal Message

Tawakkal in its definition does not mean giving up on the existing reality. In this way, Buya Hamka explains the meaning of Tawakkal: "It is not out of step with tawakkal if you lock the door before leaving the house, cover the chicken's drum before evening, put the buffalo in the cage before dusk. Because according to Sunnatullah, lock the door of the house first before the thief is prevented from entering, close the drum door and then the chicken won't enter the drum." (Hamka, 1939).

Buya Hamka also explained by telling an incident that occurred during the time of the Prophet: "Remember when the Messenger of Allah left Mecca and wanted to go to Medina and hid in a cave above Jabal Tsur when he was being chased by the Quraysh infidels, together with his friend Abu Bakr. After hiding and not being seen by his enemies, he said to his friends, "Don't be afraid, Allah is with us," that is, with them after they hid. If the Messenger of Allah showed himself, even though there were so many enemies, Of course, according to the Sunnatullah, he will be caught and perish because of his futility and Allah will not be with him. Again, "Similarly, relying on Allah in the case of treating illnesses. Treatment when sick, does not reduce tawakkul because the Prophet Muhammad ordered to protect yourself "flee from leprosy, like running from a wild tiger." (Hamka, 1939).

Tawakkal is submitting the decision of all matters, efforts and endeavors to Allah that He is the strong and powerful and we are weak and helpless servants. According to Buya Hamka, it is not outside the line of Tawakkal when we try to avoid the poverty that befalls us, our property and our children in the future. However, some people often misunderstand tawakkal, according to them tawakkal means surrendering without any effort or effort. Like someone who sleeps under a durian tree that bears fruit. That is not called tawakkal, but it is self-harm. It is said that in the time of the Prophet there was a group of people who had camels but the camels were not tied so they fell loose. They do this because they trust in God. Rasulullah SAW said that this action was not approved but he said "Tie your camel and then put your trust in it".

Another example is a person who leaves his house so he has to lock it first because he is afraid that someone else will take his valuables. So locking it in is the best endeavor, and that is tawakkal. The example above is an example of true tawakkal. Because how strong the house key is given so that the item cannot be stolen. Then the effort is represented to God, that is a sign that we are sincere and surrender to Him because after that there is no need to be disappointed if something bad happens, all of that will not happen without destiny and the will of Allah. (Hamka, 2018). Al Ghazali also has a view on Tawakkal, which is relying on everything that happens in this world to Allah SWT because everything that happens is not free from His knowledge. So from here we can understand that tawakkal is entrusting everything to God, such as a form of servitude to one's helplessness to Him. (Al Ghazali, 1995).

H. Analysis of Mahabbah Message

Mahabbah/love is an act of a servant's heart towards his God applied with obedience. Love in Buya Hamka's view is: "Love everything because Allah hates something because He hates it. Be friends with people who obey Him, be enemies with people who oppose Him, be against people who disbelieve in Him, acknowledge His blessings, be grateful for all His gifts, little or much, be patient with the trials that befall them, cry out and ask for His help in times of difficulty and praise Him in times of free time. Love fellow human beings, not because they are just humans but because they are God's creatures." (Hamka, 1939).

Mahabbah so that belief in the existence of Allah arises: "As soon as the human brain is pure and clear, not mixed with arrogance and not only believing in one's own strength which is often wrong, there arises in his heart the feeling that there is someone who controls the small world. Recognition of the existence of someone who regulates the small world, is a genuine human recognition. This feeling must arise when he pays attention to the nature around him. The greater his attention, the more open his hijab is, the closed hijab is for knowledge that has not yet been reached, still in the middle of the journey of a proud half-human, he just needs to fulfill his feelings so that the knowledge that he can bear and half of it also already felt in his heart that someone made nature, but he didn't express his feelings because if he believed in the one who made it, he would have to be called a religious person, while religion according to current rules is old-fashioned (Hamka, 1939).

Mahabbah/love in Buya Hamka's view is love that is based on a sincere heart without expecting anything. Because with the arrival of love in the heart you will have strong faith in Allah. If love becomes stronger then faith in Allah increases because love can match the strength of that faith. If a human being loves Allah deeply, it can cause that person to merge with Allah's will. The fusion that is meant is not a union with Allah, because the Essence of Allah is different. But rather unity with the rest of Nature. (Hasyim, 2015).

Buya Hamka describes mahabbah by not being allowed to associate it with others, in its essence, nature and power. Face Him with all the characteristics of full perfection, avoid

suspicion of deficiencies, obey His commands and avoid all His prohibitions, love everything because of it, hate something because of Him, befriend people who obey Him and fight people who fight Him. Buya Hamka also gave an example when a person's heart is dirty like looking in a mirror but the mirror is dirty because it is dusty, the person cannot see himself clearly. Likewise, when the human heart is still dirty to be able to see its divine radiance cannot see it because the nature of the heart has not been cleaned. Likewise, with Buya Hamka's language of love, he likens love to dew that is clean, white and pure. Clean dew can be kept clean from the place it occupies. When dew is in a dirty place then it also looks dirty. Likewise, if holy love is placed in a dirty heart then love will be tainted which can make it reprehensible. (Nur, 2021).

IV. Conclusion

According to the data presentation and analysis in this study, it can be concluded into three main conclusions, including: First, Zuhud or Asceticism as a message in preaching is a call to respond to the influence of a materialistic or worldly soul in everyday life. Asceticism in Islam is known as a morality shown by everyone who prioritizes the afterlife over worldly life. Both asceticism towards wealth and towards power. Second, Wara' is an attitude of caution in behaving or making decisions, and avoiding things that are forbidden by Allah. According to Buya Hamka, this can be done by maintaining lust and anger. There are three things that also need to be maintained, namely the soul, reason and lust.

Third, Tawakkal in its meaning does not mean letting go of the existing reality in line with this, Buya Hamka explains the meaning of Tawakkal, namely It is not out of line tawakkal if the door is locked before leaving the house, the chicken coop is closed before nightfall, the buffalo is put in the pen before dusk. Because according to Sunnatullah, lock the door of the house first before the thief is prevented from entering, close the drum door then the chicken won't enter the drum. Next, Mahabbah/love in Buya Hamka's view is love that is based on a sincere heart without expecting anything. Because with the arrival of love in the heart you will have strong faith in Allah. If love becomes stronger then faith in Allah increases because love can match the strength of that faith.

BLIBIOGRAPHY

Abdullah bin Abdul Aziz al-Jibrin, *Easy Way to Understand Aqidah; According to the Qur'an, as-Sunnah and Understanding of the Righteous Ancestors*, (Jakarta: Pustaka At-Tazkia, 2007).

Arifin Anwar, *Contemporary Da'wah, A Communication Study*, (Yogyakarta: Graha Ilmu, 2011)

Awaluddin, Pimay. *humanist da'wah principles: da'wah strategies and methods* by Prof. kh. Syaifudin zuhri, (Semarang: Rasail, 2005).

Aziz Moh Ali, *Da'wah Science*, (Jakarta: Kencana, 2004).

Badruttamam Nurul, Tarmizi Taher's *Collaborative Da'wah*, (South Jakarta: Grafindo Khazanah Ilmu Publisher, 2005).

Burhan Bungin, *Qualitative Research Methodology, Methodological Actualization towards a variety of contemporary variants*, (Jakarta: PT Raja Grafindo Persada, 2004).

Cangara Hafied, *Introduction to Communication Science* (Jakarta: Raja Grafindo Persada, 1998).

Deddy Mulyana, *Communication Science as an Introduction*, (Bandung: Remaja Rosdakarya, 2016).

Depdikbud, *Big Indonesian Dictionary*, (Jakarta: Balai Pustaka Depdikbud, 1990).

- Djamaan Satori & Aan Komariah, *Qualitative Research Methodology*, (Bandung: Alfabeta, 2014).
- Elvinaro Ardianto, *Research Methodology for Quantitative and Qualitative Public Relations*, Bandung: Simbiosis Rekatama Media: 2011).
- Enjang AS, *Basics of Da'wah Science*, (Bandung,: Widya Padjajaran, 2009).
- Faridah, F., Ni'mah, S., & Kusnadi, K. (2021). Da'wah Methods in the Qur'an. *Al-Mubarak Journal: Journal of Al-Qur'an Studies and Tafsir*,
- Fitriani, A. (2018). Analysis of the content of Ustadz Hanan Attaki's da'wah messages in the YouTube account of the hijrah youth (Bachelor's thesis, Jakarta: Faculty of Da'wah and Communication Sciences, UIN Syarif Hidayatullah).
- Ismatullah, A. M. (2015). Da'wah Methods in the Qur'an (Study of Hamka's Interpretation of QS. An-Nahl: 125). *Lentera*, 17(2).
- Jafar, I., & Amrullah, M. N. (2018). Forms of Preaching Messages in the Study of the Qur'an. *Journal of Islamic Communication*, 8(1),
- Journal Dewi Saidah "Halal Tourism as a Media for Preaching Based on Value Education" *Journal of Preaching Management* Vol. 20, no. 2, 2020: <https://journal.uinsgd.ac.id/indexs.php./anida>
- Lexy J. Moleong, *Qualitative Research Methodology* (Bandung: Rosdakarya, 2010). Mufid Muhammad, *Broadcasting Communication and Regulation*, (Jakarta: Kencana, 2010)
- M. Djunaidi Ghony & Fauzan Al-Mansyhur, *qualitative writing methodology* (Yogyakarta: al-Ruzz Media, 2012).
- Munir Amin Samsul, *Da'wah Science*, (Jakarta: AMZAH, 2009)
- Rafiuddin and Mannan Abdul Jalil, *Da'wah Principles and Strategies*, (Bandung: Pustaka Setia, 1997).
- Rasyid Ahmad, *Method of Da'wah*, (Jakarta: El-Hikmah Journal, Vol.1 No.3, March 2010).
- Rijali, A. (2018). Qualitative data analysis. *Alhadharah: Journal of Da'wah Science*, 17(33),
- Rofiah, K. (2016). System Theory as a Philosophy and Methodology of Islamic Law Analysis Oriented to Maqashid Al-Syari'ah (Review of Jasser Auda's Thoughts). *istinbath*, 15(1).
- Salam, A., Amin, M., & Tajibu, K. (2020). *Preaching Through Youtube*
- Samsul Munir Amin, *Da'wah Science*, (Jakarta, PT, Amzah 2009, volume
- Sayyid Al-Wakil Muhamad, *Principles and Code of Ethics of Da'wah* (Jakarta: Akademika Pressindo, 2002).
- Sayyid Muhammad et al., *Tips for Success in Da'wah*, (Jakarta: Amzah, 2006)
- Sugiyono, *Educational Research Methods*, (Bandung: Alfabeta, 2006).
- Sutrisno Hadi, *Research Methods II* (Jakarta: Andi Offset, 1991).
- Wahidin Saputra, *Introduction to Da'wah Science*, (Jakarta; Raja Grafindo
- Wardi Bachtiar, *Da'wah Science Research Methods*, (Jakarta: Logos Wahan Ilmu. 1997),
- Zahra, U. F., Sarbini, A., & Shodiqin, A. (2016). Instagram Social Media as a Media for Da'wah. *Tabligh: Journal of Islamic Communication and Broadcasting*, 1(2),
- Zainal Abidin Yusuf, *Communication Management (Philosophy, Concept, and Application)* (Bandung: Pustaka Setia, 2015)
- Zaini, A. (2014). Da'wah Through Print Media. *At-Tabsyir: Journal of Islamic Broadcasting Communication*, 2(2),