

DA'WAH COMMUNICATION PATTERNS OF MUHAMMADIYAH BEJI IN DEVELOPMENT COMMUNITIES IN THE BEJI TIMUR VILLAGE, DEPOK

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Raudia Kartika Sari

Raudiaks22@gmail.com

Siti Nur Fadlilah

fadlilah@stidnatsir.ac.id

STID Muhammad Natsir – Indonesia

STID Muhammad Natsir - Indonesia

ABSTRACT

Research Objectives: To find out how the communication patterns of Da'wah Muhammadiyah in the Beji area in community development in the East Beji sub-district, Depok. **Research Methods:** Descriptive **Qualitative Results:** Based on the results of the research that Muhammadiyah in fostering the community in the East Beji Depok village uses a wheel pattern, a star pattern, and a chain pattern. These patterns can be seen in the programs and activities of Muhammadiyah Depok in the coaching process for the East Beji Depok community. The wheel pattern is applied to programs in the fields of Worship and Da'wah, namely a pattern that directs all information to individuals who occupy central positions, while the star pattern is applied to programs in the fields of education and social and community affairs, because all members can communicate with other members that allow optimal member participation. While the chain pattern is applied to programs in the education sector only where this pattern the members at the end can only communicate with one person, namely the teacher.

The other patterns, namely the circle pattern, are not applied in the communication process of East Beji Muhammadiyah in coaching programs carried out by East Beji Muhammadiyah.



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Keywords: Communication Patterns, Muhammadiyah, Community Development

ABSTRACT

Research purposes: Knowing how the communication patterns of da'wah Muhammadiyah in the Beji area in community development in the Beji Timur village, Depok. **Research Methods:** Descriptive Qualitative Research **Results:** Based on the results of the research that Muhammadiyah in fostering the community in the Beji Timur Depok village uses a wheel pattern, a star pattern, and a chain pattern. These patterns can be seen in the programs and activities of Muhammadiyah Depok in the coaching process for the Beji Timur Depok community. The wheel pattern is applied to programs in the field of Worship and Da'wah, namely a pattern that directs all information to individuals who occupy central positions, while the star pattern is applied to educational and social and community programs, because all members can communicate with other members which allows for optimal member participation. While the chain pattern is applied to programs in the field of education only where this pattern limits members at the end can only communicate with one person only namely the teacher.

The other pattern, namely the circle pattern, is not applied in the communication process of East Beji Muhammadiyah in coaching programs carried out by East Beji Muhammadiyah.

Keywords: Patterns of Communication, Muhammadiyah, Community Development

INTRODUCTION

City Depok which adjoins Jakarta continue to move forward with time, both in terms of infrastructure and facilities. Beji is one of the 11 districts that make up the City Depok. Like a magnet, Beji Depok attracted many nomads so that it is counted as the most densely populated area.¹ Along with progress and population density, the city of Depok is not immune from problems in urban areas in general, where several cases and socio-economic problems also occur in this city, especially in the Depok area. Like several cases

¹ <https://www.rumah.com/areainsider/beji/article/beji-depok-13874> accessed on Thursday, 5 January 2023

that have occurred in the last few months in the Depok area, such as the alleged rape of a student at an Islamic boarding school², the case of a bikini party held by hundreds of young people in June 2022,³ and many others.

The Chairperson of the Center for Dakwah and Moral Improvement of the MUI has said that this phenomenon is a manifestation of low moral values, religion, and monitoring from those closest to them, especially parents.⁴The lack of moral and religious values in society is a shared responsibility, especially the role of preachers and preachers who should be able to play a role in conditions in an era full of challenges like this kind of da'wah.

In terms of the economy, there are also many people from Depok who make picking up used goods and singing on the street, at terminals and at stations as a living profession for some people here. Conditions like these certainly really need a touch of proselytizing from the preachers so that they can assist and direct the community as well as provide warnings and guidance to the people of Beji Depok, especially the lower middle class so that people can continue to worship properly and well and maintain Islamic law in the midst of apprehensive socio-economic conditions.

Therefore the Beji Timur Regional Muhammadiyah organization as an Islamic da'wah institution participates in the da'wah process to people throughout Indonesia, including in the Beji Depok area. The diverse conditions of society, both in terms of economic education and diverse social status, require the right da'wah communication strategies and patterns in these conditions. That way, the right pattern of communication is needed so that the message of Islamic da'wah can be conveyed according to the needs of the local community. communication is notonlyjust exchanging thoughts and opinions,Howevercan bewhich activitiesCandonein order tochangeor affectthe opinions and behavior of others, this is because

² <https://megapolitan.kompas.com> accessed on 6 January 2023

³ Suara.com was accessed on January 5, 2023

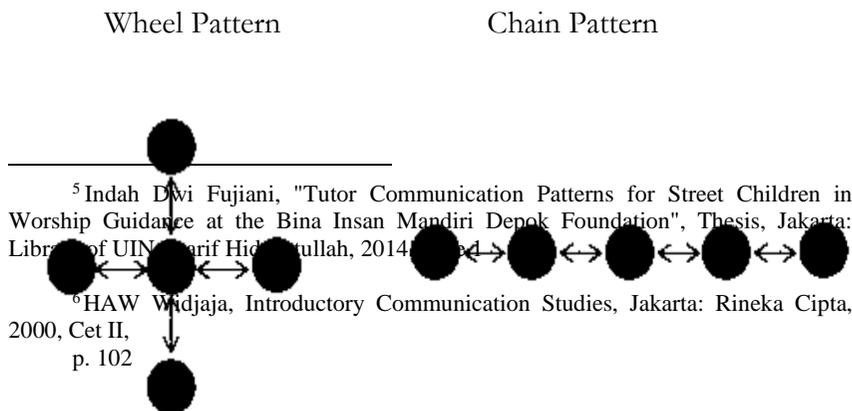
⁴ Widya Michella, MUI: Bikini Party for Hundreds of Young People in Depok A Form of Low Morals!, Okezone.com accessed on 5 January 2023

communication is the process of conveying messages by one person (communicator) to another person (communicant).⁵

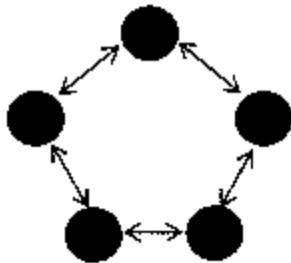
Often communication is successful and running well if the message conveyed by the communicator to the communicant can be received and understood properly so that there is an understanding of equality between the two.

In maximizing the effective communication process, we need communication patterns, especially in organizational communication groups such as those carried out by the community organization Muhammadiyah Beji Depok. Patterns of communication in organizations like this are needed as an effort to create harmonious relationships, increase cohesiveness both between the internal organizational actors of Muhammadiyah Beji Depok and with the Beji community, important communication patterns are carried out so that the da'wah messages conveyed by Muhammadiyah Beji become efforts to change people's behavior in a positive direction. better. Therefore, in this study the authors use the theory of communication patterns, i.e. wheel communication pattern, circle communication pattern, chain communication pattern and star communication pattern.

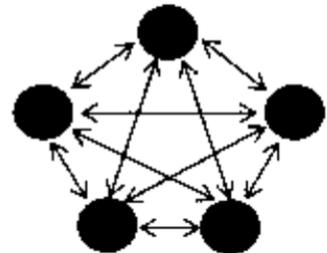
Communication Pattern is a model or form of process of conveying messages, ideas or ideas to the communicant with the aim of changing a person's behavior. According to HAW Widjaja there are four communication patterns, namely wheel patterns, chain patterns, circle patterns and star patterns.⁶The four patterns can be seen in the following figure.



Circle Pattern



Star Pattern



Source. Drs. Mudjito, MA "Communication Engineering" (Paper)

Wheel pattern is a pattern that directs all information to individuals who occupy central positions. People in central positions receive contact and information provided by other members of the organization and solve problems with the advice and approval of other members.⁷

The chain pattern is the same pattern as the circle pattern, but the members at the ends can only communicate with one person.⁸ In this communication pattern there are five levels in the hierarchical ladder and only known communication systems flow up and down

⁷Budi, *Fundamentals of Organizational Communication*, Medan: Pusdikra Mitra Jaya, 2021, Cet I, page 45

⁸Musa Hubeis, et al., *Professional Communication of Self-Development Tools*, Bogor: IPB Press, 2012, Cet I, page 10

communication, which means that it adheres to a direct line relationship either up or down without any filtering. In this pattern one member can only communicate with one other member and then the other member can convey the message to the other members again and so on.⁹

Circle Pattern is a pattern that has no leader or main character, all members are in the same position and each has the same authority and power to influence the group.¹⁰ In this pattern each person can only communicate with two people to his left and right. In other words, there is no leader here.

The star pattern is a communication pattern that is almost the same as a circle pattern, where all members are equal and have the same power to influence other members. The difference is that all members can communicate with other members which allows for optimal member participation.

These patterns were then used in this study to see how the Depok Muhammadiyah communication patterns in fostering the Beji Timur Depok community.

From the formulation of the problem above, the writer uses the method research kQualitative with a descriptive analysis approach, namely describing something in accordance with existing phenomena, using direct observation or observation followed by interviews with informants and then using documentation as actual documents in the preparation of this study. After all the required data has been collected, the next step is to arrange the data systematically according to the problem formulation and research objectives in conducting data analysis.

RESULTS AND DISCUSSIONS

1. A Brief History of Muhammadiyah Beji Depok

⁹Erika Revida, et, al., HR Performance Management, p. 76

¹⁰Ibid, p.10

Muhammadiyah East Beji area is located at Jalan Ridwan Rais No.37, East Beji, Beji District, Depok City, West Java. Where the community knows him as the famous da'wah center in the East Beji village. Apart from being a da'wah center for the Beji Timur sub-district area, Muhammadiyah in the East Beji area is also a place for ubudiyah and community development around the East Beji area. Starting from educational, social, economic activities and fostering dhu'afa orphans by providing compensation around the East Beji area. The Beji Timur Muhammadiyah organization was originally located in the Kukusan subdistrict, Depok, West Java, from 1950 AD brought by KH. M. Uthman.¹¹

After several years, around 5 to 10 years, the Muhammadiyah ideology spread to Pondok Cina, and East Beji at that time was still a forestry area filled with rubber trees. It was there that he started the madrasas which are now located in the East Beji sub-district, because the place where he was at the Chinese boarding school was evicted by the government to become the University of Indonesia (UI) campus. And Muhammadiyah at that time led by KH. M. Utsman was transferred to the East Beji sub-district in 1975. M. Muhammadiyah in Pondok Cina at that time only had 600 meters of land and was replaced by the government with a 1.5 hectare land area which was located in the East Beji sub-district. It was there that schools were finally established, da'wah facilities were built such as the Muhammadiyah secretariat building,¹²

2. Muhammadiyah programs and activities in fostering the Beji Depok Community

And among the programs of the Beji Timur Muhammadiyah organization in fostering the Beji Depok community include the following:

A. Worship Field

The Beji Timur Muhammadiyah organization built public facilities and places of worship that could be used by the wider community,

¹¹Results of an interview with H. Wazir Nuri, Chairman of Muhammadiyah for the Beji Timur Region, Interview, Beji Timur Depok, 21 August 2022

¹²Ibid

including by building the magnificent and spacious Attaqwa mosque. As for the worship program, the East Beji Muhammadiyah Organization conducts training such as: Congregational prayers, Tadarus Al-Qur'an and Qiyamullail. They implemented this program with the aim of becoming a habit and culture of the people of East Beji.

B. Field of education

The East Beji Muhammadiyah organization fosters society by establishing educational institutions including:

1. Established a kindergarten school (Aisiyah Bustanul Athfal Kindergarten)
2. Established an Ibtidaiyah Madrasah (MI Muhammadiyah 1 East Beji)
3. Established a junior high school (Muhammadiyah Middle School 1 Beji Timur) and
4. Established a high school (SMA Muhammadiyah 2 East Beji)

C. Social and community sector

In fostering the Beji community, the Beji Timur Muhammadiyah organization also has social and community programs that can be benefited, including:

1. Established an orphanage provided for orphans, the poor and the du'afa.
2. Provides compensation for orphans every month.
3. Providing groceries to underprivileged people, especially in the East Beji environment.
4. Facilitate mass circumcisions and free marriages for people who meet the requirements.
5. Providing services to the community by providing ambulances that can be used by the community as appropriate.

D. Field of Da'wah

In the field of Da'wah Muhammadiyah Beji Timur provides routine book studies among his study schedules including the following:

SCHEDULE OF THEMATIC STUDY EVERY MONTH

Beji Timur Village, Depok, 2022

No	Date	Lecturer	Time
1.	18 January 2022	Ustadz Ferri Herdian, S.Pd	At-taqwa Mosque
2.	21 February 2022	Ustadz Anwar Hilmi	At-Taqwa Mosque
3.	21 March 2022	Ustadz Hadi Mansyur, Lc.	At-Taqwa Mosque
4.	18 April 2022	Ustadz Najib Shiddiq, Lc.	At-Taqwa Mosque
5.	16 May 2022	Ustadz Rozik Hidayat, MA	At-Taqwa Mosque
6.	20 June 2022	Ustadz Jamaludin, S.Pd	At-Taqwa Mosque
7	18 July 2022	Ustadz Hafidz arif, Lc.	At-Taqwa Mosque
8	15 August 2022	Ustadz Yusuf Mustofa	At-Taqwa Mosque
9	September 19th 2022	Ustadz Faisal Badri, Lc.	At-Taqwa Mosque
10	17 October 2022	Ustadz Hamzah Nu'man, MA	At-Taqwa Mosque
11	November 21 2022	Ustadz Mustofa Ibrahim, Lc.	At-Taqwa Mosque

12	December 19th 2022	Ustadz Awang	At-Taqwa Mosque
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Discussion

From the results of research that has been carried out based on HAWidjaja's theory in his book Introduction to Study Communication Science, there are four communication patterns, namely wheel patterns, chain patterns, circle patterns and star patterns.¹³

Wheel pattern is a pattern that directs all information to individuals who occupy a central position. The chain pattern is the same pattern as the circle pattern, but the members at the ends can only communicate with one person.¹⁴The Circle Pattern is a Pattern that has no leader or main character, all members are in the same position and each has the same authority and power to influence the group.¹⁵The star pattern is a communication pattern that is almost the same as a circle pattern, where all members are the same and have the same power to influence other members. The difference is that all members can communicate with other members which allows for optimal member participation.

The East Beji Regional Muhammadiyah Organization as an Islamic community organization in the East Beji Village targets 4 pillars in its development, namely the fields of worship, education, social affairs, and da'wah. In this case the application of theory in coaching programs as follows:

1. In the Field of Worship

¹³HAW Widjaja, Introductory Communication Studies, Jakarta: Rineka Cipta, 2000, Cet II, p. 102

¹⁴Musa Hubeis, et al., Professional Communication of Self-Development Tools, Bogor: IPB Press, 2012, Cet I, page 10

¹⁵Ibid, p.10

Based on the results of research in the field that the communication pattern used by the Beji Timur Muhammadiyah organization in community development in the field of worship uses the wheel communication pattern. Wheel communication patterns are patterns that direct all information to individuals who occupy central positions. The point is where a coach (communicator) provides a stimulus and the community (communicant) provides a response or response without any selection and interpretation. This causes the communication that is carried out is only dominated by the communicator. This is also implemented by Muhammadiyah Beji Timur, as stated by one of Muhammadiyah's advisors

Area East Beji, Mr. Aras Bayu as the Treasurer of the East Beji Muhammadiyah organization:

"The pattern of communication here is indeed very important in community development in the field of worship, because in conducting coaching it is not easy so conveying it requires proper and effective communication. Usually I direct the prayer program using one-way communication. So no feedback or response from them. For example, before studying at my mosque, I gave directions in the form of material about prayer."¹⁶

In the process of delivering the material, the coaches convey it slowly and patiently so that people who listen to it can understand it well. This is done because not all people know the readings or prayer movements that are in accordance with the guidance of the Prophet ﷺ. In this communication process, the pattern applied is that the communicant speaks or gives material in one direction.

Also conveyed by H.Wawang as a member of the Muhammadiyah organization Beji:

"After school, don't go home first, the children are required to first go to the mosque to perform the

¹⁶Excerpt of Interview with Aras Bayu, Treasurer I of the Muhammadiyah Organization in the East Beji area, Interview, Depok, 24 September 2022

midday prayer in congregation, then the children will be absent and only then can they go home."¹⁷

In addition to coaching congregational prayers, the wheel communication pattern is also used in teaching tadarus Al-Qur'an, this can be seen in terms of conveying the communication as central in providing material through guidance and also followed by practice. For example, administrators provide guidance on how to pronounce the correct hijaiyah letters according to their makhroj and how to understand the Qur'an according to its tajwid laws.

As stated by chaplain Haryadi as a teacher or builder in

Al-Qur'an Tadarus program.

"For the Al-Qur'an tadarus program, I usually direct children to be able to pronounce the hijaiyah letters properly according to their makhraj, because when they are able to pronounce them, when we teach them to read the Koran they already understand and don't need to again directing too deep when wrong in the pronunciation. And so far I think this is the right and effective way."¹⁸

Ust. Haryadi here as (the communicator) provides a stimulus and the community (communicant) provides a response (in the form of practicing the correct tajwid pronunciation) or a response without any selection and interpretation. This causes the communication carried out here is only dominated by communicators. This kind of communication pattern is a type of wheel communication pattern.

The Muhammadiyah organization in the Beji area also conducts a qiyamullail (night prayer) program. This program is specifically for young children in the East Beji area mosque. The

¹⁷Excerpt of Interview with Aras Bayu, Treasurer I of the Muhammadiyah Organization in the East Beji area, Interview, Depok, 24 September 2022

¹⁸Excerpt from an Interview with Ustadz Haryadi, Member of the Muhammadiyah Organizational Trustees for the East Beji area, Interview, Depok, 13 October 2022

pattern of communication remains the same, namely using the pattern of wheel communication, where in coaching communication is carried out when the coach instructs a representative of one of the teenagers to wake up his friends at night, then the coach directs these teenagers to take ablution and make rows of rows. As revealed by Bang Luqman as chairman of the Attaqwa Mosque Youth:

“Qiyamullaiht is sunnah in nature, it is not required but the Beji Timur Muhammadiyah organization implements this program with the aim that children get used to getting up at night and there are many of the benefits. For the communication itself I usually carry out one-way communication by giving instructions to their representatives”¹⁹

2. In the Field of Education

The communication pattern used by teachers in schools when teaching, uses the star communication pattern. Where the communication uses two-way communication involving students and teachers. The chain pattern is also seen here, which is the same pattern as the circle pattern, but the members at the ends can only communicate with one person.

This can be seen when a teacher delivers a material, then the teacher instructs students to ask a question about the material that has been presented. That way there is two-way communication and everyone is involved.

In delivering the communication, teachers at the Kindergarten and MI levels use a star communication pattern by inserting games or songs in the form of education as a form of communication guided by the teacher and then students follow it, then the teacher asks students and a two-way communication process occurs. As stated by Mrs. Heni as a TK and MI teacher, she revealed:

"Yes, communication with children must be unique so that they feel happy and not bored.

¹⁹ Excerpt from an Interview with Luqman, Youth Leader of the Attaqwa Muhammadiyah Mosque in the East Beji area, Interview, Depok, October 13, 2022

Singing and playing games can stimulate brain development and stimulate children's thinking power. So communication with kindergarten and elementary school age children is basically playing. Because with games they get a lot of benefits, one of which is being able to stimulate thinking power, as well as to stimulate things like cognitive, social and emotional.²⁰

A teacher, in this case Ms. Heni, as a communicator communicates in one direction, while students as communicants can only communicate with one person, namely the teacher. This shows that the pattern applied is a chain pattern.

Meanwhile, at the junior and senior high school levels, teachers communicate with students more in discussion.

“Discussion is a means of communication that I use when I teach middle and high school students, because discussing makes the class feel conducive. Apart from making the class conducive to discussion activities, it trains them to be more active in communicating. The purpose of the discussion is also so that children can understand much more than just being explained in front of the class by the teacher and that makes them get bored faster.”²¹

This form of discussion communication is also used as a medium for a teacher to instill Islamic values in students by discussing problems together. Because the communicator's job is not only to convey the message, but also to play a role to enable interaction. In situation Here, a communicator plays his role instimulate members to interact with each other.

3. In the Social and Community Sector

²⁰Excerpt from an Interview with Mrs. Heni, Member of the Muhammadiyah Organizational Trustees for the East Beji area, Interview, Depok, 13 October 2022

²¹Excerpt from an Interview with Mrs. Rossa, Member of the Muhammadiyah Organizational Trustees for the East Beji area, Interview, Depok, 13 October 2022

All programs in the social field use the star communication pattern because these activities are closely related to society which involves cooperation between communicators and communicants who are both involved, both in terms of communication and practice. As the results of the interview put forward by Mrs. Romlah as a coach in the social and community sector:

"As for the coaching program in the social sector, actually it's basically the community's needs such as providing ambulances, distributing groceries, providing mass marriages, compensation for orphans, yes automatically the communication will involve each other between the coaches and the community, so for communication using two-way communication"²²

According to Mrs. Romlah, communication is used in coaching at field Social media uses two-way communication, meaning the community and coaches both are mutually involved in communication, as seen from the program characteristics social and familiar with the community. Of course with this program communication is fairly effective. It is said to be an effective communication pattern stars can express grievances and life problems faced, So the coaches find a solutiona.

4. In the Field of Da'wah

From the results of research that has been done, it was found that the communication pattern used by the East Beji Regional Muhammadiyah Organization in community development in the field of da'wah uses the wheel communication pattern. The wheel pattern is used when conveying material (study) by Muhammadiyah da'i using the wheel communication pattern which describes someone who occupies a central position or the main character.

This main character is a communicator who is the only center of attention of the communicants, because the position of this communicator is the only one who can convey messages and receive messages from other communicants. The point is that a Da'I

²²Excerpt from an Interview with Ms. Romlah, Member of the Muhammadiyah Organizational Trustees for the East Beji area, Interview, Depok, 13 October 2022

Muhammadiyah Beji Timur provides a stimulus and the congregation gives the expected response or response without any selection and interpretation. As expressed by Ustadz Anwar Hilmi as a speaker at the At-taqwa Mosque in the Beji Timur sub-district:

"If a lecture uses two-way communication, it's not a lecture, it's a discussion. So in this study activity I use one-way communication, because it can make the situation calm and we are comfortable in conveying the material, unless I instruct the congregation to ask questions."²³

In Ustadz Anwar's opinion, communication in the study program is better to use one-way communication, because in one-way communication the communicator is the only center of attention of the community, and this is an effective communication pattern, it can make the situation calm and there is no commotion when the communicator conveys material.

A similar opinion was also expressed by Ustadz Hamzah Nu'man as a speaker at the At-taqwa Mosque in the East Beji village:

"I usually use one-way communication, because during the activity the speaker guides it to the end. So if you use two-way communication, the delivery of material will not be complete, because there is a lot of unclear communication."²⁴

According to Mr. Handoko, the da'I Muhammadiyah Beji Timur used the wheel communication pattern in community development in the form of studies, namely delivering material. As long as the activity exists one thing that dominates is the da'i whose position is as a central figure, where people who take part in the study listen and understand it well.

²³Excerpt of Interview with Ustadz Anwar Hilmi, Speaker of the Masjid At-taqwa Muhammadiyah Study in the East Beji area, Interview, Depok, October 13, 2022

²⁴Excerpt from an Interview with Ustadz Nu'man, Member of the Muhammadiyah Organizational Trustees for the East Beji area, Interview, Depok, 13 October 2022

CONCLUSION

Based on the results of the study it can be concluded that communication pattern applied by the Beji Timur Regional Muhammadiyah Organization in community development in the Beji Timur sub-district, Depok, are wheel patterns and star patterns, and the chain pattern. The wheel pattern can be seen from a number of series of activities during the process of delivering the material, in which the series of activities are more dominated by da'i/administrator whose position is as a central figure who is the only center of attention of the community (communicant). The existence of this central figure is an element in the formation of wheel communication patterns during the activity. Meanwhile, the star pattern can be seen when Muhammadiyah Beji Timur administrators carry out programs in the educational and social fields by carrying out sharing activities, which involve all participants participating in the communication process, namely communicators and communicants. As for pattern chain is applied to the education field program only where this pattern its members at the end can only communicate with one person only namely the teacher.

The other two patterns, namely the circle pattern, are not applied in the communication process of East Beji Muhammadiyah in coaching programs carried out by East Beji Muhammadiyah.

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