

THE ROLE OF DAKWAH IN COMMUNITY EMPOWERMENT IN THE INDUSTRIAL ERA 4.0

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MUZAYYANAH YULIASIH

muzayyanahyuliasih.stpaviasi@gmail.com

STP Aviation, Jakarta – Indonesia

ABSTRACT

Background, Da'wah is not only lectures from the pulpit, but da'wah can also be realized through concrete actions to achieve a prosperous human life. The function of da'wah in community empowerment is about how to socialize the values of Islamic teachings in building the process of community change, because da'wah itself means a change in a better social self order. The author wants to describe the function of da'wah in human empowerment, which is actually part of the role of the da'i to participate in progress. Method, The research method used in this study is a qualitative method. The choice of this method is intended to find out how the data from the findings can be found, collected, processed, and analyzed. Discussion, To achieve the goals of da'wah, especially in the context of empowerment, the focus, methods and materials of da'wah must be directed at the characteristics of development, namely: from: da'wah actors to the community will be institutionalized. Second, missionaries and the community must be closer to the common vision, because the preacher is not only responsible for transmitting but also as a bridge to facilitate the community. Third, the content of da'wah is no longer to describe community problems that need to be resolved by other parties, but rather to facilitate people to understand themselves, their problems and potential. , for social or political transitions. and the psychological aspects of what society wants. Fourth, da'wah must be able to create an atmosphere where the community has the capacity and potential to generate knowledge and analyze it.

Keywords: Da'wah; Empowerment of the Ummah; Industry 4.0.

PRELIMINARY



In this modern era, life's problems are getting bigger. Social, economic, political, and even religious issues can no longer be contained. With the emergence of these problems has led to a less harmonious community life. Every day we hear news about crimes being committed, robbery, murder and even rape of minors. Some other causes that lead to the crime factor is the economy and the lack of religious knowledge of some people.

Issues that arise in society must be addressed in terms of morality, faith, and welfare. This is to create a peaceful, safe and prosperous life. In this case, da'wah operations are one of the answers that will solve the problem. Da'wah has an important mission in improving people's lives from the bottom up and from the bottom of the heart. Da'wah is done only because it wants to invite people to live happily both in this world and in the hereafter. Happiness in the world by experiencing feelings of peace and well-being and future happiness as a result of living in the world.

In other words, da'wah is not only lectures from the pulpit, but da'wah can also be realized through concrete actions to achieve a prosperous human life. Da'wah in the form of live action is better known as community empowerment. In community empowerment, it is not only for the benefit of the community but also the realization of Islamic da'wah values to create a prosperous and Muslim society. Its realization can be done by encouraging, motivating, appreciating, growing awareness of the potential that is owned and which has been implicitly dependent on the independence of the community.

Community empowerment is an effort to make the community independent by developing the potential of each individual and the natural resources around him. Community empowerment always involves two interdependent groups, namely the community as the empowered party and the affected party as the empowered party. The creation of an autonomous society must first begin with the creation of independent individuals, because human nature always has the desire to continue to advance and develop. For this reason, there needs to be a balance between individuals in terms of empowerment in order to create an independent society and be able to meet the needs of life, both materially and spiritually.¹

Da'wah is an important tool that every Muslim needs to understand and apply the teachings of Islam. In particular, da'wah applies to individuals and groups of people who have a solid understanding of Islamic teachings. Da'wah activities carried out with devotion and by applying certain methods to improve the condition of Muslims can unite the people and enable them to carry out their

¹Ainur Rofiq, 'The Urgency of Da'wah for Community Empowerment in the Industry 4.0 Era', Indonesian Journal of Islamic Communication, 3.1 (2020) p. 01-21

duties, such as gaining knowledge and happiness in life. achieve their institutional goals.²

Da'wah is currently dealing with the framework of a society with many stereotypes and different conditions, with many different problems, a society that is multi-value and pluralistic in its way of life, a society that is changing rapidly, towards a functional society, a technological society, a scientific society, and open society. It is human duty to transmit it.³ As the word of God in Surah al-Ghaasyiah verses 21-22.

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ. لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ

Meaning: So give warning, for you are only one who warns. You are not in charge of them.

Give a warning! Bring back the memory!Dzakkir comes from the word dzakkara, which means 'to remind, to rebuke'. Remind them that they are from God. Remind them where they were before.

Da'wah is not only understood as a call and public presentation, but its essence is to shape social change (change in social). Da'wah and community development cannot be achieved by way and innovation-oriented, but must be managed properly and appropriately, and requires professionalism from the author. Da'wah is organized to grow optimally and directed. Da'wah can be done in various ways. And many different approaches were practiced at the time of Prophet Muhammad SAW.

In terms, empowermentDa'wah is the same as the da'wah movement towards social transformation, namely da'wah which is reflected in the exploitative liberation movement, domination, oppression and injustice. in all areas. its aspects. From this movement was born and formed a sophisticated society. In more detail, da'wah empowers people to prioritize action over discourse or rhetoric (tabligh).⁴Empowerment da'wah is often involved in the social, economic, and educational fields. Community Empowerment Da'wah is a da'wah movement that takes action to bring about change. Da'wah efforts are carried out through the following steps:

²Idam Mustofa, 'Management of Community Empowerment Strategies (Evaluation of Community Service Program Thematic Empowerment of the Stai Darussalam Nganjuk Community)', INTIZAM: Journal of Islamic Education Management, 5.1 (2021) p. 29-48

³Anas Habibi Ritonga, 'Understanding, Direction and Purpose of Da'wah and Community Empowerment', Hikmah Journal, (2015)

⁴Badrah Uyuni and Muhibuddin, 'Dakwah of Community Development of the Medina Community as an Ideal Prototype of Community Development', Spektra, Vol. 2 (2020) h. 10-31

- (1) planning da'wah activities, including setting the objectives of da'wah, formulating the facts of the requirements for the purpose of da'wah, identifying the basis and obstacles and da'wah. development plan wah;
- (2) da'wah organizations, including: designing effective da'wah activities, grouping activities according to certain considerations, dividing da'wah tasks;
- (3) carry out da'wah in accordance with priorities, goals, needs, goals and objectives;
- (4) process evaluation is carried out from the outset, as well as implementation, feedback.

And community empowerment is what allows a society to exist and in a dynamic, developing and progressive sense. These elements are referred to as the values that individuals have as members of society. These values include material factors (such as health, education, strength and renewal) and intrinsic values such as family values, mutual cooperation, struggle and diversity.

The function of da'wah in community empowerment is about how to socialize the values of Islamic teachings in building the process of community change, because da'wah itself means changes to a better social self order. This change can occur if there is a public awareness movement. As a process of empowerment, in this case da'wah must be a solution to the problems that exist in society. This function is carried out by making the community not the subject of change, but the subject of change, which must play an active role.⁵

Based on the above context, the author would like to describe the function of da'wah in human empowerment, which is actually part of the role of the da'i to participate in progress, provide insight and mobilize community groups that do not yet exist. The concept and values of ummah empowerment cannot be separated from the values contained in the Qur'an. Therefore, the author feels it is very important to conduct further research related to da'wah related to the da'wah of empowering the people.⁶

Thus, the community empowerment da'wah included in this research is a series of activities directed at improving the standard of living and community welfare and awareness of unfavorable behaviors, conducive to better behavior, namely improving the quality of Islam and the quality of life of the community.

LITERATURE REVIEW

⁵Haryu, 'The Function of Da'wah in Empowering the People', *Al-Tatwir*, 4.1 (2017) p. 1-20

⁶Hassan Zaeni, et al., 'Preaching for Empowering People from the Perspective of the Qur'an', *KOMUNIKA: Journal of Da'wah and Communication*, 14.1 (2020) pp.95-110

Da'wah

Da'wah as understood is an invitation or invitation to create an atmosphere of peace, serenity and full of holiness. It is an invitation to understand, appreciate and implement Islamic values in real life. The above understanding is further developed that da'wah encourages people to be good and guides people, instructs them to do the right thing and restrains them from doing the wrong thing, so that they have happiness in life in this world, and even in the future.

Da'wah is a science that studies patterns, behaviors, motives, movements, and interactions between humans as the application of faith and piety to its teachings about universal truth and goodness in achieving human happiness in this world and in the hereafter.⁷

The essence of da'wah is to remind, guide and invite people to: (1) do good in all things according to the instructions of Allah SWT and His Messenger; (2) leaving everything that is prohibited and contrary to the instructions of Allah SWT and His Messenger; and (3) creating a happy life in this world and the hereafter that is pleasing to Allah SWT. Understanding the nature of da'wah is often understood as an effort to provide Islamic solutions to various life problems. Life affairs cover all aspects, such as economic, social, cultural, legal, political, scientific, technological, etc.⁸

As part of the da'wah which is only identified from mosque to mosque, efforts are also made to spread education and positive values of Islamic teachings to all Muslim communities in Indonesia in the use of technology. Da'wah in the technological era is getting easier with various types of media competing to provide unlimited information and complete, easy and cheap internet facilities.⁹

In other words, da'wah is not only delivering sermons from the pulpit, but da'wah can also be realized through concrete actions to achieve a prosperous human life. Da'wah in the form of live action is better known as community empowerment. In community empowerment, it is not only for the welfare of the

⁷Rohmanur Aziz, 'Dakwah in the Muslim Community Empowerment Paradigm', *Journal of Da'wah Science*, 5.16 (2010) p. 117-144

⁸Mohtar Rasyid and Arif Rachman Eka Permata, 'Analysis of Islamic Da'wah Models in Community Empowerment-Based Enterprises (Case Study at PT. Jatinom Indah in Jatinom Village, Kanigoro District, Blitar Regency, East Java)', *Dinar: Journal of Islamic Economics and Finance*, 6.2 (2019) p. 22-31

⁹Rumba Triana, et al., 'Empowerment of Community Social Media to Improve Education, Islamic Da'wah, and Environmental Health in the Era of the Covid-19 Pandemic', *Khidmatul Ummah: Journal of Community Service*, 2.1 (2021) p. 92-108

community but also implementing the values of Islamic da'wah to create a prosperous and Muslim society.¹⁰

Community empowerment

Empowerment is an effort to provide power and strength (reinforcement) to the community.¹¹ Furthermore, empowerment also means efforts to change behavior for the better in order to improve the quality and welfare of the community.¹² This means that the mission of the da'i is to encourage good change in society.¹³

Community empowerment is an effort that is described in various forms real activities in the community. With the aim of increasing public awareness so that they can use and choose their lives to achieve a better standard of living in all aspects of life. Empowerment basically means efforts to improve the quality and quantity of people's lives. Empowerment also means changing a society for the better in order to achieve the desired goal of increasing the standard of living, welfare and happiness for all, both materially and spiritually.¹⁴

Community empowerment is an effort to make the community independent by developing the potential of each individual and the natural resources around him. Community empowerment always involves two interdependent groups, namely the community as the empowered party and the affected party as the empowered party. The creation of an autonomous society must first begin with the creation of independent individuals, because human nature always has the desire to continue to advance and develop.¹⁵

Community empowerment based on religion can be seen as a development goal with a mission to improve the quality of people's lives, both physically and mentally. Efforts to improve the quality of life of the community are carried out by introducing them to Islamic life, increasing faith and piety, and mastering

¹⁰Teguh Ansori, 'Revitalization of Da'wah as a Paradigm of Community Empowerment', *Muharrrik: Journal of Da'wah and Social Affairs*, 2.1 (2019) p. 33-44

¹¹Aprillia Theresia, et al., 'Community-Based Development', Bandung: Alfabeta, (2014), p. 115

¹²Oos M. Anwas, 'Community Empowerment in the Global Era', Bandung: Alfabeta, (2014), p. 3

¹³Masrul Efendi Umar Harahap, 'Method of Empowerment Based on Da'wah', *Journal of At-Taghyir: Journal of Da'wah and Village Community Empowerment*, 3.1 (2020) pp.149-170

¹⁴Tomi Hendra, 'Professionalism of Da'wah in Community Empowerment', *At-Taghyir Journal: Journal of Da'wah and Village Community Development*, 1.1 (2018) p. 1-10

¹⁵Teguh Ansori, 'Revitalization of Da'wah as a Community Empowerment Paradigm', *Muharrrik: Journal of Da'wah and Social Affairs*, 2.1 (2019) p. 33-44

technology. With these physical and mental advantages, the ideals towards a just, prosperous and advanced society can be achieved materially and spiritually. With this effort to empower da'wah, it is relevant and in line with the mission of spreading Islam, which is to bring mercy to the universe.¹⁶

Industrial Age 4.0

The increasingly advanced movement of civilization shows the sophistication of information and communication technology as well as multimedia which now allows us to do everything without being limited by space and time. The big change that is visible to the naked eye is that almost everyone in any part of the world can quickly and easily communicate with each other just by using the internet.¹⁷

With the development of information technology that is getting stronger, we must be able to master and realize the importance of digital in the implementation of every activity. And almost all activities are carried out by information technology. It has become our need now.¹⁸

The current global era has given rise to various influences in people's lives, including Muslims. Society tends to put religious values aside and is more concerned with a lively culture that is striking, individualistic, hedonistic, and materialistic. However, there is an interesting development that the social trend is starting to shift towards the search for the meaning of life, both humanistic and spiritual values. The presence of the internet as a new social space for internet users will present new opportunities and challenges in Islamic da'wah activities. Indeed, Islamic da'wah in the information age remains relevant, responsive, effective and productive.¹⁹

Today, digital news media or social media is very important for the public, even in all streams. In this position, social networks play an important role in disseminating information to the public, because social networks have overcome the problem of communication gaps with the community, so that even if they do not meet, messages can still be delivered to their target fairly "one click". Like a knife, it turns out that communication technology also has its pros and cons, its usefulness lies in its users. If for the purpose of da'wah, communication

¹⁶Rahmat Ramdhani, 'Religion-based Da'wah and Community Empowerment', *Syi'ar*, 18.2 (2018) p. 8-25

¹⁷Ibnu Hajar, 'Youtube as a Communication Tool for Da'wah in Makassar City (Social Media Analysis)', *Al-Khitabah Journal*, 5.2. November (2018) p.79-94

¹⁸Ricka Handayani and Ambang Daulay, 'Youtube as a Communication Media in Preaching in the Midst of a Pandemic', *HIKMAH*, 15.1 (2020) p. 123-138

¹⁹Efa Rubawati, 'New Media: Challenges and Opportunities for Da'wah', *Journal of Communication Studies*, 2.1 (2018) p. 136

technology or social networking is a very useful tool whose reach seems to be unlimited in space and time. In this rapid development, Muslims are said to be able to copy and organize the information so that it does not conflict with Islamic values. As in many media that undermine the human soul today. In addition, technology is changing rapidly and environmental factors greatly affect the behavioral characteristics of a person's personality in society and social life.²⁰

People are starting to tend to depend on technology, it would be nice if technology became one of the means of da'wah.²¹The use of technology is also a method that can be used synergistically in the success of da'wah.²²

Industry 4.0 has changed the way people communicate from physical contact to using internet technology. This revolution makes the industry increasingly dependent on information and communication technology. The ability to make information and communication technology innovations integrated into all company business processes is the key to success in the Industry 4.0 era. The internet is the key to the industrial revolution 4.0, changing the way a person communicates from physical contact to using internet technology. This revolution makes the industry increasingly dependent on information and communication technology. The ability to make information and communication technology innovations integrated into all company business processes is the key to success in the Industry 4.0 era. The internet is the key.²³

METHOD

The research method used in this research is a qualitative method. The selection of this method is intended to find out how the data from the findings can be found, collected, processed, and analyzed. The nature of this research approach is descriptive. Descriptive research is research that explains solutions to current problems based on data. The type of descriptive approach used in this research is a case study. Case studies are part of analytical descriptive studies, which focus on specific cases that can be observed and analyzed carefully. This analysis was carried out on various factors related to the investigated case. In this

²⁰Moh. Lukman Hakim and Lilik Hamidah, 'Method of Da'wah Kiai Pesantren on Youtube (Study on Approach Kiai's Da'wah on Alamien TV Channel)', *HIKMAH*, 15.2 (2021) p. 263-280

²¹Ilham Maulana, et al., 'Dakwah in Social Media', *Tabligh: Journal of Islamic Communication and Broadcasting*, 3.3 (2018) p. 258-274

²²Fadlun, 'Design of Islamic Da'wah in Industrial Society 4.0 Da'wah through Lecture Video Content on Youtube Channel', *An-Nida Journal*, 13.2 (2021), p. 108-113

²³Guntur Cahyono and Nibros Hassani, 'Youtube: Communication Arts of Da'wah and Learning Media', *AL-HIKMAH: Journal of Da'wah*, 13.1 (2019) p. 23-38

study, the study focuses on the role of da'wah in community empowerment in the industrial era 4.0.

RESULTS AND DISCUSSION

It is undeniable that today's developments make people increasingly trapped in the era of globalization. All aspects of life, whether social, political, economic, cultural, or otherwise, are always in conflict with technology which is supposed to improve the quality of life. This is one of the characteristics of the era of globalization which has positive and negative impacts in all areas of life.

Starting from the basic assumption that everyone in a community group experiences changes, both slow and fast, then when designing these changes in society, problems arise in life and life, both concerning things that are material and immaterial. both individually and in groups. Every member of society is always trying to solve this problem, some can handle it themselves to the best of their ability, some need the help of others. This means that there are people who can use their strengths to overcome their difficulties, there are others who need the help of other people or groups. This is where the function of da'wah is to spread annur and grace (developer function) to all mankind and even the universe.

Systemically, the direction of the development goals of Muslims is as follows:

- 1) Analyzing social problems in general and religious problems in particular that arise in people's lives as a result of social change.
- 2) Designing community development activities based on existing issues, according to a priority scale.
- 3) Management and implementation of community development activities based on agreed plans (ability to be a moderator)
- 4) Assess the entire community development process (evaluate mentor)
- 5) Train communities to analyze the problems they face, design, manage and evaluate community development activity questions (consultation training).

Community empowerment, towards civil society, is not only the task of the ulama, but also the task of Muslim intellectuals. This fact means that the presence of Islamic scholars and scholars in preaching, especially in terms of community empowerment for civil society, is nevertheless important for the community. Some steps that are usually taken in community empowerment efforts are: first, creating an atmosphere or environment that allows community potential to develop (empowerment). At this stage, the starting point is the recognition that every person, every society has the potential to be developed. Second, building

the potential or strength of the community (empowerment). At this point, more active action is needed, beyond just creating a climate and atmosphere. These positive steps are specific and involve providing different inputs and opening access to opportunities that will empower communities. Third, empowering also means protecting. In the process of empowerment, the weak must be prevented from becoming weaker because they are powerless against the strong.

Empowerment is an effort to increase the dignity of members of the community and society. These efforts include:

- 1) Encouraging, motivating, increasing awareness of self-potential and creating a conducive environment/atmosphere for growth.
- 2) Increase power, potential possessed by positive steps to develop it.
- 3) Provide diverse input and access to open opportunities. The main efforts made are improving education, health status, access to capital, appropriate technology, information, job opportunities and the market with its facilities.

Da'wah to empower the people is included in the category of da'wah bil hal, namely da'wah by contributing directly to the community in the form of empowering the ummah. Citizen empowerment is an effort to enable people to solve problems and make decisions freely and independently. The definition of empowerment can be equated with the term development (empowerment) or it can also be equated with the term development (development).

According to Mansour Fakhri, to achieve the goals of da'wah, especially in the context of empowerment, the focus, methods and materials of da'wah must be directed at the characteristics of development, namely: from: da'wah actors to the community will be institutionalized. Second, missionaries and the community must be closer to a common vision, because the preacher is not only responsible for transmitting but also as a bridge to facilitate the community. Third, the content of da'wah is no longer to describe community problems that need to be resolved by other parties, but rather to facilitate the community to understand itself, its problems and potential, for social or political transitions. and the psychological aspects of what society wants. Fourth,²⁴

CONCLUSION

The Industrial Revolution Era 4.0 is the concept of combining digital technology and the internet with conventional industry with the ultimate goal of dramatically increasing productivity, efficiency and customer service. This presents opportunities as well as challenges for da'wah activists. Community

²⁴Mansour Fakhri, *Da'wah Who Will Benefit*, (Jakarta: P3M Pesantren No.04/Vol/1987), p.11

empowerment is nothing new, especially in terms of Islamic da'wah. The spirit of community empowerment is the same as the spirit of Islamic da'wah in improving the quality of mad'u faith. Community empowerment to bring Islamic values into people's lives can be realized in terms of mutual cooperation, mutual cooperation and is a culture that upholds the value of tolerance and respects the opinions of others.

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