



Prophetic Communication: Implementation of Da'i Da'wah Strategies in The Millennial Era

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Abstract. As technology advances, the da'wah model used by preachers is becoming more dynamic. The increasingly rapid development of the times requires da'i to change their preaching strategies to make them more relevant to the millennial generation who are familiar with advances in information technology. The new media phenomenon can be applied to spread Islam in the millennial era. One of the da'wah strategies that is relevant in this millennial era is the concept of prophetic communication. This research aims to find out how prophetic communication is used as a concept and strategy for da'wah and how prophetic communication is applied to preachers in the millennial era. This research uses bibliographic methods in several journals and books related to this discussion. The conclusion of this research is that prophetic da'wah in the millennial era emphasizes humanization, social justice and dimensions of spirituality. Adapting messages to the social context and use of mass media is important. Information technology is used to reach a wider audience while enriching religious knowledge with other knowledge. Data supports social change, while social media is used as an effective means of preaching. Da'i need to continue learning, following developments with the times, while maintaining Islamic values in prophetic communication. Adapting da'wah to changing times and technology is very important.

Keyword: prophetic, strategy, da'i, millennial

Abstrak. Seiring kemajuan teknologi, model dakwah yang digunakan para da'i semakin dinamis. Pesatnya perkembangan zaman menuntut para da'i mengubah strategi dakwahnya agar lebih relevan dengan generasi milenial yang akrab dengan kemajuan teknologi informasi. Fenomena media baru dapat diterapkan untuk menyebarkan Islam di era milenial. Salah satu strategi dakwah yang relevan di era milenial ini adalah konsep komunikasi profetik. Penelitian ini bertujuan untuk mengetahui bagaimana pemanfaatan komunikasi profetik sebagai konsep dan strategi dakwah serta bagaimana penerapan komunikasi profetik pada para da'i di era milenial. Penelitian ini menggunakan metode kepustakaan pada beberapa jurnal dan buku yang berkaitan dengan pembahasan ini. Kesimpulan dari penelitian ini adalah Dakwah profetik di era milenial menekankan humanisasi, keadilan sosial, dan dimensi spiritualitas. Adaptasi pesan dengan konteks sosial dan penggunaan media massa menjadi penting. Teknologi informasi digunakan untuk menjangkau khalayak lebih luas sambil memperkaya ilmu agama dengan ilmu lain. Data

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mendukung perubahan sosial, sementara media sosial dijadikan sarana dakwah yang efektif. Para da'i perlu terus belajar, mengikuti perkembangan zaman, sambil menjaga nilai-nilai Islam dalam komunikasi profetik. Adaptasi dakwah dengan perubahan zaman dan teknologi sangat penting.

Kata kunci: *profetik, strategi, da'i, milenial*

INTRODUCTION

Morality has a central role in the Islamic religion and has a significant impact in describing an individual's identity, thus enabling the assessment of whether a person is good or bad. The essence of Islam for mankind also reflects the mental attitude of the Prophet Muhammad SAW who spread Islamic teachings. This teaching has documentation about humans who have noble character and are role models for everyone (Zuhdi et al., 2022). Thus, the influence of Islamic teachings on morality exemplified by the Prophet Muhammad SAW becomes increasingly relevant in an era where communication technology and online mass media play a crucial role in the development of civilization.

The development of increasingly sophisticated communication technology means that online mass media plays an important role in the rapid progress of civilization. Unfortunately, the use of this technology is often inappropriate. Media itself is a tool to expand human abilities to strengthen social structures. In the current era, society needs fast access to information, and mass media has a very important role in conveying various information, education, opinions and knowledge to its readers. Meanwhile, in the context of increasingly advanced technological developments, the transformation of mass media has significantly influenced current civilization. Thus, mass media has at least two roles, namely harming the individual's humanity (dehumanization) or strengthening and enhancing the humanity (humanization) (Tatipang, 2013).

Furthermore, to face increasingly rapid technological developments, a proactive attitude is needed to deal with developments in communication technology. Muslims must view the currently developing digital era as an opportunity as well as a challenge to realize the spread of Islamic teachings more effectively, efficiently and globally (Muhaemin, 2017). With the development of technology and the importance of using the internet as a means of da'wah in the current media era, communication has become the main key in conveying religious messages.

In context, the word communication is a term that comes from the Latin communication which also comes from the word communis which means the same. In this context, "same" refers to the same meaning (Subarkah & Muksin, 2022). The proposal for prophetic communication is an innovative idea in communication science. This concept is a development of the prophetic social science theory (PSI) which was first put forward by Kuntowijoyo, an Islamic scholar. The main inspiration for this concept is the spirit of prophetic reality championed by Muhammad Iqbal and Roger Geraudy (Anantyasari & Hamdani, 2021). The development of the concept of prophetic communication into an innovation in communication science has opened up space to adapt preaching strategies to various changes occurring in society, especially in the millennial era who tend to be close to the media.

In facing various changing phenomena that occur in society, da'i need to adapt their da'i strategies to be able to keep up with developments in technology and the existing context (Rofiq, 2020). One of the prominent da'wah strategies in the millennial era is the use of modern media as a means of conveying religious messages. The millennial generation, which is very close to the media, has encouraged da'i to change their preaching patterns or strategies. Examples include Habib Husein Ja'far's preaching via the YouTube channel and Gus Iqdam's dissemination of religious messages via social media platforms such as TikTok at his sabilu taubah assembly. With the existence of da'wah carried out by the millennial generation as mentioned in the previous paragraph, this shows that there is a development in the model of da'wah that is taking place.

Furthermore, in the context of prophetic communication, we can see hopes and themes that continue to emerge through the role and contribution of prophetic communication in the development of communication science (Muhlis & Musliadi, 2022). This article aims to examine how to formulate the concept of prophetic communication as a da'wah strategy and how to apply prophetic communication to da'i in the millennial era?. The term da'i in this article refers to the term da'i Islam. The focus of this article is, first, what is the concept of prophetic communication as a da'wah strategy. Second, how do da'i apply prophetic communication in the millennial era. In this context, seeing how da'i apply prophetic communication in the millennial era is a crucial step in understanding the role of da'wah in the modern context.

This research uses a literature study method, where researchers collect data from sources in the library or ready-to-use data. This research did not involve field data collection or direct observation of events. However, the focus is on the analysis and interpretation of texts or data presented in literature. Apart from that, this research also uses secondary data as a source of information (Pringgar & Sujatmiko, 2020). Some relevant articles include First, Kodarni et al.'s research on the Electronic Media-Based Da'wah Strategy of the Dumai Da'wah Association (PMD) of Dumai City, in collaboration with radio and TV media, conducting mad'u mapping (da'wah targets), carrying out activities such as workshops and certification, formulating da'wah materials, and coordinating the implementation of da'wah (Percepatan et al., 2018). Second, Irfan Nugraha's research entitled Concept and Strategy of Da'wah K.H. Fuad Affandi. This research describes KH Fuad Affandi's preaching at Al-Itikaf Islamic Boarding School, one of the well-known agribusiness Islamic boarding schools in West Java. Irfan Nugraha's research uses a naturalistic approach (Nugraha, 2020). Third, research from Qurrota A'yuni on the Foundations of Prophetic Communication-Based Da'wah in the New Media Era. This research discusses new media as disseminators of information and new media does not always have a positive impact on the goals of da'wah. ; Therefore, this research aims to ground prophetic-based tabligh activities in the new media era (A'yuni, 2019). Fourth, research conducted by Taufiq et al. regarding the Mission of the Prophet's Da'wah in Islamic Education in the Millennial Era. This research aims to describe the mission of prophetic da'wah in Islamic education among millennials; This research uses descriptive qualitative research methods, and the results of this research are prophetic preaching referring to three main keywords, namely Humanization, Liberation and Transcendence (Taufiq & Lasido, 2022).

From a number of studies that review da'wah strategies in the context of new media and Islamic education, this latest research focuses on different aspects. Researchers feel compelled to focus attention on prophetic communication, especially the da'wah strategies implemented by preachers in the millennial era. This is important because it reflects the enthusiasm and perseverance of preachers in spreading da'wah amidst the flow of new media, which greatly influences the millennial generation.

RESULTS AND DISCUSSION

Prophetic Communication as an Approach

Prophetic is an attribute that includes prophethood, behavior and speech possessed by a Prophet. This reflects the noble character in the actions and words of the Prophet. In addition, a Prophet is considered a leader who frees from various problems, including violence, ignorance and poverty. Through behavior inherited from a Prophet, we can learn and take examples to develop behavior that is in accordance with Islamic values (Herman Jamaluddin, Aguswandi, and Syahrul 2020). Prophetic communication begins in this book (Syahputra, 2007). This is the development of the concept of prophetic social science (ISP) initiated by contemporary cleric Kuntowijoyo. In prophetic communication there are three pillars, including humanization (*amar ma'ruf*), liberation (*nahyi munkar*), and transcendence (*tu'minu billah*). This concept is not only relevant in the realm of religion, but is also important in the context of social change, including technological and industrial developments.

To avoid atrocities against new civilizations, it is essential to include humanization, liberation, and transcendence at the core of any change, including technology and industry. Islam is not against technology, industry, or modernization but against all forms of oppression, destruction of human dignity, and everything that deviates from transcendental values (Rahman et al., 2022). Each of the three pillars has its own purpose. Humanization aims to humanize humans after experiencing dehumanization. Liberation aims to liberate humanity from the cruelty of structural poverty, technological arrogance, and blackmail. Humans must be free from social structures that tend to be unfair and do not favor weak groups. Meanwhile, transcendence aims to cleanse oneself by reminding oneself of the transcendental dimension that has become part of human nature. Efforts to humanize and liberate must be made as a form of faith in God because God has commanded humans to organize social life fairly and fairly (Syahputra, 2017).

Concepts and Strategies for Prophetic Communication Da'wah

a. Prophetic Communication Concept

The concept of prophetic communication involves the use of principles recommended by the Prophet in conveying divine messages to society. This communication approach includes elements such as humanization, liberation, and transcendence (Arifin 2018).

1. **Humanization:** The concept of humanization in prophetic communication refers to the understanding and application of human values in communicative interactions. It involves respect for human dignity and diversity as well as a deep understanding of human needs, desires, and experiences in social, psychological, and spiritual contexts.
2. **Liberation:** Prophetic communication also contains a liberation dimension which aims to free individuals from various forms of oppression, arbitrariness or injustice. This approach calls for bringing social, economic and moral justice to society by using empowering and inspiring messages.
3. **Transcendence:** The transcendence aspect in prophetic communication leads to an understanding of higher dimensions of spirituality. It involves understanding the deeper meanings in life as well as efforts to direct individuals and society toward higher moral and spiritual goals.

Thus, prophetic communication that carries the values of humanization, liberation and transcendence is a holistic approach to communication. This approach not only pays attention to human aspects in communicative interactions, but also aims to liberate individuals from various forms of oppression and injustice, and direct them to higher moral and spiritual goals. This prophetic communication emphasizes respect for human dignity, social, economic and moral justice in society, as well as understanding the deep spiritual dimensions of life. This approach aims to empower and inspire individuals and communities to achieve a more meaningful and efficient life.

Preaching Strategy in Prophetic Communication

Da'wah strategy comes from Greek which means "strops" or can also be called "strategic" with the plural form strategy meaning general, but in its broad function it was called an officer in ancient Greece. Strategy is a careful plan of activities to achieve certain goals. Meanwhile, da'wah strategy means methods, tactics, or it could also be called tactics or maneuvers used in da'wah activities (Alauddin State Islamic University Makassar & Misbach, 2016). There are several aspects of da'wah strategy, including:

1. **Emphasis on universal values:**

Emphasizing messages on universal values such as justice, compassion, kindness, and peace is a powerful strategy for creating resonance with a variety of audiences. These values are at the core of

humanity and can be understood and appreciated by people from various backgrounds, religions, and cultures. This helps bring together people from different viewpoints and builds a strong foundation for inclusive messages.

2. Use of inclusive and down-to-earth language:

Using language that is easy to understand, interesting, and relevant to the audience's daily life is very important in communication. Inclusive language avoids the use of terms or phrases that trigger feelings of exclusivity or limit understanding. By using language that is easy to understand, messages will be better received and identified by the audience.

3. Empathic and dialogic approach:

This approach emphasizes the importance of listening empathetically to the needs and aspirations of the audience. This creates an opportunity to build two-way communication that enables constructive and inclusive dialogue. By listening actively and responding to the needs and aspirations of the audience, the messages conveyed will be more relevant and effective.

4. Contextual approach

Tailoring messages to the social, cultural, and economic context of the audience is a key element in successful communication. Understanding the cultural framework, values, and specific situations of the intended audience helps ensure that the messages conveyed are well received and understood. This also helps avoid misunderstandings or wrong interpretations of the message conveyed (Fadhillah 2023).

Overall, the combination of these four approaches forms an inclusive, effective and relevant communications strategy. By emphasizing universal values, using down-to-earth language, applying an empathetic and dialogical approach, and considering the context of the target audience, messages will be better able to reach and influence audiences with diverse backgrounds and beliefs.

The Qur'an itself also mentions calls for prophetic communication, including the following:

- a. Qaulan sadidan (QS. An-Nisaa: 9) and (QS. Al-Ahzab: 70). Namely communicating correctly based on honesty, without being complicated or ambiguous.

- b. Namely the Koran (QS. An-Nisa: 63). Communicate effectively, namely on target and on target. Communicators use language that follows the language of the communicant.
- c. Qaulan Maysuuran (QS. Al-Israa: 28). Namely communicating without tendencies, using rational and acceptable arguments.
- d. Qaulan Layyinan (QS. Thaahaa: 44). Explain communicating using the right or gentle choice of words to get the desired effect.
- e. Qaulan Kariman (QS. Al-Isra: 23). Communicate according to education, economics and social strata.
- f. Qaulan Ma'rifan (QS. An-Nisaa: 5). Namely communicating following a language code of ethics and not provoking (Syahputra, 2007).

All of these points underline the importance of communicating honestly, effectively, rationally, gently, according to the context of the message recipient, and by respecting language codes of ethics. Such communication will strengthen understanding and acceptance of the message conveyed, in accordance with the teachings of the Koran.

Portrait of the Development of Da'wah in the Millennial Era

One of the characteristics that can be seen in this contemporary era is the widespread use of mass media which is used as a tool to provide information and insight to the audience. This trend is expected to continue increasing at a rate that is difficult to keep up with. Currently, thanks to the development of sophisticated communication technology, a message can reach millions of people simultaneously, wherever they are (Dulwahab, 2020). In this contemporary era, one of the prominent characteristics is the increasing presence of mass media. Predictions show that this trend will continue to increase, even if it is difficult to follow. Advances in sophisticated communications technology have made it possible for messages to reach millions of people simultaneously, without geographic location restrictions. This reflects the power and broad impact of mass media in influencing opinions, behavior and views of society as a whole.

Today's highly sophisticated technological advances provide excellent opportunities for preachers and preachers to develop da'wah strategies. This is a form of intellectual effort in looking for opportunities to convey da'wah messages through various types of media. In line with the practices that have been carried out by business people who continuously innovate products and utilize various media to reach wider consumers.

Ibnu Ghazali also did the same thing when observing the method of

preaching at the science council. Today's preachers must also consider the potential of preaching through mass media, as he did. Apart from that, Ibn Ghazali also reflected on the impact of Greek philosophical books on Islamic thought. Likewise, contemporary preachers should reflect on the impact of cultural infiltration through the mass media (Rakhmat, 1997). Ibn Ghazali, in observing the methods of da'wah in science councils, shows the importance of considering the potential of da'wah through mass media, an aspect that is also relevant for modern preachers. In addition, Ibn Ghazali's reflection on the impact of Greek philosophical books on Islamic thought reflects the importance for contemporary preachers to carry out a similar evaluation of the impact of cultural infiltration through mass media which is so broad in its reach. This emphasizes the need for awareness of the influence and response to cultural changes and ways of communicating which are becoming increasingly important in the context of modern da'wah.

1. Preaching in the Millennial era

The increasing dynamics of modern life, which is increasingly intense and competitive, greatly influences the way humans view life's problems. People tend to prioritize pragmatic and logical approaches in dealing with situations, looking for instant solutions and paying less attention to spiritual aspects. Although this development provides benefits in the form of advances in science and technology that facilitate human activities, it also has negative impacts in the form of reduced enthusiasm for seeking transcendental meaning and waning of social relationships..

This impact has been going on for a long time, giving rise to social realities that often conflict with desired ideals (Rakhmawati, 2015). This dynamic causes humans to tend to be more inclined towards pragmatic and logical approaches in solving problems, resulting in minimal attention to spiritual aspects. Although this gives rise to benefits such as advances in science and technology, its negative impacts are reflected in a lack of enthusiasm for the search for transcendental meaning and the erosion of social relationships. The social reality that is formed is often inconsistent with desired ideals, marking a gap between material progress and the need for meaning and deeper social connectedness.

To face the ever-growing complexity of life, a new approach is needed in spreading Islamic teachings that takes into account the types and levels of difficulties faced by people today. In this context, da'wah

institutions need to be able to design and implement da'wah efforts in a structured and expertise-based manner through strategic steps.

2. Da'I and Information Technology

To strengthen changes in the implementation of da'wah, preachers need to continue to improve their knowledge, understanding and skills in preaching. They must not be complacent with their knowledge but must continue to learn continuously (lifelong education). Especially in the current millennial era, the ability to preach in utilizing the internet is a necessity that cannot be ignored (Basit, 2013). The main message is that satisfaction with the knowledge one has should not make someone stop learning. Moreover, in this millennial era, the ability to use the internet for preaching has become a necessity. Thus, preachers must continue to strive to improve the quality of their preaching through lifelong learning in order to adapt to changing times and technology.

In the millennial era, science is developing with a multidisciplinary and complementary approach. The continuity of religious knowledge, which has been a guide for preachers, requires additional knowledge from various fields so that the messages conveyed to society are strong and can be implemented well. Enrichment of Islamic religious knowledge can be combined with psychology, sociology, history and other scientific disciplines.

As stated in Sheikh Adil al-Kalbani's fatwa, he took a different position from the view of the majority of Saudi ulama on certain issues. Initially, al-Kalbani believed that practicing music and singing were prohibited in Islam. However, unexpectedly, he later changed his view, arguing that playing music and singing did not conflict with the principles of Islamic teachings. This fatwa has drawn sharp criticism from some other ulama who still believe that musical and singing activities are prohibited according to Islamic law (Dwi Estuningtyas, 2021). If a fatwa only relies on religious principles without considering the sociological analysis of society, then the fatwa could be contrary to the facts. The reason is, music has become an important need for society and has even become a creative industry that has the potential to provide prosperity for many people.

By adopting a broader approach in developing Islamic religious knowledge, opportunities to expand various approaches in da'wah activities also become more open. Da'wah originating from the discipline

of da'wah has now become an integral part of Islamic religious studies. Various approaches can be applied in da'wah activities, including management science, politics, sociology, anthropology, health sciences, psychology and other fields. Thus, da'wah activities become more diverse in approach and method.

Preachers need to unite and collaborate to overcome various problems faced by society. The role of data is not just talking without action, but also being an encourager, manager, facilitator and idea generator. The difficulty for society in overcoming its problems is caused by the lack of individuals who play an active role as agents of change. In this context, preachers must act as locomotives for change in society.

On the other hand, the current use of communication technology has opened up new possibilities in delivering media information instantly to the public without being bound by geographical and time constraints. Information can be conveyed to the public at any time through the rapid development of current communication technology. With online journalism, media owners can continue to update the information they present in accordance with the latest developments in the field. This allows access to the desired information to be easier and faster (Bashori & Jalaluddin, 2021). With this advancement, the media has the ability to convey information instantly without being bound by geographic or time constraints. Through online journalism, media owners have the freedom to continue to update and present the latest information to their readers, following the latest developments in the field. The impact is that people's access to information becomes easier and faster, expanding the reach of desired information and enabling individuals to stay informed in real-time.

This is where da'wah is growing rapidly, the millennial generation is very close to information technology such as Facebook, Instagram, Youtube, Tiktok, and other media. So that da'i can play a role in the rise of new media as a means of information media. Therefore, da'i must follow the development of the times from generation to generation so that da'wah is only sometimes interpreted as lectures and sermons..

CONCLUSION

Prophetic communication as a da'wah concept combines aspects of humanization, liberation, and transcendence in conveying divine messages, reflecting human values, social justice, economics, morals, and dimensions of

spirituality. The da'wah strategy in this context emphasizes universal values, using inclusive language, an empathetic and dialogical approach, and the suitability of the message to the social, cultural and economic context of the audience. In the millennial era, da'wah is developing along with the widespread use of mass media as a tool to spread messages. The adaptation of da'wah to information technology is crucial, enabling da'wah to reach a wider audience and face the dynamics of modern society more effectively.

The importance of enriching Islamic religious knowledge with other scientific disciplines such as psychology, sociology and history, broadens the methods of da'wah and allows better adaptation to social reality. The role of data in da'wah is important as a motivator, manager, facilitator and originator of ideas for change. Da'wah is no longer limited to traditional methods, but also uses social media as a means to convey messages. Overall, adapting da'wah to developments in time, technology and modern society while maintaining the values of Islamic teachings, is the core of prophetic communication and an effective da'wah strategy.

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