



The Effectiveness of Da'wah In Promoting a Boycott of Pro-Israel Products: Challenges and Opportunities for Local Economic Growth

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Abstract

This research aims to determine the effectiveness of da'wah in mobilizing a boycott of Israeli products, which some people ignore and even confirm that they are used explicitly or implicitly. The research method used is a qualitative descriptive method by looking holistically at the opportunities and growth of the local economy if there is a boycott of Israeli products. The focus of this research is the effectiveness of da'wah in encouraging boycotts of pro-Israel products. It was found that the internalization of religion is always influenced by the individual himself. This is what causes Islamic culture to be easily accepted among society because Islam can acculturate with the customs, beliefs, and culture that develop within society itself without any ambition to disappear that culture. has existed. existed before. Apart from that, the process of spreading Islam through cultural channels, Islamic preachers tended to be subtle in conveying religious teachings to a society that was considered heterogeneous in terms of its cultural values. So the effectiveness of boycotting Israeli products will not be a significant challenge because local economic growth will continue to grow and remain at market balance.

Keywords: Da'wah; Boycott; Israel

Abstrak

Penelitian ini bertujuan untuk menganalisis efektivitas dakwah dalam menggerakkan boikot terhadap produk Israel yang mana sebagian masyarakat tidak mengindahkannya bahkan mengkonfirmasi untuk digunakan secara eksplisit maupun implisit. Metode penelitian yang digunakan adalah metode kualitatif deskriptif dengan melihat secara holistik terhadap tantangan peluang dan pertumbuhan ekonomi lokal apabila dilakukannya pemboikotan terhadap produk Israel. Fokus pada penelitian ini berupa efektivitas dakwah dalam menggerakkan boikot terhadap produk pro Israel. Ditemukan bahwa dalam internalisasi agama selalu dipengaruhi oleh individu itu sendiri, Hal yang menyebabkan kebudayaan Islam dapat mudah diterima pada kalangan masyarakat, dikarenakan Islam mampu berakulturasi dengan adat, kepercayaan, dan budaya yang berkembang di dalam masyarakat itu sendiri tanpa adanya ambisi untuk menghilangkan kebudayaan yang telah ada sebelumnya. Selain itu proses penyebaran Islam melalui jalur kebudayaan para pendakwah Islam terlebih dahulu cenderung halus dalam menyampaikan ajaran agama kepada masyarakat yang terbelah heterogen di dalam nilai kebudayaannya. Sehingga efektivitas terhadap pemboikotan produk Israel tidak akan menjadi tantangan yang signifikan karena pertumbuhan ekonomi lokal akan terus tumbuh dan tetap pada taraf keseimbangan pasar.

Kata Kunci: Dakwah; Boikot; Israel

INTRODUCTION

Development in the economy, both from micro and macro aspects, has a crucial role in reducing poverty levels and improving welfare in society. The economy has become an element of effort in one of the pillars in creating jobs in various countries. Implicitly, the contribution to national economic growth will be implicit to other countries that are faced with challenges and the development of the times that are moving exponentially. In addition, challenges and opportunities for microeconomic growth are faced with the urgency of financial resources to support its growth and development. On the other hand, there is a never-ending war waged by Israel. So that this

corresponds to the growth and probability that occurs in terms of the local economy in Indonesia which needs to be responded to wisely. The teachings in Islam are not only intended for one group or group of people,¹ considering the basis of Islam, namely Rahmatan lil' alamin, which is intended for all mankind without exception.² Thus, religious life for followers of Islam is inherent in da'wah activities, where they have an obligation to be able to practice and call for religious values for fellow human beings.³ With this, it can be said that there is inherence in the process of da'wah and Islam. Da'wah is an effort to realize the teachings of Islam in daily life on every line to construct in obtaining the pleasure of Allah SWT.⁴ Therefore, the da'wah agenda is found in oneself, family, community, to a more macro scope, namely a nation and state.⁵

The heterogeneity of diversity in a nation where there are Muslims in it, so the cultivation of the values of the Quran and Hadith is the primary source of indoctrination in an effort to instill existing cultural values.⁶ Da'wah is viewed from Islamic culture that is coherent with the situation and self-isolation in society, infrastructure is needed in it that can conclude Islam's ability to adapt to the current culture, making it easier for Islam to enter various levels of society.⁷ In this culture, there will essentially be a process of Islamization in society. Such as the role of wali songo who does not separate the process from cultural acculturation in his da'wah method. Culture, which was previously dominated by non-Islamic nuances, slowly began to be disconformist about the existence of elements of Islamic sharia that became a holistic unity.⁸

Culture and religion are guidelines in the guidelines of life where both have equivalence in the implementation of life.⁹ The differentiation between the two can be said that religion is a vertically based guide, namely from Allah SWT, while culture is a common agreement or consensus in society, so that the horizontal basis of culture is very obvious and thick.¹⁰ The acculturation of Islamic culture has limitations or parameters in it that are good and can be done by not violating halal and haram provisions, causing the essential good, not creating destructive confrontations, in

¹ Nugroho Agung Prabowo, Purwono Hendradi, dan Bambang Pujiarto U M Mageklang, "Kerangka Model Aplikasi E-Dakwah Pengembangan Kaderisasi Pada Pengurus Daerah Muhammadiyah Kota Magelang," *Indonesian Journal of Networking and Security (IJNS)* 8, no. 3 (2019), <http://dx.doi.org/10.55181/ijns.v8i3.1603>.

² Zainul Muin Husni dan Iftaqur Rahman, "Islam, Kearifan Lokal, Komunikasi Dakwah; Menakar Konsep Islam Nusantara," *Jurnal Islam Nusantara* 4, no. 1 (2020): 92-102, <https://doi.org/10.33852/jurnalin.v4i1.211>.

³ Jarir Amrun dan Khairiyah Khairiyah, "Jejak-Jejak Dakwah Budaya: Konversi Agama Massal di Asia Tenggara abad XV-XVII," *Idarotuna* 2, no. 2 (2020): 109-19, <http://dx.doi.org/10.24014/idarotuna.v2i2.9554>.

⁴ Mohd Rafiq, "Strategi Dakwah Antar Budaya," *Hikmah* 14, no. 2 (2020): 287-302, <https://doi.org/10.24952/hik.v14i2.3305>.

⁵ Deni Irawan dan Suriadi Suriadi, "Komunikasi Dakwah Kultural Di Era Millennial," *Alhadharah: Jurnal Ilmu Dakwah* 18, no. 2 (2020), <https://doi.org/10.18592/alhadharah.v18i2.3383>.

⁶ Fuad Fauzi Horsan, "Dakwah dalam Budaya Nu Ham Tua'di Amarasi NTT," *El Madani: Jurnal Dakwah dan Komunikasi Islam* 1, no. 01 (2020): 61-78.

⁷ Fuad Masykur, "Jalan Damai Dakwah Islam Di Nusantara," *PERADA* 2, no. 1 (2019): 93-100, <https://doi.org/10.35961/perada.v2i1.28>.

⁸ Harry Purwanto dan Achmad Arifulin Nuha, "Post Dakwah di Era Cyber Culture," *Dakwatuna: Jurnal Dakwah dan Komunikasi Islam* 6, no. 2 (2020): 228-55, <https://doi.org/10.36835/dakwatuna.v6i2.633>.

⁹ Widhi Salikha Pratiwi, "Kesenian Sebagai Media Dakwah Sunan Kalijaga" (UIN Raden Intan Lampung, 2020).

¹⁰ Vitradesie Noekent Noekent dan Andri Kurniawan, "Inovasi Dakwah Perguruan Tinggi (Studi Naratif Pada Universitas Negeri Semarang)," *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam* 12, no. 2 (2020): 187-209, <https://doi.org/10.20414/jurkom.v12i2.2822>.

accordance with the principles of wala and al-Bara in Islam.¹¹ The role of Da'wah in looking at the horizontal and vertical aspects needs to be invited in providing in-depth understanding and interpretation in dissecting things that cannot be reached by the general public. As we know that da'wah is a channel in the dissemination of information both from the aspect of religion and the real world contextually. However, investors and local economic actors in particular cannot let go of elements that intersect with products imported from Israel. So that this becomes a dilemma for local economic actors to face challenges and opportunities for their business growth.

Many previous studies have shown that da'wah has great potential in building people's collective awareness related to the Palestinian issue. For example, research conducted by Mohammad Zaki Ahmad found that social media-based da'wah is able to increase public awareness of international political issues, including the boycott movement.¹² Meanwhile, research by Suud Sarim Karimullah highlights that the aspect of economic ethics in Islamic da'wah can influence people's consumption patterns to support local products that are identified as not related to international political conflicts.¹³ There are also studies that see the challenges of this boycott movement, especially in the context of highly connected global markets. Wahyuni's research (2020) identified that market dependence on imported products is a major challenge for local economic growth, considering that not all local products are able to compete in terms of quality and price. On the other hand, a study by Mohamed Buheji states that the boycott movement can open up opportunities for the small and medium enterprises (SMEs) sector to develop by providing alternative products.¹⁴ However, the success of da'wah in mobilizing the boycott still depends on how the message is conveyed and the public's acceptance of the importance of the role of the economy in fighting for international solidarity.

Previous studies on the effectiveness of da'wah in driving a boycott of pro-Israel products have also highlighted the role of da'wah media and religious organizations in strengthening this movement. Research by Daoud shows that sermons and religious studies delivered in mosques and through social media have a significant impact in increasing public awareness of economic responsibility as a form of support for Palestine.¹⁵ The use of religious narratives that emphasize the responsibility of Muslims towards their brothers and sisters in Palestine is considered effective in mobilizing collective action, including in choosing more ethical products. Another study conducted by Umdatul Hasanah explained that religious organizations also play a strategic role in

¹¹ Surya Handika Rakhmat, "Nilai Budaya Khalayak Digital Dalam Komentar Pada Konten Dakwah Di Instagram Hanan_Attaki" (Fakultas Ilmu Dakwah dan Ilmu Komunikasi Universitas Islam Negeri Syarif ..., 2020).

¹² Mohammad Zaki Ahmad, "Riding the Waves of Change: Challenges and Opportunities for Collaborative Marine Biodiversity Conservation among Muslim Nations" (Proceedings of the International Conference on Islamic Social Sciences and ..., 2024), <https://dspace.uin.ac.id/handle/123456789/53693>.

¹³ Suud Sarim Karimullah dkk., "Da'wah for Social Justice: Creating Awareness of Social Issues Through a Religious Approach," *Jurnal Dakwah Risalah* 34, no. 2 (2023): 110–28, <http://ejournal.uin-suska.ac.id/index.php/risalah/article/view/25373>.

¹⁴ Mohamed Buheji dan Dunya Ahmed, "Keeping the Boycott Momentum-from 'WAR on GAZA'Till 'Free-Palestine,'" *International Journal of Management (IJM)* 14, no. 7 (2023): 205–29, https://www.researchgate.net/profile/Mohamed-Buheji/publication/376781097_Keeping_the_Boycott_Momentum-from_'War_on_Gaza'_till_'Free-Palestine'/links/659d92c52468df72d30627fe/Keeping-the-Boycott-Momentum-from-War-on-Gaza-till-Free-Palestine.pdf.

¹⁵ Suheir Abu Oksa Daoud, "Between Religion and Politics: The Case of the Islamic Movement in Israel," *Religions* 15, no. 1 (2024): 110, <https://www.mdpi.com/2077-1444/15/1/110>.

facilitating and disseminating information about products that must be boycotted. In his study, Umdatul Hasanah found that da'wah institutions such as MUI, NU, and Muhammadiyah contributed to encouraging public awareness of this issue through systematic campaigns based on Islamic teachings.¹⁶ In addition, the study highlights that an inclusive approach to da'wah, involving a wide range of groups, including the younger generation, can expand support for the boycott. However, a study by Amanda Nero identifies challenges in this boycott movement, one of which is the resistance of some people who are skeptical of the economic impact of the boycott, especially due to the dependence on imported products involved in the global supply chain.¹⁷ That to achieve success, da'wah must prioritize an approach that encourages economic independence through the empowerment of local businesses.

Previous research in responding to products imported from Israel was found to be limited to studying the economic elements. Meanwhile, the variables of da'wah in it to see from the other side the economy that is inherent to religion have not been found much. So that the novelty of this research will dissect in depth the aspects of the role of da'wah in looking at the other side of the boycott of Israeli products that are still not realized or recognized by the public in general. People generally do not know which country the products they use daily come from and are affiliated with whom. Although a minority of people can understand that what they use or consume daily is sliced with Israeli products, they are not heeded gradually to contract it. Thus, to fill the gap in the previous study, this study aims to analyze the effectiveness of da'wah in moving a boycott of Israeli products which some people do not heed and even confirm to be used explicitly or implicitly. With the element of da'wah, people will see more of the other side of what they do not know or do not know because of the limited information known. In addition, the impact of pro-Israeli products will also be a challenge for local economic actors to see the probability of growth that occurs as market participants.

RESEARCH METHOD

The method used in this study is a qualitative method, which aims to understand the phenomenon in depth through a descriptive and interpretive approach. The data collection technique is carried out by the researcher using observation as the main instrument. Observations are carried out systematically to obtain data relevant to the focus of the research. The data obtained is not only sourced from direct facts observed, but also includes oral and written information from various sources, both primary and secondary.¹⁸ With a qualitative approach, all these facts are described as they are, without manipulation, so that they can describe the objective conditions that are the basis for answering research problems. Data collection techniques are a crucial step that aims to obtain valid, reliable, and objective research materials. The data collected includes various

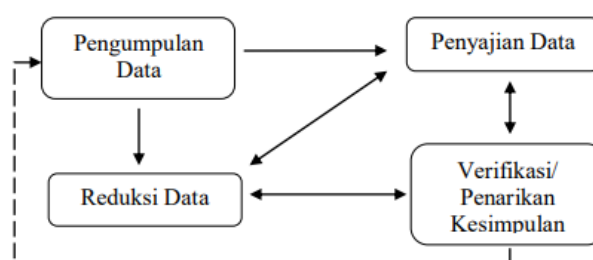
¹⁶ Umdatul Hasanah, Khairil Anam, dan Muassomah Muassomah, "Modernising Tradition: Reinforcing ASWAJA al-Nahdhiyah Authority among Millennials in Indonesia," *HTS Teologiese Studies / Theological Studies* 80, no. 1 (5 April 2024), <https://doi.org/10.4102/hts.v80i1.9425>.

¹⁷ Amanda Nero dan Alaouir Haya, "The Power of Boycotts in the Food Industry: A study of consumer behavior amid conflict," 2024, <https://www.diva-portal.org/smash/record.jsf?pid=diva2:1864746>.

¹⁸ John W Creswell, "Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Metode Campuran," *Diterjemahkan Oleh Achmad Fawaid, Edisi Ke-3. Cet. Ke-1. Yogyakarta: Pustaka Setia*, 2010; Muhammad Rijal Fadli, "Memahami Desain Metode Penelitian Kualitatif," *Humanika, Kajian Ilmiah Mata Kuliah Umum* 21, no. 1 (2021): 33-54, <https://core.ac.uk/download/pdf/440358389.pdf>.

information such as empirical facts, observed symptoms, as well as conceptual information relevant to the research topic. The validity of the data is maintained through the source triangulation process, while the reliability of the data is ensured by utilizing instruments that have been tested and verified. This approach allows research to produce scientifically accountable data.

The data analysis technique in this study includes several stages, namely data collection, data reduction, data presentation, and conclusion drawn. At the data collection stage, all relevant information is collected in a structured manner according to the research objectives. The data reduction stage is carried out to filter and summarize the data so that only relevant information is stored and further analyzed.¹⁹ Furthermore, the presentation of data is carried out in the form of descriptive narratives, tables, or diagrams to facilitate understanding and interpretation. The final stage is the drawing of conclusions, where the data that has been analyzed is used to answer the research questions and provide recommendations based on the findings. This data analysis flow is designed to ensure that each step is carried out systematically and integrated. This process starts with data collection that aims to obtain as much relevant information as possible, followed by data reduction to filter out relevant data. The presentation of data is carried out by paying attention to clarity and logic, making it easier to interpret. Drawing conclusions becomes the final stage, which is the result of synthesis of the entire previous process. This flow is expected to provide comprehensive research results and in accordance with the research objectives.



RESULTS AND DISCUSSION

Nowadays, religious values in society are slowly beginning to be eroded, even almost losing the values contained in Islam. Teenagers, especially millennials or what is often referred to as generation Z at this time, are starting to focus on less substantial things such as not being able to filter out the biggest distractions in the time they use every day. The number of social media that provides a variety of audio visuals that even most of them do not reflect good behavior, and this can certainly affect the mindset, behavior and even bad habits that can be done if consumed continuously without filtering. Da'wah is one way to introduce and expand knowledge about Islamic values.²⁰ Da'wah can also change the behavior of a Muslim to be more aware that Islam is a

¹⁹ Matthew B Miles and Miles Huberman, *Analisis Data Kualitatif* (Jakarta: Universitas Indonesia, 1992).

²⁰ Siti Kris Fitriana Wahyu Lestari and Lisa Zulia Mariska, "Transformasi Gaya Dakwah Tradisional Ke Era Digitalisasi," *Journal Of Dakwah Management* 2, no. 01 (2023): 226-38, <http://ejournal.iainutuban.ac.id/index.php/aswalalita/article/view/411>; Prabowo, Hendradi, and Mageklang, "Kerangka Model Aplikasi E-Dakwah Pengembangan Kaderisasi Pada Pengurus Daerah Muhammadiyah Kota Magelang"; Berliana Ekayandra and Syuhudul Anwar, "Pemanfaatan Media Digital Dalam Dakwah Thoriqoh Qodiriyah Naqsyabandiyah PP Suryalaya," *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf* 4, no. 2 (2022): 76-92,

religion that is rahmatan lil alamin. In the process of da'wah, of course, there are subjects, objects, media, methods, and materials. Da'wah in the midst of the millennial generation is of course very necessary approaches, methods and relevant media so that da'wah can be conveyed properly.

Da'wah

Da'wah is a way to invite goodness for the purpose of happiness in this world and the hereafter.²¹ Da'wah, according to Dr. M. Quraish Shihab, da'wah is a way to conversion as well as an effort to invite someone to become a better person. In this case, da'wah is not only to improve one's behavior and outlook on life, but also more than that. Therefore, da'wah must be able to have a greater role in various aspects in the implementation of Islam.²² According to da'wah, it is a way to invite someone to goodness with the Islamic values contained in it.²³ An invitation that can influence a person to take the lessons that we have conveyed and that he or she follows. As Allah says in Q.S An-Nahl verse 125 which means call (humans) to the way of your Lord with wisdom and good teaching. Indeed, your Lord He knows best who has gone astray from His way and He knows best who gets the guidance of the da'i in delivering Islamic messages in various ways.

Nowadays the Millennial generation and Generation Z are generations that are never separated from information and communication technology, in one research it is said that there are several generational divisions. The first Baby Boomer Generation with births in 1940-1959 with post-war social conditions with the characteristics of idealism, revolutionary, and collectivism with the consumption of vinyl records and film ideology. Second, there is generation X from 1960 to 1979 with social conditions dominated by meritocracy and capitalism and has materialistic, competitive and collectivist characteristics with the consumption of status, branded and luxury goods. The third generation of millennials are people who were born in 1980-1994 with the globalization generation, economic stability and the emergence of the internet with critical but self-oriented characteristics and they prefer festivals, traveling and what they are looking for experience. Meanwhile, Generation Z is a generation born in 1995-2010 at a time when social conditions of multiple realities, social networks, digital natives with the characteristics of preferring communal to prioritize dialogue, realism, identity wanderers. The consumption of this generation is usually unique, accessible, and based on ethical aspects. The millennial generation in the 4.0 era is influenced by technology, the development can be seen when this generation is easy to get information, and is also used to meeting or face-to-face only through technology without wanting to meet or talk directly in order to get good relationships and communication. Therefore, the role of technology greatly affects the characteristics and functioning of millennial generation children.²⁴

Gen z is the generation born after the millennial generation, this generation is a generation that is said to be competent in mastering technology, even they spend their time in front of the

<https://jurnal.stidsirnarasa.ac.id/index.php/iktisyaf/article/view/97>; Akhmad Sagir, "Dakwah Bil-Hal: Prospek Dan Tantangan Da'i," *Alhadharah: Jurnal Ilmu Dakwah* 14, no. 27 (2015): 1-13.

²¹ Azizul Azra Bin Abdul Razak and Mohd Hisyam Bin Abdul Rahim, "Falsafah Dakwah Bil Hal: Menurut Perspektif Al-Quran," *Jurnal Sultan Alauddin Sulaiman Shah, No*, 2018.

²² Samsul Munir Amin, *Sejarah Dakwah* (Amzah, 2022).

²³ Zulaecha et al (2023)

²⁴ Marcelino Vincentius Poluakan et al., "Potret Generasi Milenial Pada Era Revolusi Industri 4.0," *Focus: Jurnal Pekerjaan Sosial* 2, no. 2 (2019): 187-97, <https://doi.org/https://doi.org/10.24198/focus.v2i2.26241>.

screen of mobile phones, laptops or computers just to browse the web, games, and so on. In fact, they tend to prefer to be alone and only communicate through technology. So that their ability to communicate has decreased drastically, even the cultivation of character also needs to be improved, of course.²⁵

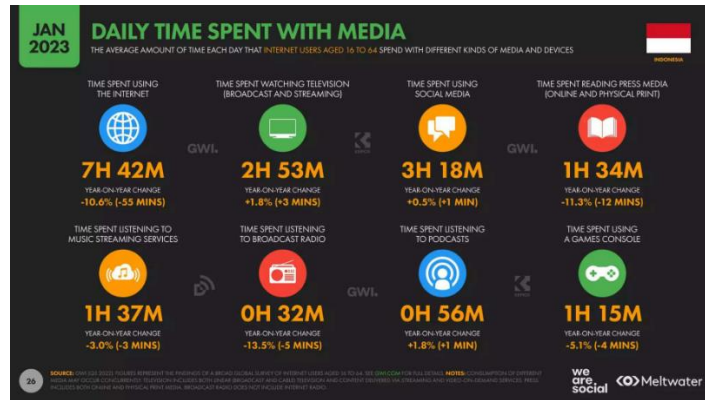


Figure 1. Average time spent accessing social media

From the data above, it can be seen that the time spent every day by internet users is 7 hours and 42 minutes in a day, the time spent watching television is 2 hours and 53 minutes and has increased by 1.8% or 3 minutes, the use of social media with any device is an average of 3 hours and 18 minutes, and playing games is spent for 1 hour and 15 minutes on average. The use of technology in the current era of globalization has greatly increased, one of which is the high use of social media. In fact, Indonesia is ranked 6th in the use of social media in the world, even the Indonesian population who use social media reaches 106 million people out of a total population of 262 million. The high use of social media carried out by digital natives can be seen with a percentage of 62% using mobile phones, 16 computer users and 6% tab users. This millennial generation and gen z are the generation that spends almost all of their time interacting through the internet.²⁶ And in 2023 the use of social media will certainly increase.

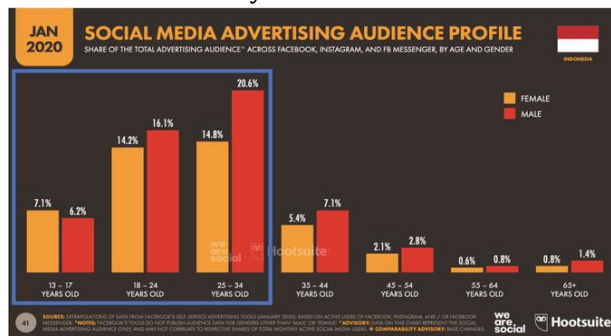


Diagram 1. Social media is dominated by millennials and gen z

²⁵ Sirajul Fuad Zis, Nursyirwan Effendi, and Elva Ronaning Roem, "Perubahan Perilaku Komunikasi Generasi Milenial Dan Generasi z Di Era Digital," *Satwika: Kajian Ilmu Budaya Dan Perubahan Sosial* 5, no. 1 (2021): 69-87, <https://doi.org/https://doi.org/10.22219/satwika.v5i1.15550>.

²⁶ Lucy Pujasari Supratman, "Penggunaan Media Sosial Oleh Digital Native," *Jurnal Ilmu Komunikasi* 15, no. 1 (2018): 47-60, <https://doi.org/https://doi.org/10.24002/jik.v15i1.1243>.



Figure 2. Data on internet and social media user trends in 2023 in Indonesia

The data above states that the use of social media with a population of 276.4 million people, with connected devices as many as 353.8 million with a percentage of 128% of the total population, then internet use as much as 212.9 million 77% of the total population and active use of social media as much as 167 million 60.4% of the total population. For this reason, da'wah in the midst of this generation needs to be held with a mature approach so that it can be accepted and easily applied by the millennial and gen z generation. In this case, the millennial generation and gen z are the generation that has been very fulfilled in terms of access because of the progress of the times that are constantly developing. Even the millennial generation and gen z can be seen that they explain more about what is happening and what they feel. Therefore, to develop da'wah in this sophisticated era, da'wah can be done through social media such as Instagram, tiktok and things that can make the Millennial Generation and Gen Z interested.

The strategy for da'wah can be seen from the interests and characteristics of the Millennial Generation and Generation Z, therefore creating content on TikTok or Instagram with audio visuals can be done, but with language that can touch and relaxed language, slang and delivery that seems embraced. Also create content that is quite short in duration and not too long-winded so that the content can attract a large audience. Also create content related to current phenomena and many young people today so that young people can be more alike about their own religion. So that young people can easily understand the content of the message conveyed and can even directly implement it in their daily lives, arranging the language in the da'wah content also needs to be considered so that there are no misunderstandings and divisions in the content of da'wah is also good to pay attention to every discussion that will be conveyed so as not to corner one party so that the content can be enjoyed when we watch it.²⁷

Da'wah in the midst of the Millennial Generation and Gen Z must also be in accordance with relevant facts and references that can be associated with the stories of the prophet so that young people can emulate his deeds, because judging at this time, the literacy of young people is quite developed so that children are quite critical in responding to one thing. Therefore, updates must be made to every da'wah content in accordance with Islamic teachings, as well as referring to the Qur'an and Hadith. Because if the source is not clear, teenagers in this era begin to show an attitude

²⁷ Unsiyatul Uyun, "Retorika Dakwah Husain Basyaiban Dalam Pemanfaatan Media Sosial Tiktok," *Al-Ittishol: Jurnal Komunikasi Dan Penyiaran Islam* 4, no. 2 (2023): 125-43, <https://doi.org/https://doi.org/10.51339/ittishol.v4i2.993>.

that it is not easy to spread da'wah content if there is no source.²⁸ But behind it all, by developing da'wah content, there are many ustadz who are indeed incompetent in the field of religion,²⁹ So that some people are confused and find it difficult to distinguish which is indeed an ustadz or indeed a perfunctory ustadz, even often the scientific sanad is seen from the number of followers on the account they use. Of course, this can collapse the scientific sanad and often we also see a lot of Islamic studies whose content is not friendly, leading opinions, spreading hoaxes and even insulting each other. So that some people even find it difficult to distinguish which one really represents Islam as the religion of Rahmatan lil alamin.³⁰

Therefore, as a Da'i who will spread religious knowledge, it is necessary to master knowledge in various ways, it is necessary to have an approach in various aspects of science by connecting what aspects of sociology, health, management, politics, psychology and others.³¹ Da'i must be able to blend with the community to solve the problems that are happening in a way that is well acceptable to the community so that the message is easier to convey, so here Da'i is not only as a No Action Talking Only but also plays a role as a facilitator, motivator, initiator and manager. There are so many people who have difficulty in solving problems because of the lack of a society that drives change. Often many Islamic leaders do not care about their society, with this Da'i plays an important role as a leader who can make changes to his society.³²

There are several models and media that can be used in da'wah, in this case social media such as Instagram, tiktok and even youtube are in demand by teenagers, therefore this media is suitable to be used to disseminate Islamic values easily, even this media has advantages compared to television.³³ With the broadcast of da'wah on social media, it can be played many times and with a short duration but still conveys the message well. Meanwhile, television cannot be repeated if we are left behind when watching it, it also has its own time. With various methods that can be used such as live streaming, videos, even a captioned text or photo. And in it can also be discussed several Islamic values such as the content of reciting, learning tajwid, knowing the stories of the prophets, the practice of prayer, dhikr and so on.³⁴ In conveying da'wah there are several strategies in da'wah,

²⁸ Asriyanti Rosmalina, "Dakwah Literasi Digital Terhadap Perilaku Generasi Milenial Dalam Bermedia Sosial," *ORASI: Jurnal Dakwah Dan Komunikasi* 13, no. 1 (2022): 64-77, <https://doi.org/http://dx.doi.org/10.24235/orasi.v13i1.10443.g4554>.

²⁹ Firmanda Taufiq and Ayu Maulida Alkholid, "Peran Kementerian Agama Dalam Mempromosikan Moderasi Beragama Di Era Digital," *Jurnal Ilmu Dakwah*, 2021, <https://doi.org/https://doi.org/10.21580/jid.v41.2.9364>.

³⁰ Nur Kholis, "Dakwah Virtual, Generasi Z Dan Moderasi Beragama," *IQTIDA: Journal of Da'wah and Communication* 1, no. 2 (2021): 171-88, <https://doi.org/https://doi.org/10.28918/iqtida.v1i2.324>.

³¹ Okrisal Eka Putra, Hamdan Daulay, and Dina Nakita, "Dinamika Dakwah Di Tengah Pro Kontra Pembinaan Kaum Waria (Studi Kasus Di Pondok Pesantren Waria Al Fattah Yogyakarta)," 2023, <https://digilib.uin-suka.ac.id/id/eprint/63881/>; Purwanto and Nuha, "Post Dakwah Di Era Cyber Culture"; Nurul Syalafiyah and Budi Harianto, "Walisongo: Strategi Dakwah Islam Di Nusantara," *J-KIs: Jurnal Komunikasi Islam* 1, no. 2 (2020): 41-52, <https://doi.org/10.53429/j-kis.v1i2.184>.

³² Abdul Ghofur, "Dakwah Islam Di Era Milenial," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 5, no. 2 (2019): 136-49, <https://doi.org/https://doi.org/10.36835/dakwatuna.v5i2.405>.

³³ Zahrotul Farodis Diana, "Domestikasi Media Sosial Dalam Aktivitas Dakwah Di Kalangan Millennial," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 8, no. 1 (2022): 1-18, <https://ejournal.iaisyarifuddin.ac.id/index.php/dakwatuna/article/view/1265>; Afidatul Asmar and Lira Yuanita, "Strategi Dakwah Dalam Digitalisasi Ziswaf Di Era Pandemi," *Journal of Islamic Management* 2, no. 2 (2022): 68-95, <https://doi.org/https://doi.org/10.15642/jim.v2i2.996>; Wahyu Budiantoro, "Dakwah Di Era Digital," *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 11, no. 2 (2017): 263-81.

³⁴ Diana, "Domestikasi Media Sosial Dalam Aktivitas Dakwah Di Kalangan Millennial."

strategy is a way to achieve the goal of da'wah on target, such as tactics or tactics used so that the message can be conveyed properly. There are several types of da'wah strategies, he said oral bill da'wah is da'wah that directly orally or directly gives tausiah to the audience. Next, there is the strategy of da'wah bil kal, which means preaching by directly practicing or showing good behavior from what has been conveyed so as not to bring the nut of Allah, next there is the strategy of da'wah bil mal, which means preaching by doing charity by doing sodaqoh or distributing some of his wealth to people who are more in need.³⁵ In carrying out billisan da'wah in the midst of the Millennial Generation and Gen Z, of course, there are several challenges for the da'i itself or obstacles from the object of study that will be conveyed, to spread the values of Islam. These challenges include (1) The obstacles of the da'i itself in conveying material that is poorly understood by the object of da'wah can be caused by the lack of breadth of da'i understanding of the material to be conveyed; and (2) The challenges of the object of da'wah study also affect the spread of Islamic values, such as the difficulty of young people to receive advice or messages because they are used to doing culture or habits that are not in accordance with Islamic religious values, for example.³⁶

Cultural Acculturation as a Da'wah Media

The manifestation of culture in da'wah infrastructure is the occurrence of close and intensive corepondence over a long period of time and then each of these cultures transforms according to the development of the existing times. The development of da'wah in Indonesia has undergone a fairly unique process, this is due to the strength of Hindu cultural traditions that have taken root into the tradition of royal life of the community at that time, then Islamic da'wah received a good response from people in the countryside.³⁷ So that the new cultural tradition entered by Islam is scattered as a pesantren culture which is a rival tradition in qualifying traditions within the kingdom. Because the religious leader in the pesantren tradition is a Sufi figure who is sacred by his students as a figure who must obey his orders like a king in the royal tradition.³⁸

Then the values in Islamic culture began to be embedded in Indonesian society as time went by, the teachings of Islam that had been synthesized with local culture began to be well accepted. This develops in the community without causing a destructive confrontation. So that sharia in Islam can run with traditions and cultures in individual communities according to their geographical area. The infrastructure of da'wah in culture began with the introduction of religious rituals through puppet media which became a means of da'wah with monotheistic beliefs in the community, such as traders, farmers, and priyayi. Thus, the Hindu-Buddhist traditions in the early societies in Indonesia began to erode with the change in people's belief in Islamic values.³⁹ The reason why Islamic culture can be easily accepted by the community is because Islam is able to acculturate with

³⁵ Nurhidayah Tusa'diyah et al., "Strategi Dakwah Kh. Ahmad Rif'an Di Ponpes Bahrul Ulum Rantau Jaya Kabupaten Muratara," *Al-Idaroh: Media Pemikiran Manajemen Dakwah* 2, no. 1 (2022): 12–21, <https://doi.org/https://doi.org/10.53888/alidaroh.v2i1.498>.

³⁶ Warliah & Wahyuni (2023)

³⁷ Abdul Rani Usman, "Dakwah Di Era Disrupsi (Studi Terhadap Rekeyasa Global)," *Alhadharah: Jurnal Ilmu Dakwah* 19, no. 1 (2020): 27–45, <https://doi.org/https://doi.org/10.18592/alhadharah.v19i1.3856>.

³⁸ Akramun Nisa Harisah, "Pesantren Sebagai Lembaga Dakwah Perubahan Sosial Budaya," *Al-Riwayah : Jurnal Kependidikan* 12, no. 1 (2020): 1–22, <https://doi.org/10.47945/al-riwayah.v12i1.268>.

³⁹ Eko Setiawan, "Makna Nilai Filosofi Wayang Kulit Sebagai Media Dakwah," *Jurnal Al-Hikmah* 18, no. 1 (2020): 37–56, <https://doi.org/10.35719/alhikmah.v18i1.21>.

customs, beliefs, and cultures that develop in society itself without any ambition to eliminate the culture that existed before, with what is called the process of assimilation. So that the da'wah can accommodate the teachings of Islam which have experienced historicization with culture in society in general according to the words of Allah SWT in Q.S Al-Anbiya verse 107 which explains that Muslims have a mandate to be a blessing for the universe. Thus, the process of Islamic acculturation in da'wah infrastructure shows that Islam comes without discriminating against anyone or in other words, Islamic culture does not intend and seeks to create discriminatory partitions in society on a macro scale.

Islamic Culture in Da'wah Infrastructure

Islam in Indonesia entered and spread without any destructive tensions and conflicts, although in this society there was a significant difference in the beliefs held by most of the people at that time who adhered to animism, dynamism, as well as Hinduism and Buddhism. However, Islam can be accepted with nuances of peace by the local community with a good incarnation through da'wah in its transformation. This is because the spread of Islam is carried out by religious leaders who are in charge of da'wah in political and economic leaders who allow people to be reverent in the religious leaders they believe in. Therefore, the spread of Islam carried out by religious leaders can run smoothly without any tension. In addition, the process of spreading Islam through the cultural path of Islamic preachers first tends to be subtle in conveying religious teachings to people who are fairly heterogeneous in their cultural values. So there is a need for a strategy in providing education to the community through da'wah in Islamic values without bringing Arab culture to be assimilated. Islam that acculturates culture in society produces variance without eliminating the essence of the values and teachings of Islam with local culture in society.⁴⁰ With this variation, it forms a geographical differentiation that gives the Islamic color to conditions in the Middle East, Europe, and other regions. This is because of heterogeneity and plurality within the society of a country. In other words, between religions and cultures there are their respective regions that are independent of each other with their own semiotics according to the society that exists in a country. Semiotics are needed because human beings are homo symbolicms and also as a symbol or symbol that represents God's values. So that culture in the horizontal realm also has a symbol so that humans can live in it more efficiently and effectively with the perspective of a common unity.

Religion gives color to culture, culture gives wealth to religion. So that the relationship between religion and culture in anthropology is believed to be a manifestation of a cultural system. This means that religion is considered to be a cultural system in Muslim society. Da'wah carried out in the Islamic religious infrastructure accommodates the traditions of the local community based on geographical factors. So that Islam is not considered a threat, but as a religion that has a crucial role in cultural transformation that better follows the times. This shows the character of Islam that runs parallel to the traditions and culture of the community. Judging from the urgency of da'wah, the relationship between culture and religion can be visualized in the pattern of each da'wah process running wisely and wisely in society. Thus, da'wah and local culture in the community

⁴⁰ Fauziah Nasution, "Kedatangan Dan Perkembangan Islam Ke Indonesia," *MAWA IZH JURNAL DAKWAH DAN PENGEMBANGAN SOSIAL KEMANUSIAAN* 11, no. 1 (2020): 26-46, <https://doi.org/https://doi.org/10.32923/maw.v11i1.995>.

provide logical coherence than the boycott of Israeli products, which is often considered less significant to the global implications. In addition, the challenges and growth of the local economy will not be too significant if you look at the effectiveness of the disparity in demand and market supply locally with the boycott of Israeli products.

CONCLUSION

In this study, it can be concluded that da'wah can be interpreted as a call, call, and invitation, so that da'wah is all kinds of activities that change another situation for the better in the teachings of Islam. Cultural da'wah is a gradual change in accordance with the empirical conditions of human beings in the object of da'wah in Islam. Because in the internalization of religion is always influenced by the individual himself, then the social environment, until it ends in the macro cosmos. The reason why Islamic culture can be easily accepted by the community is because Islam is able to acculturate with customs, beliefs, and cultures that develop in society itself without any ambition to eliminate the culture that existed before. In addition, the process of spreading Islam through the cultural path of Islamic preachers first tends to be subtle in conveying religious teachings to people who are fairly heterogeneous in their cultural values. So the effectiveness of the boycott of Israeli products will not be a significant challenge because local economic growth will continue to grow and remain at the level of market equilibrium.

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