



Community Development Dakwah Methods For The Millennial Generation

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Abstract

The method of da'wah is one of the elements that plays an important and strategic role in the success of da'wah. The methods of preaching always evolve in accordance with the times. In preaching, there are many methods that a preacher can apply in conveying their message. The mission can only succeed if the preacher uses methods that align with the mission's objectives. The millennium is a time when technology has developed so rapidly that it makes it easy for people to access information from all over the world. This millennial era can be considered the golden age of millennials. Millennials in Indonesia are very addicted to the internet, so to make it easier for preachers to convey their messages, they must keep up with the available technological developments. Delivering mission messages through social media can be very helpful for millennials. In this context, the preaching methods relevant to the millennial generation are: the method of bi al-Hikmah, the method of al-mau'izah al-hasanah, and the method of Wa Jadilhum bi al-lati Hiya Ahsan. These three methods can make it easier for preachers to convey mission information to millennials, so that the missionary mission can be easily accepted and understood. In addition, effective da'wah methods must also consider aspects of community development. Dakwah is not just about conveying religious messages, but it must also lead to positive social change in society. Community development through da'wah can be achieved by empowering millennials to take an active role in social, educational, and economic activities. Thus, da'wah becomes a tool that not only brings millennials closer to religious teachings but also motivates them to engage in efforts to build the overall welfare of society.

Keywords: Method, Da'wah, Community Development, Millennial

Abstrak

Metode dakwah merupakan salah satu unsur yang memiliki peran penting dan strategis bagi keberhasilan dakwah. Metode dakwah selalu mengalami peningkatan sesuai dengan perkembangan zaman. Dalam berdakwah, banyak metode yang dapat diterapkan oleh seorang da'i dalam menyampaikan pesan dakwahnya. Misi dapat berhasil hanya jika da'i menggunakan metode yang sesuai dengan tujuan misi. Milenium merupakan masa ketika teknologi berkembang begitu pesat sehingga memudahkan orang untuk mengakses informasi dari seluruh dunia. Era milenial ini bisa dikatakan sebagai masa keemasan kaum milenial. Milenial di Indonesia sangat kecanduan internet, sehingga untuk memudahkan para da'i menyampaikan pesan misinya, mereka harus mengikuti perkembangan teknologi yang tersedia. Penyampaian pesan misi melalui media sosial bisa sangat membantu kaum milenial. Dalam konteks ini, metode dakwah yang relevan dengan generasi milenial adalah: metode bi al-Hikmah, metode al-mau'izah al-hasanah, dan metode Wa Jadilhum bi al-lati Hiya Ahsan. Ketiga cara ini dapat memudahkan para da'i untuk menyampaikan informasi misi kepada kaum milenial, sehingga misi dakwah dapat dengan mudah diterima dan dipahami. Selain itu, metode dakwah yang efektif juga harus mempertimbangkan aspek pengembangan masyarakat. Dakwah tidak hanya sekedar penyampaian pesan agama, tetapi juga harus mengarah pada perubahan sosial yang positif di masyarakat. Pengembangan masyarakat melalui dakwah bisa dilakukan dengan memberdayakan kaum milenial untuk berperan aktif dalam kegiatan sosial, pendidikan, dan ekonomi. Dengan demikian, dakwah menjadi alat yang tidak hanya mendekatkan kaum milenial kepada ajaran agama, tetapi juga menggerakkan mereka untuk terlibat dalam upaya membangun kesejahteraan masyarakat secara keseluruhan

Kata Kunci: *Metode, Dakwah, Pengembangan Masyarakat, milenial*

Introduction

Islamic teachings in the millennial era can be practiced anytime, anywhere, and in various ways. In today's society, access to religious knowledge is no longer limited to scholars or religious figures; people can now easily access religious teachings through smartphones and advanced internet platforms. This shift has significantly changed the landscape of dakwah, especially among millennials, who are defined as those born between 1980 and 2000 and are synonymous with modern technology and



media use. For millennials, technology has become an essential part of daily life, making it crucial for religious outreach to adapt to these trends.

The Qur'an, specifically in Surah An-Nahl, verse 125, provides timeless guidance on how to carry out dakwah. It mentions three key methods: *dakwah bil hikmah*, *bil mau'izah hasanah*, and *bilmujadalah* (debate in the best manner). These principles remain relevant today but must be adapted to the context of modern technology and media. As millennials increasingly turn to digital platforms for information, da'i must evolve their methods to remain effective in conveying Islamic teachings.

In the millennial era, religious leaders continue to hold influence in shaping community life, much like they did in previous eras, but the means through which they reach their followers have expanded. Today, religious figures can connect with communities far and wide through social media and online platforms. This allows da'i to not only spread their messages to a global audience but also influence the moral and spiritual development of entire communities through consistent engagement.

One of the most significant changes in today's society is the way information is consumed and shared. This demands a transformation in how dakwah is conducted. A preacher cannot rely solely on traditional methods of communication. Instead, dakwah must become dynamic, progressive, and innovative to reach and inspire millennials. Social media, for instance, has proven to be an excellent tool for spreading Islamic teachings. Da'i who are well-versed in using platforms like Instagram, YouTube, and TikTok can engage millennials in ways that traditional preaching could never achieve.

In addition to utilizing technology, dakwah in the millennial era should also focus on community development. A key objective of Islamic outreach is not just to convey religious knowledge but to foster positive changes within the community. Da'i must go beyond preaching moral

lessons and actively work towards building a more educated, prosperous, and socially aware community. Millennials are not only receptive to religious messages but are also eager to contribute to social causes, such as education, economic empowerment, and environmental sustainability. Therefore, integrating community development into dakwah methods will resonate with millennial audiences and encourage them to actively participate in initiatives that benefit society.

The use of appropriate dakwah methods is essential for ensuring the success of this process. Good preaching content alone is not enough; it must be supported by methods that suit the objectives and the audience. With the rapid development of technology, traditional methods of communication are no longer sufficient. To bridge the gap between the communicator and the receiver, new and innovative approaches are necessary.

In this digital era, the social media method of dakwah is particularly well-suited for millennials. Social media platforms allow da'i to reach vast audiences across the globe, making it easier to share religious messages and foster a sense of community among young Muslims. To maximize the effectiveness of dakwah, preachers must carefully consider how they present their message to capture the attention of their audience. Content must be engaging, relatable, and accessible to resonate with the millennial generation.

To conclude, dakwah methods that incorporate both technology and community development are crucial in the millennial era. By understanding and implementing these approaches, da'i can lead millennials to become a generation of strong faith and good morals, while also contributing positively to society. This research, based on a descriptive qualitative approach, highlights the need for innovative and adaptive dakwah strategies that align with the evolving needs and habits of the millennial generation. By integrating religious values into daily life



and fostering community development, dakwah will not only thrive but also have a lasting impact on the future generation.

Discussion

Understanding Dakwah

From a linguistic perspective, the word dakwah comes from the Arabic word which is a form of the root verb da'a, yad'u, meaning call, invitation, or summons.¹ Terminologically, dakwah means inviting and calling Muslims to the guidelines of life that are pleasing to Allah SWT in the form of enjoining good and forbidding wrong.² Dakwah is an invitation, call, summons, or encouragement towards goodness, in accordance with human nature, and in harmony with the teachings of the Qur'an and Hadith.³ According to M. Isa Anshary, Islamic dakwah means conveying the call of Islam, inviting and urging humanity to accept and believe in the beliefs and way of life of Islam.

Quraish Shihab defines dakwah as an invitation or call towards enlightenment, or an effort to change unfavorable conditions to better and more perfect ones, both for individuals and communities within a certain environment. Amrulloch Ahmad, as quoted by Abdul Basit, says that dakwah is the actualization of faith manifested in a system of activities of believers in the social field, carried out regularly to influence the way people feel, think, behave, and act on the individual and socio-cultural reality in order to strive for the realization of Islamic teachings in all aspects of life using certain methods.⁴ Thoha Yahya Umar defines dakwah

¹ Zulkarnaini, Islamic Dakwah in the Modern Era, *Risalah Journal*, Vol. 26, No. 3, 2015, p. 154.

² Ahmad Warson Munawir, Dictionary Al Munawir Arab Indonesia, in *Jurnal Komunikasi Islam*, Vol. 3, No. 1, 2019, p. 63.

³ Abdul Ranu Usman, Contemporary Dakwah Methods, *Al-Bayan Journal*, Vol. 19, No. 28, December 2013, p. 109.

⁴ Basit. A, Interpersonal Dakwah Theory and Application, in *Jurnal Komunika*, Vol. 11, No. 2, 2017, p. 267.

as inviting people wisely to the right path in accordance with God's commands for their welfare and happiness in this world and the hereafter.⁵

From the various perspectives above, it can be concluded that dakwah is a call, an invitation to be on the path of Allah SWT through various community activities, thereby awakening thoughts, feelings, actions, and attitudes that align with needs. Dakwah is an important part of the life of religious communities. In Islamic teachings, dakwah is an obligation imposed by the religion on its adherents, whether they accept it or not. In Islam, dakwah is the duty of every Muslim to remind and invite one another to uphold truth and patience. The main goal of dakwah is to achieve happiness and well-being in this world and the hereafter, by conveying values that can bring happiness and prosperity that are pleasing to Allah SWT, according to their respective aspects and fields.⁶ Aziz also argues that dakwah seeks to cultivate awareness from within the mad'u, which is an awareness that enables the mad'u to have a sufficiently perfect perception, understanding, and awareness of Islam as a source of values in their life, and also to develop the strength and will within themselves to internalize, realize, and actualize these Islamic values in their daily life.⁷

Community Development and Dakwah

One of the most important aspects of modern dakwah is its potential to foster community development. Preaching in the millennial era must go beyond verbal persuasion to actively contribute to the growth and empowerment of the community. Dakwah that integrates community development seeks to not only spread Islamic values but also address

⁵ Toha Yahya Umar, Ilmu Dakwah, translated by Siti Muriah, Metodologi Dakwah Kontemporer, (Yogyakarta: Mitra Pustaka, 2000), p. 5.

⁶ Ahmad Zaini, Dakwah Through Television, Journal of Islamic Broadcasting Communication, Vol. 3, No. 1, June 2015, p. 3.

⁷ Aziz. M.A, Islamic Propagation Studies, in the Journal of Communication Studies, Vol. 2, No. 1, March 2018, p. 127.



social, economic, and cultural issues that affect the well-being of the community.⁸

Millennials, with their focus on social justice, entrepreneurship, and education, can be key agents in community development when they are engaged through dakwah. A community-oriented approach can involve initiating projects that promote education, economic self-sufficiency, environmental stewardship, and social solidarity. By empowering millennials to take part in these activities, da'i can make Islamic values more relevant and applicable in real-life situations.⁹

For instance, a da'i might use social media not only to preach but to organize charity events, promote awareness about important social issues, or encourage community service initiatives. This approach not only strengthens the individual's faith but also contributes to building a more resilient and socially responsible community. In this way, dakwah becomes an integral part of community development, aligning spiritual growth with social action.¹⁰

In conclusion, community development dakwah methods for the millennial generation must blend traditional Islamic teachings with modern communication strategies to engage and inspire.¹¹ The aim is not only to spread religious knowledge but to build communities that thrive on the principles of justice, compassion, and social responsibility. By harnessing technology and emphasizing community development, da'i can reach

⁸ Wahidin Saputra, Introduction to the Science of Dakwah, In the Scientific Journal Syiar, Vol. 19, No. 2, 2019, p. 234.

⁹ Wahidin Saputra, Introduction to the Science of Dakwah, in the Syiar Scientific Journal, Vol. 19, No. 02, December 2019, p. 231.

¹⁰ Irfan Hielmy, *Dakwah Bil-Hikmah*, (Yogyakarta: Mitra Pustaka 2002), p 71.

¹¹ Akhmad Sukardi, The Method of Dakwah in Addressing Adolescent Issues, *AlMunzir Journal*, Vol. 9, No. 1, May 2016, p. 13.

millennials more effectively and guide them to become positive contributors to society while upholding Islamic values.¹²

Millennial Generation

The Central Statistics Agency shows in a 2011 study by the Boston Consulting Group (BCG) and Buckley University that the millennial generation has the following characteristics: a) Millennials prefer using smartphones as reading media rather than directly reading traditional media. b) Social media accounts are a must-have for millennials as a means of information. c) Television is an information medium that is increasingly being abandoned by the millennial generation. Because gadgets have advantages over watching TV broadcasts. d).Family is a decision-making tool for millennials. Millennials have characteristics that are different from previous generations. The main characteristic of the millennial generation is the increased use of media and digital technology. They also have a creative personality.

Dakwah and technology in their discussion are inseparable from the existence of the generation that implements them. In this case, a group or generation has emerged that is actively involved in the world of social media as a form of technological advancement in the field of communication. One of the generations that is familiar with advancements in communication technology is the millennial generation. The millennial generation (known as Generation Y or the digital generation) is the demographic group following Generation X. Experts and researchers typically use the early 1980s as the starting point for this group and the mid-1990s to early 2000s as the end point.¹³

Islam is a religion that is "a mercy to the worlds." Therefore, it must be spread to humanity. If we possess knowledge, do not just practice

¹² Irfan Hielmy, *Dakwah Bil-Hikmah*, (Yogyakarta: Mitra Pustaka 2002), p 71.

¹³ Syamsuriah, Challenges of Dakwah in the Millennial Era, *Jurnal Ilmiah Islamic Resources FAIUMI Makassar*, Vol. 16, No. 2, Desember 2019, p. 171.



it for our own life, but it must be conveyed to others. As devout Muslims, we are obligated to carry out dakwah even if it is just one verse. Especially in this era of globalization where everything is abundant, there are many strategies, methods, and media that we can use to carry out our preaching. The emergence of new media such as newspapers, magazines, social media, journals, films, television, radio, paintings, advertisements, songs, and so on accelerates the dissemination of dakwah activities and materials. Unlike the time of the Prophet Muhammad and his companions, the media for preaching was very limited, only revolving around verbal preaching and exemplary actions, supplemented by the use of letters.

The life of the millennial generation, which is inseparable from technology, indirectly influences them to have creativity in operating various technology-based tools and media. It is indeed fitting that the use of the internet and technology should be adjusted to needs so that it can be operated wisely. In this case, the utilization of technology by the millennial generation is also spreading to the context of preaching. One of them is when this has implications for the majority of contemporary Muslim society in Indonesia who use the internet for Islamic learning.¹⁴ In the end, the development of technology and its use, which is dominated by the millennial generation, has led to the emergence of new methods in preaching. The rapid and swift pace of technology use has impacted the ease of information dissemination through social media.

Referring to the aforementioned description, it can be said that the development of science has led to the emergence of challenges and opportunities for the millennial generation, especially in the field of preaching. Ismail believes that the development and renewal of dakwah methods enable humans to meet and balance both opportunities and

¹⁴ Dwi Kurniasih, Millennial Preaching in the Digital Era, *Journal of Preaching and Communication*, Vol. 4, No. 2, 2019, p. 247.

challenges in the era of globalization.¹⁵ According to Rajab, the challenges of dakwah in the millennial era, for example, can be viewed through perspectives, namely the behavioral perspective, the transmission perspective, and the transactional perspective.¹⁶ However, in this digital millennial era, technological advancements often become opportunities for preaching. The use of social media accounts, such as Facebook, Instagram, Twitter, and YouTube, can be utilized as a means of spreading Islamic values. By utilizing existing social media, the preacher must also package their message in an engaging way to attract the audience to listen and watch.

Community Development Dakwah Methods

In Indonesia, many scholars teach Islam using different methods. In this millennial era, a preacher must think of the right method to convey their message. Therefore, there is a need to discuss methods of delivering sermons that are suitable for the millennial generation. To avoid the occurrence of similarity with previous research, the author conducted a review of existing studies, including the following:

In the journal *Dakwah Tabligh*, Nurhidayat Muh Said conducted a study titled "Dakwah Method (Study of the Quran Surah An-Nahl Verse 125)," which discusses the proper delivery of dakwah to the community, namely conveying it in a manner that is acceptable and understandable to the community according to their level of thought.

In addition, Rini Fitria and Rini Aditia, in the *Syiar Scientific Journal*, conducted research titled "Prospects and Challenges of Bil-Qalam Dakwah as a Dakwah Communication Method." This research discusses the Bil-Qalam dakwah method, which aims to provide an opportunity for the mad'u to choose dakwah messages that align with their abilities and interests.

¹⁵ *Ibid*, p.248.

¹⁶ *Ibid*, p.249.



In the Al-Munzir journal, Akhmad Sukardi conducted a study titled "Dakwah Methods in Addressing Adolescent Problems," which discusses appropriate dakwah methods for teenagers, such as discussion systems, question and answer sessions, and exemplary behavior.

Risalah Journal, Zulkarnaini conducted research titled "Islamic Dakwah in the Modern Era," in which the study discusses how dakwah is carried out by adapting to the new atmosphere brought about by advancements in science and technology.

Dakwah is faced with the advancement of information technology and modern media. Technology increasingly makes people neglect the teachings of Islam. Wisril and Abdul Mugni Shaleh provide simple examples of existing phenomena such as; sitting for long periods in front of the television, excessive internet usage leading to prayers being performed at the last moment, and even some people abandoning their prayers. That is a phenomenon of the community's religious practices that requires new thinking regarding the concept of implementing dakwah. Dakwah itself is an obligation for Muslims, and it is sinful to neglect it. Therefore, dakwah in the current era must be carried out in a moderate and professional manner while adhering to the essence of Islamic teachings.

In this research, more emphasis is placed on dakwah methods suitable for the millennial generation. Thus, the dakwah message can be conveyed effectively. Here is the explanation: a).Method of bi al-Hikmah In the language dictionary and tafsir books, the word hikmah is defined as al-adl (justice), al-hilm (patience and perseverance), al-nubuwwah (prophethood), al-‘ilm (knowledge), al-Haq (truth). In tafsir books, al-Hikmah is synonymous with hujjah. (argumentasi).¹⁷ The nature of wisdom is a combination of the elements of al-kibrah (knowledge), al-

¹⁷ See Al-Mahalli and Abi Bakr Al-Suyuthi, Tafsir Al-Quran al-Adzim, in Jurnal Dakwah Tabligh, Vol. 16, No. 1, June 2015, p. 79.

miran (practice), and al-tajribah (experience). (pengalaman). This shows that a person equipped with knowledge, training, and experience is considered wise. Because with experience, knowledge, or expertise and training, one can be assisted in expressing correct opinions and focusing their steps and actions, without deviating or wavering, and placing them in the right proportions.¹⁸

From the above interpretation, it can be concluded that dakwah bi alhikmah is an invitation or call to the path of Allah with consideration of knowledge, justice, patience, perseverance, argumentation, and always paying attention to the condition of the mad'u.¹⁹ This method of bi alhikmah shows that a da'i not only needs to understand religious sciences but also must understand other general sciences such as psychology, sociology, and so on.

Sayyid Quthub argues that dakwah using the bi alhikmah method will be realized based on three factors that must be considered: a. The condition and situation of the mad'u b. The level or measure of the dakwah material to be conveyed should not burden or overwhelm the mad'u c. Formulating the appropriate method according to the situation and condition of the mad'u.²⁰ b). The method of al-mau'izah al-hasanah. Linguists provide various interpretations. Ibnu Manzhur has several meanings of al-mau'izah, which are giving advice and giving a warning. Giving warnings to humans in a way that can touch their hearts and feelings.²¹ A reminder with an impressive or touching style of language, presenting satisfying arguments through gentle and loving speech. Advice, guidance, and direction for the common good are carried out well and responsibly, in a friendly, communicative manner, and leave a lasting

¹⁸ Fadhullah, *The Methodology of Dakwah in the Quran: A Guide for Activists*, al-Ushlub al-dakwah fi al Quran, p. 79

¹⁹ Muhiddin, *Dakwah in the Perspective of the Quran*, p. 79.

²⁰ Quthub, *Fi Dhilal al-Quran*, p. 80

²¹ Ibnu Manzhur, *Lisan al-Arab*, p. 81.



impression on the hearts of the community. Words full of tenderness, not mocking, harassing, cornering, or blaming, so that someone feels their humanity is appreciated.²²

From the above understanding, it can be understood that the method of al-mau'izah al-hasanah is far from attitudes of violence, hostility, egoism, and emotional actions. This method also shows that the targets of dakwah are mostly laypeople whose level of understanding and religious experience is still low. Consequently, a preacher is needed who possesses guiding, loving, caring, and friendly qualities.

Sayyid Quthub explained that good advice is advice that can enter the human soul and soothe the heart, not advice that can redden the ears because it is full of unwarranted criticism and insults. Good advice, continued Quthub, is also not about exposing and revealing the faults and mistakes of others that occur due to misunderstanding or good intentions.²³

c). Method Wa Jadilhum bi al-lati Hiya Ahsan Method Wa Jadilhum bi al-lati Hiya Ahsan means the activity of preaching through argumentation, discussion, and debate with strong reasoning. But all of these things are based on good manners, mutual respect between one another, between one group and another, with ethics and decorum.²⁴ The purpose of the discussion is to seek the truth based on sound arguments.

Jidal, which means discussion or evidence that refutes the reasons or arguments of the discussion partner and makes them untenable, whether the presented arguments are accepted by everyone or only by the discussion partner. Ihsan means the best, which means there are three

²² Muhammad Husain Fadhillah, *The Methodology of Dakwah in the Quran*, p. 81.

²³ Quthub, *Fi Zhilal al-Quran*, p. 82.

²⁴ Fadhillah, *The Methodology of Dakwah in the Quran*, p. 84.

types of jidal: good, best, and bad.²⁵ The struggle commanded by Allah to the Muslims is a good struggle.

According to Quthub, a good debate is one that does not contain elements of persecution due to the imposition of will (opinion). It also does not contain elements of belittling and humiliating the opponent in dialogue. This is very important because the human soul has its own greatness and pride. Someone will not easily let go of their opinion, unless the criticism of that opinion is done well enough that the person does not feel belittled.²⁶

A preacher must be able to control their emotions so that the dialogue partner feels respected even if their arguments are incorrect. Every preacher must realize that the purpose of dialogue is not to win a debate, but to satisfy the dialogue partner and reach the truth. Among the three methods mentioned above, they are very suitable for the current condition of the millennial generation. By using the above methods, it can make it easier for preachers to persuade the hearts of the millennial generation to be on the right path according to Islamic teachings. The delivery using the three methods above can be packaged on social media so that the millennial generation can easily access the existing dakwah messages. However, *dakwah* in the millennial era should not be confined to digital outreach alone. The concept of *community development* must be at the heart of *dakwah* efforts. Millennials are increasingly drawn to initiatives that promote social change, environmental sustainability, and economic empowerment. *Dakwah* methods that incorporate community service, entrepreneurship, education, and environmental activism align with the values of this generation while instilling Islamic principles in their everyday lives.

²⁵ Shihab, Tafsir al-mishbah, p. 84.

²⁶Quthub, Fi Zhilal al-Quran, Hlm. 84.



For example, organizing workshops on financial literacy, leadership training, or environmental stewardship under the umbrella of Islamic teachings can help foster a sense of purpose and responsibility among millennials. Through these initiatives, *dakwah* becomes more than just preaching; it becomes a vehicle for empowering individuals and uplifting entire communities. By focusing on the holistic development of both the individual and the community, these methods create a lasting impact that resonates with the millennial generation.

Conclusion

The method of *dakwah* is an essential component in delivering *dakwah* messages effectively. Using the right method makes it easier for the *mad'u* to receive and understand the message conveyed by the *da'i*. The success of *dakwah* is greatly influenced by the approach used. In today's rapidly advancing technological landscape, it is crucial to incorporate modern tools like social media into *dakwah* efforts. Social media platforms serve as an excellent medium for spreading Islamic teachings to Muslims globally, making knowledge more accessible and interactive.

Moreover, *dakwah* in the millennial era should go beyond digital platforms and include a focus on community development. By combining religious teachings with initiatives that address social issues such as education, environmental sustainability, and social empowerment *dakwah* can play a pivotal role in improving both the spiritual and social well-being of communities. This approach not only attracts millennials but also enables them to be active participants in making positive changes in society.

Effective *dakwah* for the millennial generation requires a balance between traditional Islamic values and contemporary tools, while emphasizing community development as a key aspect. By doing so,

dakwah can foster both spiritual growth and social progress, helping the millennial generation to live according to Islamic principles while contributing to the betterment of society.

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387 **JURNAL AT-TAGHYIR**

Jurnal Dakwah dan Pengembangan Masyarakat Desa

e-ISSN:2657-1773, p-ISSN:2685-7251

Volume 6 Nomor 2, Juni 2024



Journal Homepage: <http://jurnal.iain-padangsidempuan.ac.id/index.php/taghyir>

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