



ALAMTARA.JSI by IAI TABAH is licensed under a Creative Commons Attribution- NonCommercial 4.0 International License

Naskah masuk	Direvisi	Diterima	Diterbitkan
03-Juli-2024	06-September-2024	03-Desember-2024	30-Desember-2024
DOI : <a href="https://doi.org/10.58518/alamtara.v8i2.3043">https://doi.org/10.58518/alamtara.v8i2.3043</a>			

### **Da'wah Messages in the Book Sorry God, I Almost Gave Up by Alfi Alghazi**

Siti Nurfadillah H T Aman

UIN Sunan Kalijaga Yogyakarta, Indonesia

E-mail: [sitinurfadillahaman@gmail.com](mailto:sitinurfadillahaman@gmail.com)

**ABSTRACT:** *Books are a medium for preaching that is relevant forever. Da'wah practitioners not only rely on digital media to spread the values of Islamic teachings but also use reading books to provide convenience and freedom of expression. This article aims to explain the message of da'wah with two main points contained in the reading book, namely the message of aqidah, which is everything related to faith, and the message of sharia, which is a message that covers worship in the book Sorry God, I Almost Gave Up by Alfi Alghazi. The data used includes material contained in the book, as well as additional data from various sources, such as archives, articles, and websites. Data analysis was carried out in three stages: inductive, deductive, and a combination of both, using content analysis methods commonly used to identify preaching messages without involving human research subjects. This research found that the aqidah message in this book is found on 11 pages out of 17 pages with sub categories; Faith in Allah is 6 sentences, Faith in the Last Day is 4 sentences and Faith in Qada and Qadar is 1 sentence. Meanwhile, the Sharia message category is found on 6 pages with subcategories; Muamalah is 2 sentences and worship is 4 sentences. Therefore, it is hoped that the authors of the reading books will explain the meaning of the da'wah messages contained in the reading books in more detail.*

**Keywords:** *Da'wah Message, Book Sorry God I Almost Surrendered, Content Analysis*

### **INTRODUCTION**

Delivering da'wah messages that tend to use digital media is not always effective with there are preachers who still use the practice of preaching through books. Books have an undoubted traditional and transgenerational way of disseminating knowledge, opinions, and thoughts. The message is conveyed not explicitly but implicitly, as in the sentence "Sometimes we need friends, but it could be that through this loneliness God wants you to only depend on Him, only tell stories to Him. Humans can leave us, but not God. Allah is the only one who will never let you down." Implicitly has a message to believe in Allah. The use of books



as a medium for conveying da'wah messages is considered more effective because it can reach all spaces and times.

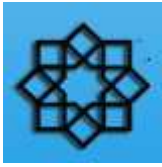
Studies that have examined the book *Sorry God, I Almost Gave Up* so far have tended to focus on two aspects. First, studies that focus on examining moral values and their implications (Jannah & Nursaid, n.d.). As stated by Jannah and Nursaid (2023), the book *Sorry God, I Almost Gave Up* contains moral values in human relationships with themselves, human relationships with other humans, and human relationships with God. Second, a study that focuses on the faith values contained in the book (Rahmawati et al., 2022). Meanwhile, according to Rahmawati, Sobarna, and Pratikno (2022), the book *Sorry God, I Almost Gave Up* emphasizes the importance of integrating religious teachings and values into education to overcome the challenges and problems faced by individuals in today's society. Of the existing studies, no study discusses the preaching message in the book *Sorry God, I Almost Gave Up* in depth.

The purpose of this article is to complement the shortcomings of the studies that have been conducted which have not examined aspects of the da'wah message and have not discussed the content of the da'wah message in the book "*Sorry God, I Almost Gave Up*". This study will show that the da'wah message in the book *Sorry God, I Almost Gave Up* has substantial aspects to be able to convey the da'wah message. Along with that, this writing will focus on answering two main questions. Firstly, explaining the form of writing da'wah messages on the main points of aqidah and sharia in the book "*Sorry God, I Almost Gave Up*." The second problem is explaining the meaning of the da'wah message conveyed in the book *Sorry God, I Almost Gave Up* on several pages that contain da'wah messages.

The study of the content of the da'wah message contained in the book entitled "*Sorry God, I Almost Gave Up*" is essential because it can provide in-depth information about the interpretation of the da'wah message which is presented in beautiful language and analogies that refer to the stories of the prophet and friends. Identifying the preaching message in the work shows that the author conveyed the message implicitly, not explicitly, through figures of speech. Substantially, the message of da'wah in the book "*Sorry od, I Almost Gave Up*" can be divided into two main elements, namely the message of faith (aqidah) which tends to be related to belief in Allah. In contrast, the message of sharia as a whole is more prominent in terms of worship practices.

## **METODE**

Delivering da'wah messages that tend to use digital media is not always effective with there are preachers who still use the practice of preaching through books. Books have an undoubted traditional and transgenerational way of disseminating knowledge, opinions, and thoughts. The message is conveyed not explicitly but implicitly, as in the sentence "Sometimes we need friends, but it could be that through this loneliness God wants you to only depend on Him, only tell



stories to Him. Humans can leave us, but not God. Allah is the only one who will never let you down." Implicitly has a message to believe in Allah. The use of books as a medium for conveying da'wah messages is considered more effective because it can reach all spaces and times.

Studies that have examined the book *Sorry God, I Almost Gave Up* so far have tended to focus on two aspects. First, studies that focus on examining moral values and their implications (Jannah & Nursaid, n.d.). As stated by Jannah and Nursaid (2023), the book *Sorry God, I Almost Gave Up* contains moral values in human relationships with themselves, human relationships with other humans, and human relationships with God. Second, a study that focuses on the faith values contained in the book (Rahmawati et al., 2022). Meanwhile, according to Rahmawati, Sobarna, and Pratikno (2022), the book *Sorry God, I Almost Gave Up* emphasizes the importance of integrating religious teachings and values into education to overcome the challenges and problems faced by individuals in today's society. Of the existing studies, no study discusses the preaching message in the book *Sorry God, I Almost Gave Up* in depth.

The purpose of this article is to complement the shortcomings of the studies that have been conducted which have not examined aspects of the da'wah message and have not discussed the content of the da'wah message in the book "*Sorry God, I Almost Gave Up*". This study will show that the da'wah message in the book *Sorry God, I Almost Gave Up* has substantial aspects to be able to convey the da'wah message. Along with that, this writing will focus on answering two main questions. Firstly, explaining the form of writing da'wah messages on the main points of aqidah and sharia in the book "*Sorry God, I Almost Gave Up*." The second problem is explaining the meaning of the da'wah message conveyed in the book *Sorry God, I Almost Gave Up* on several pages that contain da'wah messages.

The study of the content of the da'wah message contained in the book entitled "*Sorry God, I Almost Gave Up*" is essential because it can provide in-depth information about the interpretation of the da'wah message which is presented in beautiful language and analogies that refer to the stories of the prophet and friends. Identifying the preaching message in the work shows that the author conveyed the message implicitly, not explicitly, through the use of figures of speech. Substantially, the message of da'wah in the book "*Sorry God, I Almost Gave Up*" can be divided into two main elements, namely the message of faith (aqidah) which tends to be related to belief in Allah, while the message of sharia as a whole is more prominent in terms of worship practices.

## **RESULTS AND DISCUSSION**

### **Da'wah Message**

The da'wah message is everything that the da'i conveys to Mad'u, namely everything that includes Islamic religious teachings contained in the books of Allah and the Sunnah of His Messenger. In communication science, da'wah material is



often referred to as the message. Samsul Munir Amin (2013) stated that conceptually, the message of Islamic da'wah depends on the goal of the da'wah to be achieved. However, globally, da'wah messages can be classified into three main points, namely: 1) issues of faith (aqidah) are the main material of Islamic da'wah because it is aqidah that shapes human morality. Therefore, aqidah is the material for preaching that was first conveyed to mankind. The Islamic faith has characteristics that differentiate it from other religious beliefs (Rina et al., 2022, p. 20); 2) Islamic issues (sharia); and 3) matters of character/akhlaqul karimah (Amin, 2013, p. 89).

Therefore, the da'wah message must be conveyed in an effective and targeted manner so that it can be accepted and put into practice by mad'u. Da'wah messages are prepared by taking into account the conditions of mad'u obtained through observation, interviews, or literature studies. Da'wah messages can be divided into two types, namely main messages and supporting messages. The basic materials for da'wah are the Koran and hadith. Other supporting materials for da'wah are the opinions of scholars, research results, stories, and news (Jafar & Amrullah, 2018, p. 43). Thus, the message of da'wah must be in line with the teachings of the Qur'an and al-Hadith. Everyone can talk about morals, even by quoting verses from the Koran, but if it is intended to justify or support the interests of their desires, then the message cannot be called a da'wah message (Asyura, 2021, pp. 36–37).

Research on da'wah messages today has been carried out by many researchers from various scientific disciplines using several media. The first is print media, especially books. This print media has been studied using various research methods. Firstly, research conducted by Darmawan and Nasir stated that the da'wah message was studied through books using descriptive research methods (Darmawan & Nasir, 2023). the second is Darmawansa's research which uses discourse analysis methods (Darmawansa, 2023). the third is research with books as objects (Agustin, 2020; Nur Dina Kholida & Yohandi, 2022; Ramdani et al., 2018; Rudi Trianto, 2022; Santika, 2016; Yahya & Nazar, 2019). Rudi Trianto emphasized the importance of using written works to convey da'wah messages. Written work has several advantages, namely that it can reach a massive number of people, can last a long time, and can be conveyed in a more in-depth and comprehensive manner (Rudi Trianto, 2022, p. 88). Both audiovisual media such as conveying da'wah messages through films use various approaches and theories in studying a film. as carried out by Lusiana, Kusnadi, and Yahya (Lusiana et al., 2023) by examining the message of da'wah in films using semiotic analysis by Roland Barthes and research conducted (Sani, 2021), namely Analysis of Da'wah Messages about Tolerance in a Film. The three da'wah messages were conveyed via social media from various media platforms, one of which was carried out (Prastiyo & Hidayah, 2020) who studied the da'wah messages on one of the Twitter social media accounts.

**Book "Sorry God I Almost Surrendered" By Alfi Alghazi**



The book "Sorry God, I Almost Gave Up" by Alfi Alghazi is an Islamic motivational book with three parts. The first part discusses human life, including the various problems they face. The second part discusses love, which is an integral part of human life. The third part discusses the journey of faith, which includes the process of hijrah, istiqomah, and death. Patterns used by Alfi Alghazi in these three parts are life, love, and death. In this book, the author wrote 75 sub-chapter titles that remind us that everything that happens in this world is because of Allah Subhanahu Wa Ta'ala. All life's problems and the happiness obtained by humans is a test given by Allah Subhanahu Wa Ta'ala which humans should use as best as possible to obtain goodness in this world and in the afterlife. So in this book, the author provides motivation and reflection that all events that happen to humans remind us of when we started to drift away from Allah Subhanahu Wa Ta'ala (Alghazi, 2021, p. 2).

The book is presented in writing that prioritizes clarity of language and delivery that is friendly, light, and easy to understand. However, the challenge currently identified is the prevalence of fiction books which are minimal in terms of learning substance or deep messages. However, some of the existing books offer meaningful values and refer to real-life experiences, for example in the book "Sorry God, I Almost Gave Up" written by Alfialghazi. This book especially emphasizes religious values and aspects of strong faith (Rahmawati et al., 2022, p. 625). According to Anggraini (2023), this book discusses the concept of surrender to God from an Islamic perspective. This book also conveys an implied message that readers need to make peace with the situation and believe that God will always be with His servants (Devi et al., 2021, p. 270).

Alfi Syahri Ramdahan is the full name of Alfi Alghazi, the author of the book "Sorry God, I Almost Surrendered", this man is familiarly called kak Alfi. Alfi is a father and husband, born in the small town of Pagar Alam on 13 Ramadhan 1416 H (February 3, 1996). He completed his Diploma III LLASDP education at the Land Transportation College on September 20, 2016 and started his career as a young transportation officer at PT Kereta Api Indonesia, a state-owned enterprise. However, after serving for 2.5 years, he ended his career with an honorable early retirement. Currently, Alfialghazi is a learner at Ma'had Abu Ubaidah in Medan City focusing on Arabic Language and Islamic studies. In addition, he is active in various religious, social, and world writing activities (Alghazi, 2021, p. 245)

### **Content Analysis**

Content analysis is a research technique used to analyze the content of texts and other forms of communication in a systematic, objective, and verifiable manner. This technique has a variety of benefits and value, including basic qualitative, interpretive, and quantitative applications (Drisko & Maschi, 2016, p. 7). Holsti (1969) broadly defines content analysis as any technique for making conclusions by objectively and systematically identifying the characteristics of a specified message (Stemler, 2016, p. 1). Content analysis is a systematic and objective research method



for analyzing communication content within a certain time and space. This method is used to determine the similarity of the messages conveyed, both expressed and implied (Subiakto, 2015, p. 9) . Content analysis can also be used to obtain clarity on the content of a communication. If a message is sent in the form of a signal, then the analysis is used for da'wah material which contains the message of aqidah and shari'ah ( worship). The research method used in content analysis is a suitable method for evaluating the influence that an organization has on society.

So far content analysis has involved the use of various types of qualitative data, such as documents, transcripts of interviews or speeches, maps, or even images (Coners & Matthies, 2014, p. 4). However, according to Krippendorf, content analysis is an empirically based method, and maintaining scientific standards such as validity, objectivity, and reliability must always be emphasized (Krippendorff, 2013, p. 1). Qualitatively oriented content analysis does not use instruments Which completely standardized. A category system and associated content analysis rules are usually developed for specific material related to a specific research question. At first, it was means weakness compared to quantitative research and that is why the method should be tested in a pilot study (Mayring, 2015, p. 371).

### 1. Aqidah Message

Messages related to a person's belief or belief in the Oneness and Almighty of Allah SWT and His Messenger which includes the pillars of faith and the pillars of Islam, or everything that must be believed according to the teachings of the Qur'an or al-Sunnah. (IAIN Kudus repository) The message of aqidah refers to the message of da'wah in the formation of the correct width. The aqidah message in the book Sorry God I Almost Gave Up can be identified in the following table;

No	Quote	Page	Types of Aqidah Messages
1	Maybe our efforts are not perfect, but God still grants them because our prayers are not tired of echoing. Prayer is what can change destiny.	17	Believe in Allah
2	There is no need to argue or blame fate and think that God is acting unfairly. Always remember that our eyes are limited. Our eyes will not be able to see the wisdom that has not yet been revealed, unable to penetrate the far future. That's why we have to trust God completely. Because even though His scenarios are not always to our wishes, His scenarios are always the best.	24	Believe in Allah
3	Don't be sad anymore, God has answered many of our prayers. Indeed, not all prayers	25	Faith in the Last Day



	must be answered now. Allah saves some to give when we need it. Allah will make some more good things in the afterlife.		
4	So don't be prejudiced against Allah's destiny in the tests that Allah gives. Because behind every test, there are great lessons hidden. If we are not able to understand this wisdom, it is because of the limited knowledge we have.	35	Faith in God's destiny
5	We Need God. If we know that we need Allah, our worship will increase, our prayers will become longer, our prostrations will become lower, and our words will never stop speaking His name. Not the opposite, namely being lazy in worship immorality is increasing.	42	Believe in Allah
6	We do need friends sometimes, but it could be that through this loneliness God just wants you to depend on Him, just tell Him. Humans can leave us, but not God. Allah is the only one who will never let you down!	52	Believe in Allah
7	That is the manifestation of complete faith. Every desire must be accompanied by effort as much as possible. However, if it turns out there is If only a test in the middle of the road disrupts planning, then the human task is to trust total help from Allah.	61	Believe in Allah
8	To myself, I lean, in the morning my enthusiasm is passionate, but in the afternoon my enthusiasm has turned to dust. To man, I mean, today he is there, but when trouble comes, he is gone. To Allah, I lean bitterly, come, Allah strengthens, sweet, come, Allah reminds me, that every process must be passed with gratitude and patience.	79	Faith in the Last Day
9	No need to regret what happened. If we leave something because of Allah, rest assured that in the future, Allah will replace it with something better. Even if there is a wound, time will heal everything. No need to be sad.	108	Believe in Allah



10	The extraordinary anxiety when you commit immorality is the language of longing from Allah that you fail to understand. Come back, Allah will open the door of His repentance.	154	Believe in Allah
11	There are many people until the night passes, but they have not yet repented to Allah, and then they fall asleep and then. He woke up but woke up with regret. Because now, he is no longer in the world. He is already in the grave, where regret has no meaning anymore. It turns out that life after life is not just a bedtime story.	156	Faith in the Last Day

Based on the research results, the author found that 11 pages out of the 17 pages studied contained aqidah messages. Of the 11 pages, 6 pages contain messages of faith in Allah, 4 pages contain messages of faith in the Last Day, and 1 page contains messages of faith in qada and qadar. Analysis of the content of da'wah messages in aqidah messages shows that the message that dominates most is the message of faith in Allah. These messages are conveyed implicitly through quotations arranged into interesting sentences. Faith in Allah is the first pillar of faith. Faith in Allah means believing that Allah SWT is the only God who has the right to be worshiped and has perfect qualities. In Islam, faith in Allah is an obligation for every believer. As contained in the Koran Surah Al-A'raf verse 54:

يَلِ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Translation:

Indeed, your Lord is Allah Who created the heavens and the earth in six ages, 274) then He sat on the Throne. 275) He closed the night on the day that followed quickly. (He created) the sun, moon, and stars subject to His command. Keep this in mind! To Him alone belongs all creation and affairs. The grace of Allah, Lord of the worlds, is abundant.

From this statement, it can be concluded that in the six periods of creation of heaven and earth, Allah Subhanahu Wa Ta'ala arranged everything with His Majesty. All the beauty in this world is the result of His creation, and therefore, we as humans are obliged to believe in Allah as the Creator and Guardian of the universe. Since the beginning of human creation, there have been those who were obedient and there were those who were disobedient, but this does not reduce the greatness of God. The belief that everything that happens in this world is part of God's destiny is very important. A heart full of faith in Allah will never feel disappointed, even in facing the tests that Allah gives. This will further strengthen his beliefs, and the world will feel easier to face because everything that happens in this world has been determined by Allah.



From the quotes above, it can be concluded that weakness of faith can cause a feeling of despair and an inability to see the wisdom behind the tests given by God. This can include failure to achieve dreams, wounds that are difficult to heal, illnesses that don't go away, or problems in the family. All of this is a form of God's love for His servants to draw them closer to Him. However, people often tend to complain about what they don't have rather than being grateful for what God has given them. This book presents various sentences that are beautifully put together, to restore confidence and trust in God's arrangement for everything that happens in this world. Every test we face has wisdom in it, depending on how we explore the meaning of the test.

## 2. Sharia Message

According to Abu Ammar Abu Fatiah Al-Adnani, sharia in terms is something that Allah stipulates in the Al-Quran and through the words of His Messenger. as a life guide for His servants to achieve happiness in life in this world and the hereafter. Sharia takes the form of worship, namely the relationship between humans and His Creator, such as prayer, fasting, pilgrimage, zakat, and jihad in the way of Allah. Meanwhile, muamalah is the relationship between humans and other creatures, such as civil law, commercial law, marriage law, and criminal law. In this research, the message of sharia da'wah contained in the book Sorry God I Almost Gave Up can be identified in the following table;

No	Quote	Page	Types of Sharia Messages
1	Uwais Al-Qarni is a child who is very devoted to his mother. Uwais Al-Qarni is a pious and generous figure. Even though he is a poor man, his poverty is only in this world. His rank in heaven is truly very noble. That is the reason why Rasulullah Shalallahu Alayhi Wasallam called it one of the most effective prayers.	15	Mu'amalah
2	Hopefully, we are people who consider rain as a blessing. That this is the right time to raise our hands because God is opening a wide door to answer our prayers.	33	Worship
3	Be present in every friend's troubles, and other people's troubles, maybe they are not present in your troubles. However, hopefully, it will be because Allah is immediately present in every uncertain situation you have. Just let people be busy chasing great privileges, you can just walk between simplicity.	44	Mu'amalah



	Focus on spreading benefits, and offering a sincere smile. It's very simple, but it could be what will banish the clouds from his face, and erase his sadness.		
4	“As much as I can, I try to involve Allah in every step and every breath. "May Allah be the end of this journey," whispered the man to himself.	85	Worship
5	Our hearts are born clean, without blemishes and spots. However, we make it dirty, rusty, and dead. Because we cover it with disobedience, envy, joy, jump, and things that bring trouble in life. Now, let's clean it up again, take a break from the hustle and bustle of this world, sit alone with the Qur'an, moisten our mouths with dhikr, attend knowledge gatherings, and remember more about the breaker of all pleasure, namely death.	119	Worship
6	Sincerity is a lifelong journey, isn't it, not a one-time thing. To achieve this, we need struggle and patience as well as continuous prayers, asking Allah to grant us sincerity in our hearts.	179	Worship

In this research, the author analyzes sharia messages contained in 6 pages of the 17 pages studied. The results of the analysis show that Sharia messages can be combined into two categories, namely muamalah with two sentences and worship with four sentences. Therefore, overall the analysis of the content of Islamic boarding school preaching shows a greater dominance of messages related to worship. Worship is considered to be the core of God's purpose in creating creatures in this world, especially humans. In religion, worship is an inseparable element. Worship not only acts as a means of getting closer to Allah but also as an expression of gratitude for the blessings that Allah has bestowed upon us. It is important to remember that worship must be done with sincere intentions, solely because of Allah Subhanahu Wa Ta'ala, without influence or encouragement from other parties. Apart from that, God's acceptance or rejection of our worship also depends on the actions we take.

Worship can be defined as all actions that Allah loves, both in real form (dzohir) and word form (spoken). Worship is not limited to prayer alone, but also includes many things in daily life. Every activity including worship, has goals and benefits. Worship aims to obtain goodness and abundant grace from Allah



Subhanahu Wa Ta'ala, without any loss when we perform worship or get closer to Allah Subhanahu Wa Ta'ala. Therefore, it can be concluded that the message of sharia in the subcategory of worship in the quotes above, as conveyed by the author of the book, is the importance of performing worship as a means of getting closer to Allah, while realizing that worship also has benefits both for physical health and our mentality.

### **KESIMPULAN**

The category of aqidah teachings, the most dominating element is faith in Allah. This faith includes belief in the existence of Allah and His attributes. In the context of Islam, religious believers are obliged to believe and trust in the existence of Allah as an obligation. This aspect is the main foundation of the Islamic belief system. Meanwhile, in the sharia message category, the main focus lies on the concept of worship. Worship is considered the core of the purpose of the creation of creatures on earth, be it jinn or humans. In other words, humans were created to worship, and this became their primary duty. This emphasis on the aspect of worship reflects the essence of the sharia message in Islam. In general, the message conveyed by the author is explicit and not implied. By combining aspects of aqidah and sharia, it can be concluded that faith in Allah is the primary obligation, while worship is the core purpose of the creation of humans and jinn. This reflects the consistency of Islamic teachings in directing its adherents to acknowledge the existence of Allah and prioritize worship as the primary action in fulfilling the purpose of their creation.

Further research is suggested to identify the concrete impact that Alfi Alghazi's "Sorry God, I Almost Surrendered" may have on readers, particularly in terms of religious understanding and potential changes in attitude or behavior. In order to achieve this goal, the application of research methods that involve direct analysis with readers, or documenting readers' responses through book reviews, social media platforms, or discussion forums is recommended. This approach is expected to provide in-depth insights into the influence of books in the context of shaping religious understanding and potential changes in attitude or behavior among readers.

### **BIBLIOGRAFI**

- Agustin, L. N. (2020). ANALISIS ISI PESAN DAKWAH DALAM BUKU TUHAN, MAAF KAMI SEDANG SIBUK. *Jurnal Kreativitas Mahasiswa*, 2(1).  
<https://ejournal.iaida.ac.id/index.php/jkm/article/view/2347>
- Alghazi, A. (2021). *Maaf Tuhan, Aku Hampir Menyerah*. Penerbit Sahima.
- Amin, S. M. (2013). *Ilmu Dakwah*. Amzah.



- Asyura, K. (2021). Pesan Dakwah Qaulan Maysura pada Seksi Jamaah ( Studi Analisis di Dayah Putri Muslimat). *Jurnal An-Nasyr: Jurnal Dakwah Dalam Mata Tinta*, 8(1), Article 1. <https://doi.org/10.54621/jn.v8i1.123>
- Coners, A., & Matthies, B. (2014). A CONTENT ANALYSIS OF CONTENT ANALYSES IN IS RESEARCH: PURPOSES, DATA SOURCES, AND METHODOLOGICAL CHARACTERISTICS. <https://aisel.aisnet.org/pacis2014/111>
- Darmawan, R. A., & Nasir, M. A. (2023). Analisis Deskriptif Pesan Dakwah dalam Buku “Goodbye Things Hidup Minimalis Ala Orang Jepang.” *Jurnal Riset Komunikasi Penyiaran Islam*, 1–6. <https://doi.org/10.29313/jrkpi.vi.1801>
- Darmawansah, D. (2023). ANALISIS WACANA PESAN DAKWAH DALAM BUKU MUHAMMAD AL-FATIH 1453 KARYA FELIX Y. SIAUW. *An-Nida : Jurnal Komunikasi Islam*, 15(1), Article 1. <https://doi.org/10.34001/an-nida.v15i1.4805>
- Devi, A., Hidayah, U. D., Barudin, M. A., & Parwati, D. (2021). ANALISIS ISI PESAN DAKWAH HABIB SYECH BIN ABDUL QODIR ASSEGAFF MELALUI MEDIA SOSIAL INSTAGRAM. *Academica : Journal of Multidisciplinary Studies*, 5(1), 141–164. <https://doi.org/10.22515/academica.v5i1.4122>
- Drisko, J. W., & Maschi, T. (2016). *Content analysis*. Oxford University Press.
- Jafar, I., & Amrullah, M. N. (2018). Bentuk-Bentuk Pesan Dakwah dalam Kajian Al-Qur’an. *Jurnal Komunikasi Islam*, 8(1), Article 1. <https://doi.org/10.15642/jki.2018.8.1.41-66>
- Jannah, M. Z., & Nursaid. (n.d.). *Nilai-Nilai Moral Dalam Novel Maaf Tuhan, Aku Hampir Menyerah Karya Alfialghazi Dan Implikasinya Dalam Pembelajaran Teks Novel*.
- Krippendorff, K. (2013). *Content Analysis. An Introduction to its Methodology* (3rd ed.). SAGE Publications.
- Lusiana, L., Kusnadi, K., & Yahya, A. H. (2023). Analisis Pesan Dakwah dalam Film Surga Yang Tak Dirindukan 3 (Analisis Semiotika Roland Barthes). *Jurnal Pendidikan Dan Konseling (JPDK)*, 5(3), Article 3. <https://doi.org/10.31004/jpdk.v5i3.14544>
- Mantono, N. (2011). *Metode Penelitian Kuantitatif, Analisis Isi, Analisis Data Sekunder*. Raja Grafindo.
- Mayring, P. (2015). Qualitative Content Analysis: Theoretical Background and Procedures. In A. Bikner-Ahsbabs, C. Knipping, & N. Presmeg (Eds.), *Approaches to Qualitative Research in Mathematics Education: Examples of Methodology and Methods* (pp. 365–380). Springer Netherlands. [https://doi.org/10.1007/978-94-017-9181-6\\_13](https://doi.org/10.1007/978-94-017-9181-6_13)
- Nur Dina Kholida & Yohandi. (2022). Pesan Dakwah dalam Antologi Puisi Buku Jalan Ini Rindu Karya W.A.A Ibrahimy. *Maddah : Jurnal Komunikasi dan Konseling Islam*, 4(1), 28–38. <https://doi.org/10.35316/maddah.v4i1.1734>



- Prastiyo, R. E., & Hidayah, L. (2020). Analisis Isi Pesan Dakwah Dalam Akun @Nugarislucu Pada Media Sosial Twitter Dengan Studi Kasus Tanggal 01 Maret 2020 – 01 April 2020. *Busyro: Jurnal Dakwah Dan Komunikasi Islam*, 2(1), Article 1. <https://doi.org/10.55352/kpi.v2i1.213>
- Rahmawati, S., Sobarna, A., & Pratikno, H. (2022). Nilai-Nilai Keimanan yang Terkandung dalam Buku Maaf Tuhan, Aku Hampir Menyerah Karya Alfialghazi. *Bandung Conference Series: Islamic Education*, 2(2), 623–630. <https://doi.org/10.29313/bcsied.v2i2.4197>
- Ramdani, L., Sumijati, S., & Nuraeni, H. G. (2018). Pesan Dakwah dalam Buku Humor Karya Mustofa Bisri. *Tabligh: Jurnal Komunikasi dan Penyiaran Islam*, 3(1), 46–67. <https://doi.org/10.15575/tabligh.v3i1.31>
- Rina, R., Syah, E., & Kusumaningtyas, A. D. (2022). Analisis Pesan Dakwah dalam Novel Religi. *Muttaqien; Indonesian Journal of Multidiciplinary Islamic Studies*, 3(1), Article 1. <https://doi.org/10.52593/mtq.03.1.02>
- Rudi Trianto. (2022). Analisis Isi Pesan Dakwah dalam Buku Jika Kita Tak Pernah Jatuh Cinta Karya Alvi Syahrin. *An-Nida' : Jurnal Komunikasi dan Penyiaran Islam*, 11(1), 77–97. <https://doi.org/10.61088/annida.v11i1.438>
- Sani, V. S. T. (2021). Analisis Pesan Dakwah Tentang Toleransi dalam Film Jerussalem 2013. *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan*, 2(3), Article 3. <https://doi.org/10.36418/syntax-imperatif.v2i3.82>
- Santika, A. (2016). PESAN DAKWAH DALAM BUKU “BELAJARLAH KEPADA LEBAH DAN LALAT” KARYA KH. AGOES ALI MASYHURI. *An-Nida : Jurnal Komunikasi Islam*, 8(1), Article 1. <https://doi.org/10.34001/an.v8i1.767>
- Soejono, & Abdurrahman. (1999). *Metode Penelitian*. PT Rineka Cipta.
- Stemler, S. (2016). An overview of content analysis. *University of Massachusetts Amherst*, 7, 1–6. <https://doi.org/10.7275/Z6FM-2E34>
- Subiakto, H. (2015). *Komunikasi Politik, Media, dan Demokrasi*. Prenada Media.
- Yahya, A. H., & Nazar, H. (2019). *Pesan Dakwah dalam Buku The Miracle of Giving*. 3(2).