

**DAKWAH COMMUNICATION STRATEGY OF KH CHASBULLAH BADAWI  
IN CILACAP REGENCY**

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**Abstract**

Dakwah must be carried out in an actual, factual, and contextual manner. Dakwah must be planned and formulated based on the needs and problem solving of community problems, therefore knowing and understanding the situation, conditions and needs of da'wah partners is an urgent matter for a da'wah to determine the da'wah communication strategy that will be implemented. KH. Chasbullah Badawi carried out his da'wah communication strategy based on considerations of urgent needs and providing solutions to problems faced by the Kesugihan community which are still very behind compared to villages in the surrounding sub-districts. This study uses the Stimulus-Organism-Response (SOR) theory which views that a person's response to a message is greatly influenced by the stimulus (stimulus) received, which is then processed in the organism (internal audience), and finally produces a certain response. While the research approach is a qualitative approach whose data collection methods are observation, interviews and documents. The data analysis method used is Miles & Huberman data analysis.

The results of his research on the communication strategy of KH Chasbullah's da'wah in Cilacap district are to build educational institutions under the auspices of the BAKII Foundation, with consistent and planned da'wah communication, the attitude and response of the community changed positively and supported his mission in educating the Kesugihan community. This positive development motivated him to mobilize the community to carry out joint waqf which aims to support the procurement of land needed by educational institutions, then the approach to community economic empowerment that focuses on empowering non-rice farmers which was responded positively by the Kesugihan farming community.

## **A. Background of the Problem**

Islam is a religion that is rahmatan lil alamin, which prioritizes compassion for the entire universe (Lukman 2016). Therefore, Islam must be conveyed, introduced and taught to society in good ways and in accordance with the real conditions of society itself. Da'wah in principle is inviting other people or society to change from bad to good and from good to better. In general, the aim of da'wah is to invite humanity to the right path and be approved by Allah so that they can live happily and prosperously in this world and in the afterlife. Meanwhile, the specific aim of da'wah is to invite humanity to believe and continuously increase their obedience to Allah (Fahrurrozi, Faizah, and Kadri 2019). In order for the goal of da'wah to be achieved, the da'wah must be planned and prepared carefully and thoroughly.

In essence, the estuary of da'wah activities is the target of da'wah (mad'u), or currently more popular with the term da'wah partner, therefore understanding the real interests and needs of da'wah partners is very important and main, such as life problems that are often faced, situations psychology that accompanies carrying out his work activities, and the social situation in which he carries out his social interactions including his life environment such as demographics; whether domiciled in rural, urban or border areas (Hariyanto 2018). Understanding the situation and condition of Mad'u holistically is very urgent because it will be the basis for a preacher in planning his preaching; materials, methods, strategies and media for preaching. With careful and thorough planning, it is hoped that da'wah activities will run effectively and da'wah materials can have a significant influence on Mad'u's attitudes and behavior.

The command to preach is conveyed in the Koran in QS Saba [34]: 28, that Allah sent Rasulullah SAW to give good news to people who believe and practice the message he brought and to bring a warning to people who deny or reject his teachings. In QS Ali Imran [3]: 104, every Muslim is ordered to invite society to do good and prevent evil (Religion of the Republic of Indonesia 2020). Meanwhile, in QS An Nahl [16]:125, Allah gave guidance to the Messenger of Allah regarding methods or ways to invite people to Allah's path. This verse is a guideline for a Muslim to carry out his da'wah activities using good methods in accordance with the real conditions of the community.

“Call (people) to the path of your Lord with wisdom and good teaching, and argue with them in a good way. "Indeed, your Lord, He is the one who knows better who

goes astray from His path and He is the one who knows better who is guided" (Religion of the Republic of Indonesia 2020).

The verse above provides guidance on the implementation of da'wah which must be carried out in good ways, using appropriate methods based on the results of analysis of the mad'u and in accordance with the real needs of the mad'u (society).

In planning his preaching, a preacher is required to recognize the conditions of Mad'u society, such as; the problems being faced, psychological situation, educational and cultural background that surrounds his life, with the aim that the preacher can formulate a communication strategy for his preaching. Sufficient knowledge and observations regarding the community he is dealing with will be the basis for a preacher's consideration in designing various series of da'wah activities that are well adapted to the needs and interests of the Mad'u community. Designing da'wah activities; determining suitable material, choosing the right way or method and measuring the estimated success of da'wah are things that are urgently done by preachers so that da'wah becomes actual, factual and contextual, becoming a strategic part of da'wah activities. Because da'wah activities must always be current, factual and contextual. Actual in the sense of solving current problems currently being faced by society. Factual in the sense of concrete and real, and contextual in the sense that it is relevant and concerns the problems currently being faced by society. Thus, da'wah must be developed through various strategic approaches so that the goals of da'wah can be achieved according to the hopes and ideals of society.

KH Chasbullah Badawi started carrying out intense da'wah activities at the end of 1968 until he died in 2017 in Cilacap Regency. He carries out da'wah with various da'wah approaches such as education, economic empowerment of farming communities, joint waqf, recitation of the Koran, tariqah and other activities. after returning from a trip to study at Langitan, East Java and studying in Jakarta. At the time he started his preaching, in Kesugihan village and even in Kesugihan sub-district there were no formal or non-formal secondary education institutions except the Al Ihya Ulumaddin Islamic Boarding School which was founded by his father, KH. Badawi Hanafi. The only educational institution available is elementary school (SD) where he received his basic education. On the other hand, the economic growth of the community is also low because the market as the center of economic interaction is only in the Kesugihan sub-district which operates every 5 days, namely every Kliwon (Java market). One of the factors behind Kesugihan village is that the

location of the village is remote and transportation is cut off from routes to Purwokerto and other districts. The implications of this remote location are not only the slow and static economic growth of the Kesugihan village community, but also the impact on the decline in educational activities. From the situation and conditions of the Kesugihan sub-district community who are left behind in the economic, social and educational fields, what is his da'wah communication strategy in calling and awakening the Kesugihan community to its current condition, where there are formal educational institutions that he founded from early childhood education (PAUD/TK) to higher education? reaching 50 units accommodated in the Ittihadul Islamiyah Welfare Agency Foundation (BAKII Foundation), Joint Waqf Board, Farmers' Association, etc. This question will be the focus of this research. This research will explore the background to KH Chasbullah Badawi's da'wah communication strategy in Kesugihan village and what strategies KH Chasbullah Badawi uses in Cilacap Regency in carrying out da'wah communications.

## **B. Literature Review**

Literature Review A study entitled Biography of KH Chasbullah Badawi's Education in Kesugihan District, Cilacap Regency, conducted by Laeli Romiidlotun Nikmah, a student at the Muhammadiyah University of Purwokerto in January 2022 (Ni'mah 2022).

In the study conducted by Laeli Romidhotun, the focus was on the education that KH Badawi Hanafi had taken, starting from elementary school, education at Islamic boarding schools and education at universities in Jakarta. However, the researcher did not touch on the da'wah communication strategy carried out by KH. Chasbullah Badawi. A study conducted by Bustanul Arifin, UIN Bandung with the theme of Da'i Hidayatullah's Da'wah Communication Strategy in Fostering Rural Communities (2018), which focused on da'wah strategies in rural communities that were already familiar with internet facilities. So the author focuses more on providing guidance to rural communities in Cimenyan sub-district, Bandung regency and innovating in guidance activities (B. Arifin 2018). Research entitled Communication Strategy of Dakwah KH. Zainul Maa'rif In Utilizing Media Of Education by Fitri Ummu Habibah. This research focuses on the Communication Activities of KH Yahya Zainul Maarif in an interactive way both in majlies taklim and in mass media (radio) and social media. Thus the focus of the research is da'wah activities with direct and interactive methods (Habibah 2019).

Thus, the research on the communication strategy of KH. Chasbullah Badawi's da'wah is different from the studies above, because the research on the communication strategy of KH Chasbullah Badawi's da'wah in Cilacap Regency focuses on how KH. Chasbullah Badawi's strategy in providing stimuli to the community in the form of education, economic empowerment of the Kesugihan sub-district community and also managing the Al Ihya Ulumaddin Kesugihan Islamic boarding school, Cilacap Regency.

### **C. Research Methods**

This type of research is a field research type, where researchers are involved in the field or research location to obtain data (Chotari 1990). While the approach to this research uses a qualitative descriptive approach so that the entire process of data excavation, presentation and analysis in the form of narratives and words (Moleong 2010). This approach is used to obtain an in-depth description and analysis of the dakwah communication strategy of KH Chasbullah Badawi through education in Cilacap district.

### **D. Discussion**

#### **1. Biography of KH Chasbullah Badawi**

KH Chasbullah Badawi was born on December 12, 1938 in the village of Kesugihan Kidul (formerly Kesugihan) Kesugian District, Cilacap Regency, who is the 7th (seventh) son of KH Badawi Hanafi, the founder of the Al Ihya Ulumaddin Islamic Boarding School, Kesugihan Cilacap. He studied at several Islamic Boarding Schools, namely: Miftahul Ulum Lirap Kebumen, Darussalam Islamic Boarding School, Watucongol, Magelang, Kaliwungu Islamic Boarding School, Kendal, Langitan Islamic Boarding School, East Java and finally at the Miftahul Huda Islamic Boarding School, Malang, East Java. While his formal education was taken at SR (People's School, now Elementary School) in Kesugihan, secondary education (SMP) was taken in Pati, Central Java and Religious Teacher Education (PGA) in Malang (Umam 2023).

He is a persistent person and has strong principles in terms of education, therefore in the 60s, after graduating from PGA, when not many village youths were pursuing higher education, he had pioneered to continue to IAIN Sunan Kalijaga in Jogja, Mustopo Beragama University, Jakarta until he obtained a BA (Bachelor of Arts-bachelor's degree). This persistence can be seen from his efforts to finance his own higher education without asking for remittances from his parents. Therefore, the parents (KH Badawi Hanafi and Nyai Aisyah Badriyah) did not know that their son was pursuing higher education (Husna

2023). This persistence in education will later have a positive impact on the dynamics of education and community development not only in Cilacap Regency and around Cilacap but also regencies/cities in several provinces in Indonesia.

After returning from education in Jakarta, he married the daughter of KH Nadzir Kebarongan Banyumas, named Nyai Salamah in 1967 and had 10 sons and daughters. Since returning to the village, KH Chasbullah saw, observed and observed that the remote village of Kesugihan, separated from other villages and sub-districts, caused very little access to trade and education. Traders from outside Kesugihan could not enter Kesugihan, and vice versa, traders from Kesugihan could not carry out trade transactions outside, because there were no transportation facilities and infrastructure that did not yet exist. While secondary education facilities are only available in the city of Cilacap, so only children from certain circles are able to reach and enjoy secondary education. This situation encouraged KH Chasbullah Badawi to establish a junior high school, namely SMP Ya BAKII in 1968. SMP Ya BAKII is the first secondary school to be established in Kesugihan sub-district, and immediately received a positive response from the community.

Dengan demikian, penelitian Strategi komunikasi dakwah KH.Chasbullah Badawi berbeda dengan penelitian-penelitian di atas, karena penelitian strategi komunikasi dakwah KH Chasbullah Badawi di kabupaten Cilacap focus kepada bagaimana strategi KH.Chasbullah Badawi dalam memberikan stimulus-stimulus kepada masyarakat berupa pendidikan, pemberdayaan ekonomi masyarakat kecamatan Kesugihan dan juga mengelola pondok pesantren Al Ihya Ulumaddin Kesugihan Kabupaten Cilacap. C. Metode Penelitian Jenis penelitian ini adalah jenis penelitian field research (lapangan), dimana peneliti terlibat ke lapangan atau lokasi penelitian untuk mendapatkan data (Chotari 1990). Sedangkan pendekatan penelitian ini menggunakan pendekatan deskripsif kualitatif sehingga keseluruhan proses penggalan, penyajian dan analisis data yang berupa narasi dan kata-kata(Moleong 2010). Pendekatan ini digunakan untuk mendapatkan deskripsi dan analisis mendalam tentang strategi dakwah KH Chasbullah Badawi melalui pendidikan di kabupaten Cilacap.

In addition to having a high mission towards education, KH Chasbullah Badawi is also active in community organization and student organization activities. Since his youth, he has been active in IPNU (Nahdlatul Ulama Male Student Association), HMI (Islamic Student Association), PCNU (Nadlatul Ulama Branch Management) Cilacap branch

(Adzkya 2023). Involvement in various organizations is an important factor for him in carrying out a strategy for communicating da'wah with various groups in society, so that he is able to provide solutions faced by the Kesugihan community. The mounting busyness does not make KH Chasbullah free from scientific works in the form of books. His works are; *Pedoman Pengamal Thoriqoh* (2005), *Syukur dan Taubat* (translated book). While the monumental works and are much needed by society today are IAIIG and UNUGHA and Wakaf Bersama.

## 2. Understanding of the Dakwah Communication

Strategy comes from the Greek word “stratego”. This word originates from the combination of “stratos” (army) and ego (leader). The word 'strategy' comes from the word strategos, stratos means military and ag which means to lead. According to him, strategy is interpreted as something that generals do to make plans to conquer the enemy and in order to win the war. So, initially strategy was more popularly used widely in the military world. Then, the term strategy is often used in everyday life, starting from business, management, and everyday language. So, strategy is often understood as the methods or tactics used to achieve a predetermined goal. So strategy is an overall and holistic approach related to the implementation of ideas, planning and execution of an activity within a certain period of time (B. Arifin 2018). Etymologically, the word communication (English) comes from the Latin communicatio, from the root word communis which means the same (Samovar, et.al 2009). In general, the meaning of 'same' is that there must be a common understanding of the message between the communicator (message sender) and the communicant (message recipient) regarding the message being communicated (Effendy 2019). So, communication is the delivery of a message by the communicator to the communicant, where the message is interpreted the same by both parties and is informative and persuasive.

The term da'wah comes from the word da'a (Arabic) which is a basic word (masdar) which means to call, exhort, or invite (Dar 2021). Any action that calls, calls or invites other people to believe and obey the commands of Allah SWT (M. Arifin 1994). Referring to its basic meaning, da'wah is defined as a continuous process that leads to improvement, development, and the formation of a happy society through continuous invitations to goodness and preventing them from evil things. The function of da'wah is to organize the lives of religious communities towards the realization of a harmonious and happy society (Sirajudin 2014).

If we trace the meaning of the terms above, an etymological understanding can be drawn that a da'wah communication strategy is a way of communicating that contains a series of activities designed to achieve the goal of da'wah (Marfu'ah 2017). The da'wah communication strategy is an effective and systematic plan from the communicator (da'i) to change the behavior of the communicant (society) in accordance with Islamic teachings. In relation to Islamic da'wah, a da'wah communication strategy is a da'i's accuracy in responding to not apologist. For this reason, in the process of implementing a da'wah communication strategy, of course the da'i's sensitivity to reading the situation and character of the target community (mad'u) will have quite a significant impact. The da'wah communication strategy is one of the most effective problem solutions, because it not only includes the methods that must be used to deal with mad'u, but also the media and materials of the da'wah are very influential in solving problems in everyday life (Risdiantoro et al. 2022). In implementing a da'wah communication strategy, the urgent elements to pay attention to in formulating it are the introduction of the audience, message, method, media, and communicator (dai).

### **3. KH Chasbullah Badawi's Da'wah Communication Strategy to the Community in Cilacap Regency**

In the 1970s, society's offerings were still very limited in the fields of education, economic activity and social activity. At that time in Kesugihan village there were non-formal education activities organized by Islamic boarding schools such as; Al Ihya Ulumaddin Islamic boarding school, Manarul Huda Islamic boarding school, Asasunnajah Islamic boarding school and Al Fiel Islamic boarding school. As in general, Salaf Islamic boarding schools. The materials taught are religious materials such as monotheism, fiqh, ushul fiqh, mantiq, balaqhah and others using yellow books (classics) as teaching materials (Dhofier 1995). However, in that year there were no formal educational institutions in Kesugihan except elementary school (SD) 01 Kesugihan, while there were only secondary level educational institutions in the city of Cilacap, which is around 17 KM from Kesugihan. The location of secondary education is far away and transportation is difficult (trains), of course only certain groups can access it, while the general public who cannot access formal education can only take part in non-formal education organized by Islamic boarding schools. The situation where people do not have the opportunity to acquire the knowledge and skills that are the basis for intellectual development and broaden their horizons about science, culture and technology, which are usually taught in formal educational institutions, worries



the conscience of KH Chasbullah Badawi. This anxiety inspired his motivation to establish a formal educational institution that could be accessed by all levels of society, so in 1968, he founded Bhakti Middle School which changed to YaBAKII Middle School in 1971 after he founded the Ittihadul Islamiyah Welfare Charity Foundation (YaBAKII) together with ulama. and Kesugihan community figures (Umam 2023).

At the beginning of the establishment of YaBAKII Middle School, the students were only students and families, while not many people in Kesugihan were interested in studying at this formal institution, but he was a realistic person (Hidayat 2010), who understood that society needed correct illustrations. -really raise their awareness about the urgency of balanced education between Islamic boarding school education and formal education. Therefore, he consistently takes approaches to the community to raise public awareness about the urgency of education through Islamic boarding schools, IPNU/IPPNU, Ansor and the NU community until the community truly feels and needs formal educational institutions.

The success of his communication strategy with these approaches, he succeeded in establishing formal educational institutions not only at junior high school level, but also MI, SMA, SPIAIN which has turned into MAN (Rochyani 2023), up to higher education, namely the Imam Ghazali Islamic Institute (IAIIG) which was founded in 1989 and Nahdlatul Ulama Al Ghazali University (UNUGHA) was founded in 2014. Since 2020, IAIIG merged, joining UNUGHA. The success in establishing these educational institutions cannot be separated from the joint waqf movement that he initiated, the aim of which was to back up land acquisition for the construction of physical buildings for educational institutions that were in need. YaBAKII is supported by the Joint Waqf Movement, so the two of them support each other.

As a kyai who leads the Al Ihya Ulumaddin Kesugihan Islamic boarding school with KH Ahmad Mustholih Badawi, apart from being consistent in maintaining the Bandungan and Sorogan recitation system, KH Chasbullah Badawi carried out the development of the Islamic boarding school by establishing an Islamic boarding school library called Darul Hikmah. By establishing Darul Hikmah, this indicates that he really loves science and encourages students not only to enjoy reading books, but also to be able to write scientific works, as expressed by his daughter, Mrs. Wihdatul Husna:

"Darul Atiq, poskestren, library (Darul Hikmah) with the hope that students will enjoy reading and have broad insight. Because Romo is also someone who really enjoys reading. Father also wants the Islamic boarding school to have a hospital, but this has

not happened. Father also hopes that the students will have high aspirations" (Husna 2023).

Another development is life skills training to equip students when it is time to return to their hometowns: carpentry, carving, fishing boat building, sewing, and others.

The development of the Islamic boarding school carried out by him inspired the alumni of Al Ihya Ulumaddin, after completing their education at the Al Ihya Ulumaddin Islamic Boarding School, when they established an Islamic boarding school in their hometown equipped with formal education to balance the need for salaf sciences based on classical books and science needs are oriented towards mastering information and technology.

In between his busy schedule managing Islamic boarding school activities and monitoring the management of educational institutions under the auspices of YaBAKII, in 1986-1987 KH Chasbullah Badawi collaborated with Novib (a Dutch private organization which is part of the international organization Oxfam), to carry out community economic empowerment, namely empowering non-rice farmers who took an agricultural location in the mountains in Kesugihan District. This was stated by KH Suada Adzkya, Rois Syuriyah NU district Cilacap:

"KH Chasbullah Badawi did a lot. Among them are religious affairs, economic affairs, and even social affairs. These include holding joint waqf, encouraging agriculture" (Adzkya 2023).

As a result of this collaboration, farmers have broader farming skills, not only rice farming, but also fruit farming skills such as mangoes, pineapples, rambutans, and others. With these skills, farmers can have a choice in determining the type of farming that is not only rice but can also choose other types that are more prospective. His programs in economic empowerment efforts produced the expected results because of his egalitarian attitude and modesty in interacting with the community, as stated by KH Nasrullah, Chancellor of UNUGHA 2014-2024:

"He doesn't see himself as better (higher) than other people. With his attitude and way of thinking always being that way, that's what he was like at meetings at institutions and at foundations, prioritizing deliberation" (Nasrullah 2023).

In 2000 he led the Al Ihya Ulumaddin Kesugihan Islamic Boarding School after his older brother, KH Mustholih Badawi died. Apart from being a caregiver, he became a murshid of Thariqah Syathoriyah Syadzaliyah, the thariqah which was practiced by KH

Badawi Hanafi and taught by the tariqah students of Pondok Al Ihya Ulumaddin and compiled a book as a guide for students who studied thariqah (Badawi 2005). Deep knowledge in the field of monotheism, making his narratives when conveying the values of faith and Islam easy to be accepted and digested by all groups; both child students, Kliwonan students and the wider community.

## **E. Conclusion**

The conclusions from research on KH Chasbullah Badawi Hanafi's da'wah communication strategy in Cilacap Regency are:

1. His preaching communication strategy in Kesugihan was motivated by the situation of the Kesugihan community which is still underdeveloped in the fields of education, economics and culture.
2. KH Badawi Hanafi's da'wah communication strategy uses an educational approach, joint waqf movement, farmer empowerment and tariqah.
3. Factors that support KH Chasbullah Badawi's da'wah communication are his egalitarian and modest attitude which makes his presence, thoughts and ideas accepted by various groups of society. Meanwhile, the inhibiting factor was the gap in society's understanding of his thoughts and ideas in the early days of his contact with society.

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