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Humanist Da'wah Husain Ja'far Al Hadar on Instagram Media: Millennial Generation Perspective

Moch Nurcholis Majid

Institut Agama Islam Uluwiyah Mojokerto, email: nurcholis@lecturer.uluwiyah.ac.id

Abstract

This research aims to find out how millennials perceive the context of humanist da'wah on Instagram media carried out by Husain Ja'far al-Hadar on Instagram media. With a qualitative approach and case study method in a humanist preaching style on the Instagram account @husein_hadar, with data collection techniques using observation, in-depth interviews, and documentation. Meanwhile, data analysis uses reception analysis with the Stuart Hall decoding model and the Fiqh rules of Jum'ah Amin Abdul Aziz's preaching. The results of the research above show that the millennial generation's perception of understanding the concept of humanist da'wah by Husain Ja'far al-Hadar on Instagram media is an understanding of giving examples before preaching, binding hearts before explaining, making things easier, not difficult, encouraging before giving threats, students are teachers, not students. Books and there needs to be content that answers society's problems and provides content that explains the humanist message conveyed.

Keywords: *Humanist Da'wah, Instagram Media, Millennial Generation, Reception Analysis*

Abstrak

Penelitian ini bertujuan untuk mengetahui bagaimana persepsi kalangan millennial dalam konteks dakwah humanis di media Instagram yang dilakukan oleh Husain Ja'far al-Hadar di media Instagram. Dengan pendekatan kualitatif dan metode studi kasus pada gaya dakwah humanis di Instagram pada akun @husein_hadar, dengan teknik pengumpulan data menggunakan observasi, wawancara mendalam dan dokumentasi. Sedangkan analisis data menggunakan analisis resepsi dengan Model decoding Stuart Hall dan Kaidah Fiqh dakwah Jum'ah Amin Abdul Aziz. Hasil penelitian di atas menunjukkan bahwa persepsi generasi millennial memahami konsep dakwah humanis oleh Husain Ja'far al-Hadar di media Instagram pemahaman memberikan keteladanan sebelum berdakwah, mengikat hati sebelum menjelaskan, memudahkan, bukan menyulitkan, membesarkan hati sebelum memberi ancaman, muridnya guru bukan muritnya kitab dan perlu adanya konten yang menjawab problem masyarakat serta memberikan konten penjelasan pesan humanis yang disampaikan.

Kata Kunci : *Dakwah Humanis, Media Instagram, Generasi Millennial, Analisis Resepsi*



INTRODUCTION

The increasingly advanced and rapid development of technology makes communication between individuals throughout the world easier. With the development of the Industrial Revolution 4.0, it has had a major impact on various aspects of life, both social, cultural, economic and political, including changing people's lifestyles and perspectives (Kholis, 2021). The era of industrial revolution 4.0 is marked by technological developments towards business prospects. Indonesian people are considered not to have had digital literacy and good active internet use before the industrial revolution 4.0. However, what followed was an era initiated by Japan known as the Social 5.0 era (Mazaya, 2022). An example is a person's tendency to access all technology-based information, such as social networks, the web, blogs, podcasts, and others. Social media is one of the most important and popular aspects of today's era.

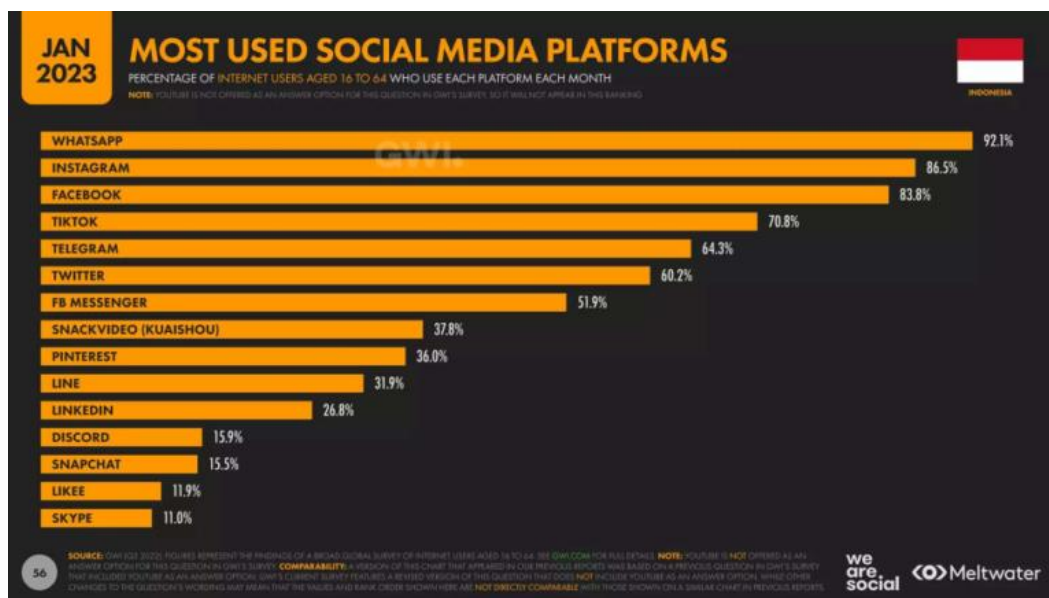
The current phenomenon is that social media networks have become a popular platform for many people, especially millennials. Even though social media networks are designed to facilitate communication and interaction with other people, in reality, the presence of social networks actually reduces the quality of human interaction. This means that the intensity of face-to-face communication has changed with the advent of the internet, devices, and PCs. Now, the millennial generation prefers and appreciates their own devices, both for playing games and on social media, rather than communicating with the people around them. They are busy with various activities in cyberspace, such as following various content of interest, playing games, and seeing other people's stories on different social media. So it is necessary to master digital literacy for digital media users in the current era.

Digital literacy is a concept that requires not only internal skills in using internet devices but also user freedom in managing digital information and content. In simple terms, digital literacy can be interpreted as "digital/media literacy." This is an attempt to understand more sources, codes, and messages from social media, and you must select them and interpret the meaning of the information you receive (Paramitha et al., 2023). This digital literacy skill is important for society at a time when data on the number of internet users in Indonesia is increasing every year.

Data from We Are Social in January 2023 shows that 353.8 million Indonesian people, or 128% of the total population in Indonesia, have mobile devices connected to internet access. Meanwhile, internet users reached 77%, equivalent to 212.9 million, up 10 million from 2022. Meanwhile, active social media users in Indonesia reached 167 million or 60.4% of the total population in Indonesia. Meanwhile, of all the social media used by Indonesian people, judging

from the frequency of monthly use, YouTube is the first social media application that is most visited. As well as showing an increase in users every year, such as WhatsApp in first position with 92.2% in the previous year, 88.7%, while in second place, Instagram with 86.5%, up 1.7% from the following year, in third position, Facebook with 83.8% and Tiktok with 70.8% of total users in Indonesia.

Figure 1. Most Used Social Media Platform



(Data From Source *We Are Social* 2023)

The development of social media is currently so fast that it has become a primary need for millennials in their daily lives. Looking at the millennial generation's need for connection with Instagram media, on average, they access social media for 3 hours 18 minutes, and 83.2% of millennials use internet access to find information. There are many benefits from social media, one of which is Instagram media, which is now used as a means of preaching among millennials (Devi et al., 2017). Apart from sharing personal moments with friends and loved ones, Instagram can now also be used as a means of preaching. There are several preachers who spread scientific information through social networks. Most people cannot be separated from their gadgets, especially the current millennial generation. For this reason, many preachers preach through social media so they can get information easily and quickly anytime and anywhere (Yuliasih, 2022).

Da'wah can reach Mad'u more widely and in a short time using Instagram. Da'wah media using Instagram can be displayed in content using images. Da'wah is the obligation of every Muslim (Kamarullah & Putra, 2020). It is written in the Al-Quran and As-Sunnah about the obligation to preach, namely by calling for and communicating matters relating to the Islamic

religion to the wider community and to the ummah. Allah SWT has called for da'wah (Yuliasih, 2022). As stated in the Qur'an in His words:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

It means:

There should be among you a group of people who call to virtue, enjoin (do) what is virtuous, and forbid what is evil. They are the lucky people. (Q.S. Ali-Imran 104)

Instagram is a social media platform that is used as a propaganda medium for preachers. Through the medium of Instagram, da'wah can be shared by uploading videos, and Mad'u can watch the da'wah messages sent through videos and share photos on Instagram as was done by Husain Jakfar Al Hadar or commonly known as Habib Jakfar via the Instagram account @husain_hadar which has 3.5 million followers and 1,782 posts. Instagram media is a trending medium for preaching, using photos and videos related to life issues for the millennial generation.

As stated in the research, Masfufah conducted research related to Husain Jakfar Al Hadar on the aspect of utilizing da'wah through digital networks through written media and YouTube media with a writing channel that conveys messages related to inter-religious tolerance, jihad starting from the smallest things, conveying the truth with morals. good (Masfufah, 2019). However, the aspect of humanist da'wah through Instagram media has not been researched, so this research wants to describe the humanist da'wah message conveyed by Husain Jakfar Al Hadar through Instagram media.

Da'wah activities in the digital era must be packaged with innovation. Da'wah practitioners strive to come up with new creations that can provide welfare to the people (Mujiati & Oktavia, 2023). Da'wah activists or religious communities also use digital media to transform humanist missionary-based missionary content. The involvement of preachers who follow current developments in the era of digital convergence provides enlightenment to Muslims as a clear manifestation of Islamic teachings. All-digital religious transformation continues to roll out as jihad responds to the development of a number of phenomena of intolerance and radicalism. Habib Jak'far, through the account @husain_hadar, is one of the many platforms on Instagram that concentrates on uploading Islamic posts as a form of conveying da'wah with love. This is proven by the number of likes, comments, and the number of followers, which continues to increase every time. The da'wah model must also be in accordance with the vision and mission of the Islamic religion, namely strengthening togetherness amidst diversity and the spirit to do good to everyone, even on social media (Muvid, 2023).

Humanist da'wah offers a teaching concept by prioritizing the principles of Islamic humanism in order to educate the people through various enlightening content. Through the display of soothing da'wah messages for Muslims, it is hoped that strong socio-religious harmonization will be created (Baidawi et al., 2023).

The humanist-based da'wah model is an alternative for instilling a religious and cool da'wah strategy while maintaining a tolerant and moderate da'wah pattern. The model of da'wah is based on humanism based on the theory of social cognition and humanistic learning that in da'wah, there is social interaction which must be enhanced by mutual affection and also has important teaching values to transfer religious knowledge to the community by not forgetting their social responsibilities.

The humanist-based da'wah model was initiated to introduce an integrated, humanist, and religious model of da'wah communication with the aim of educating people to be devout (religious) mentally, socially, and with (what is right). Balance, especially looking at existing differences. Second, da'wah documents relate to aspects of social life and social practices, not rigid preaching material that seems to regulate a number of groups, other schools of thought, and a number of religions. Interestingly, the research discusses the humanist preaching carried out by Husain Ja'far al-Hadar on Instagram media from the perspective of the millennial generation. Based on the background description above, the researcher aims to explore the perceptions of millennials in the context of humanist da'wah on Instagram media carried out by Husain Ja'far al-Hadar.

METHOD

The descriptive qualitative research method in this research is used as a way to explain the problems in this research in order to make it easier for researchers to carry out the process of analyzing a problem as a new phenomenon to answer questions about an object being observed, assessed, and a very complex multi-component intervention (Boestam et al., 2023). This descriptive qualitative method is used to describe in more detail the concept of humanist da'wah carried out by Husain Jakfar Al Hadar via Instagram from the perspective of the millennial generation.

Reception analysis focuses on aspects of using media to intervene in socio-cultural conditions to provide a special meaning for the audience or the insights they have (Majid & Mubarak, 2023). This research focuses on 10 millennial generations who have certain characteristics: first, they have a good religious understanding. Second, they have Instagram social media. Third, they have both formal and non-formal education, and fourth, they are active

in community activities. In collecting this data, several methods were used, namely direct observation through observations on Instagram media to find religious figures who were the focus of the research and focus Group Discussion (FGD) to get into a discussion (Fadhel, 2018). Through this FGD technique, researchers obtain basic opinions from informants directly through discussions on predetermined topics. In this FGD, the researcher provided a general overview regarding humanist da'wah, then provided information regarding the content of Husain Ja'far al-Hadar's preaching on Instagram media to the FGD participants then continued with the discussion process in this research discussing the humanist preaching of Husain Ja'far al-Hadar in Instagram media. The data analysis technique uses reception analysis with three elements, namely collecting audience data, analyzing findings and interpreting media experiences from audiences (Mujiati & Oktavia, 2023).

Stuart Hall's encoding and decoding model states that every message conveyed is a series of social events that have meaning and symbols in them (Majid, 2020). In this model, Stuart Hall said that the food contained in a message must have a difference between the code that is encoded and the code behind the code, in this research, researchers used Stuart Hall's encoding and decoding model, dividing it into three positions, namely Dominant-hegemonic position, negotiated position, and Oppositional position. The Fiqh rules of Jum'ah Amin Abdul Aziz's da'wah were used to map the humanist da'wah message Husain Ja'far Al Hadad used in preaching on Instagram.

RESULTS AND DISCUSSION

In every era, da'wah activities experience developments, one of which is supported by technological sophistication, such as in the era of revolution 4.0. It can be said that preaching today is easier than in the past. The reason is, when preaching, ancient ulama encountered various limitations, such as means of transportation and communication tools. Unlike now, da'wah can be done anywhere, it does not know time and space. Several studies show that preaching online is necessary (Kholis, 2021). Like it or not, preachers have to follow the current trends. If you don't follow him, he will definitely be abandoned by his followers. As for the results of the in-depth interviews, researchers were able to obtain an overview of millennials' understanding and attitudes towards Habib Jakfar's humanist preaching content on Instagram media.

Da'wah is Allah SWT's command to all Muslims who always invite and remind them of the path that is approved by Him. The development of da'wah activities will have a good impact

on the progress of religion. Of course, when preaching, the aim is to convey something so that it can be a lesson for the listener; this is often called a da'wah message (Devi et al., 2017).

وَأَتَىٰكُمْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

This means “that there should be among you a group of people who call to virtue, command (do) what is virtuous, and forbid what is evil. They are the lucky people”.

In the verse above, the word Makruf is all goodness that is ordered by religion and is beneficial for the good of individuals and society. Evil is every evil that is prohibited by religion and damages the lives of individuals and society (Maslulah & Hafid, 2021). Da'wah messages are information or messages conveyed in da'wah activities. Many of the messages of this da'wah are of course, to invite people to follow the path of goodness. A preacher certainly has his own way of carrying out his da'wah activities. The previous method of preaching was still traditional, namely from the pulpit to the audience at the same place and time. Different from now, with the development of the times, da'wah can be done in a more modern way through social media. As done by Husain Ja'far al Hadar, it is a manifestation of da'wah in the digital realm through Instagram media by prioritizing the humanist aspect of humans in preaching on social media.

The da'wah delivered in the form of peaceful and humanistic Islamic messages is easily accessible to millennials throughout the virtual world. As well as as a source of peaceful understanding of Islam in addition to the massive, harsh and rigid preaching movement which no longer reflects the aspect of the preaching message of love for fellow human beings. This was echoed by informants Amanda, Junianto and Ilham, who understand the importance of preachers on social media who always provide their preaching of love and messages of peace as preaching to unify the nation.

“It's very rare, bro, for a habib who preaches to wear eccentric clothes like young people; this is easy to accept, can be used as style inspiration for young people and the messages conveyed by you, bro, his content can be a breath of fresh air for preaching on Instagram media," said Inspiration from Unair Psychology Students

The humanist message of da'wah becomes an alternative da'wah for young people, especially in urban areas, which is framed in simplicity and fun. Through a loving-kindness approach and reinterpretation of humanist issues, humanist da'wah on Instagram husian_jakfar is one of the da'wah approaches and strategies for approaching and winning millennial voices in the virtual world (Ayuni, 2022).

Humanist da'wah is da'wah that educates and enlightens the people, not to deceive and emasculate the people. Da'wah educates and matures society, not punishing and destroying the

masses. Humanistic da'wah is da'wah. The development of humanistic da'wah is delivered convincingly and not provocatively while at the same time making people aware of becoming noble, transcendent, honorable, and valuable human beings (Laili Khoirun Nida, 2016). The essence of humanization is an awareness process that is oriented towards optimizing the potential and human values that exist within humans (Majid, 2021).

In preaching, preachers should be able to bind their hearts before explaining (*al-ta'riif qobl al-takliff*). Before explaining Islam, we should bind our hearts to the community by being gentle, not acting harshly or harshly towards them. We must be patient in guiding them. When there is inappropriate behavior in the environment, we forgive and ask for forgiveness for it and pray for guidance (O. F. Aziz, 2017). As also conveyed by informants Muad and Evi, they stated that the method of conveying Husain Ja'far's preaching through his Instagram account was by using soft language, not harsh language and using explanations that were easily accepted by millennials. As well as providing answers in a gentle way to strange questions, he answered in gentle language with a different point of view so as to provide understanding for millennials who are looking for information on social media. As stated in Surah Muhammad verse 19:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ؕ

It means Know (Prophet Muhammad) that there is no God (worthy of worship) but Allah and ask forgiveness for your sins and (the sins of) the male and female believers. Allah knows your place of activity and place of rest (QS. Muhammad: 19).

Infoman also considers that Husain Ja'far al Hadar's preaching reflects aspects of harmony in diversity. Dinar, Alam and Roni identified that the messages conveyed by Habib Ja'far on Instagram strengthened the aspect of peace in the explanation of each post by choosing words that were wise and easily accepted by millennials.

"In terms of content, it is very interesting for young people, bro, Habib Jakfar's preaching on his Instagram social media is good in terms of the quality of the content produced as well as the content of the preaching messages which always prioritize peace for all people and religious tolerance," said Dinar, an alumni with a master's degree in Islamic communications.

And not providing justification for the past of someone who has not repented but by providing another point of view so that someone who has a dark past does not feel discouraged. The process carried out by Husain Ja'far al Hadar is a reflection of the principle of *da'wah al-targhiib qobl al tarhib* (encouraging before giving threats).

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۖ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلَ أَعْمَالِهِمْ ﴾

﴿ ۸ ﴾

It means "O you who believe, if you help (religion) Allah, surely He will help you and confirm your position. (On the other hand,) those who disbelieve, then misfortune will happen to them and He (Allah) will cancel their deeds. (QS. Muhammad :7-8)

In the explanation in the verse above, a preacher should give hope to people who have a bad past to brighten their hearts before making threats about the sins they have committed. A preacher's first impression will have a big influence on fellow preachers. Preachers must encourage, guide, and bring good news to their fellow pastors before giving warnings. Therefore, Islam is not considered a threatening and menacing religion. After the da'wah partner's heart is connected, apply the burden gradually and also reprimand the partner if they make a mistake (Ifansyah et al., 2023).

Apart from that, Husain Ja'far's humanist preaching messages in posts on Instagram often convey messages of peace, all of which are based on the knowledge of his teacher, not just explanations related to his preaching purely from his own knowledge and emphasize the importance of looking for *nukan* teachers. just read the reference book. This was echoed by informants Iqbal and Malik, saying that the interesting thing about Habib Ja'far is that he would rely on his teacher to answer something important. So it is important to be the teacher's disciple, not the book's disciple, in preaching because it is included in the principles of da'wah, namely *tilmidz imaam laa tilmiidz kitab* (the teacher's disciple, not the book's pupil) (M. A. Aziz, 2018). As explained in the Al-Qur'an, Allah says:

﴿ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ فَسَلُّوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴾

This means "We did not send before you (Prophet Muhammad) but several men to whom We gave revelations. So, ask someone who has knowledge if you don't know." (Q.S. Al-Anbiya': 7).

The verse above explains that one of the big mistakes of preachers is using books only as references. So usually understand everything reading word by word. A preacher must always study with experts in his field. This was illustrated directly by the Prophet when he was taught by the angel Gabriel about Islam, faith and ihsan (Ifansyah et al., 2023).

Based on the findings in this research, it was analyzed using Sturt Hall's Decoding theory (West & Turner, 2008) as follows:

Table.1 Informant Data In Reception Analysis

No	Name	Teori Decoding Sturt Hall		
		Dominant-hegemonic position,	negotiated position	Oppositional position.
1.	Amanda		√	
2.	Junianto	√		
3.	Muad		√	
4.	Dinar	√		
5.	Ilham	√		
6.	Alam	√		
7.	Roni		√	
8.	Iqbal	√		
9.	Malik	√		
10.	Evi		√	
Total		6	4	0

(The data is processed by researchers)

In the dominant process, the millennial generation informant stated that he followed Ja'far Al-Hadar's Hausain account on Instagram. He said that the da'wah messages conveyed through the @Husain_hadar account convey aspects of the message of peace in social life and emphasize the aspect of love of peace and mutual respect for diversity. Humanistic da'wah is an alternative da'wah approach that focuses on human values towards other Muslims (Baidawi et al., 2023). This is in accordance with what Acep Aripuddin explained in his research: no matter how good the content of the da'wah is based on religious values, people can reject it if the da'wah is received in an inappropriate way. Explain human psychosocial conditions. In turn, the da'wah mission as an endeavour in human perception and intelligence, focuses on moral and ethical values.

Based on this research, informants who are in dominant positions essentially agree that the preaching carried out by Husain Ja'far Al Hadar on Instagram media conveys a humanist preaching message for virtual society. First, the dominant position. This position occurs when the program producer uses generally accepted codes for the audience to interpret and read messages/symbols with generally accepted messages (Majid, 2020). For this situation, hypothetically, we can say that there is no difference in interpretation between the producer and the audience, and between different subjects who are hypothetically different, we can also say that they have interpreted or read the same sign (Fadhel, 2018)

In this dominant process, millennial generation informants stated that they liked Husain Ja'far al Hadar's way of preaching on Instagram media. Overall, millennials said that the choice of diction and language was easier to accept and built a fluid atmosphere of preaching with comedy. As stated by informant Junianto, he stated that

"The material he presented was quite relatable to our community, in language that was easy to understand, pleasant to convey and provided interesting content for young people looking for their identity. The most meaningful thing is that he always conveys it to my teacher like this." said Junianto

Iqbal, a graduate majoring in Islamic communications and broadcasting, also conveyed the same thing, emphasizing the way of conveying da'wah through comedy which is close to young people.

"In terms of the discussion that Habib Ja'far conveys in Instagram content, it is indeed calm and interesting for young people. What I like most is when he answers absurd netizen questions; he explains using fluid diction and intersperses with comedy but without losing the message. peace and setting an example in tolerance," said the Bachelor of Communication.

Apart from the language and choice of diction used by Husain Ja'far al Hadar, what is attractive to young people is that the appearance style reflects very young people, often conveying da'wah messages through dialogue. The language used does not hurt or discriminate against other people. Informants in dominant positions are more likely to master and understand the concept of humanist da'wah conveyed by Husain Ja'far Al Hadar by emphasizing aspects of love and being active in social media.

In general, millennials are very receptive to da'wah messages that emphasize humanist aspects and tolerance between people on social media. In this dominant position, there were six informants who said that they agreed with Husain Ja'far al Hadar's preaching in conveying humanist messages on Instagram.

In this negotiating position, provisions in the form of any code proposed by the manufacturer shall be interpreted between the parties on an ongoing basis. Producers here also use political codes or beliefs held by society, but when accepted by society, they are not read generally. Society will use these beliefs and compromise with the codes given by producers (Fadhel, 2018).

In the Negotiation Position In this Negotiation process, millennial generation informants stated that in general, they could accept Husain Ja'far's style of preaching through Instagram with comedy. However, informants in this position also provided their own perspective on the need for content that answers society's problems and provides content that explains humanist messages. which is presented. As conveyed by the following informant

"The content he presents on social media is good with a comedy flavor that young people like, but it is also necessary to provide tolerant da'wah messages in everyday life, but this is social media too bro, I'm not very

active on social media, maybe da'wah he is suitable for certain groups too." said Evy, an Islamic boarding school graduate

Informants in this position tend to be millennials who are not active in Instagram media and have Islamic boarding school education and are from rural areas. In this negotiating position, there were four informants who stated that they agreed with Husain Ja'far al Hadar's preaching in conveying humanist preaching messages on Instagram social media but still provided input regarding the way of preaching that was delivered by Husain Ja'far on Instagram media.

CONCLUSION

The results of the research above state that the perception of the millennial generation is understanding the concept of humanist da'wah by Husain Jak'far al Hadad on Instagram, understanding giving examples before preaching, binding the heart before explaining, making it easier, not difficult, encouraging before giving threats, students are teachers, not students of books. There needs to be content that answers society's problems and provides content that explains the humanist message being conveyed. In contrast, according to Stuart Hall's encoding and decoding model, 60% of the millennial generation is in a dominant-hegemonic position, while the remaining 40% is in a negotiated position.

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