

DA'WAH AND DIGITALIZATION: NURUL AZKA COMEDY'S DA'WAH STRATEGY THROUGH THE INSTAGRAM PLATFORM

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Abstract

Da'wah media continues to undergo remarkable development. The emergence of social media participates in the influence of Da'i's da'wah message delivery efforts on Mad'u, especially Instagram. This research was conducted on Nurul Azka's personal Instagram account, @nunuzoo, utilizing the Virtual Ethnography Method with Milles and Huberman Analysis. The results suggest that @nunuzoo from the da'wah approach utilized on Instagram has a strategy, namely generating funny da'wah video themes with viral events and short video durations that do not bore the audience. Supporting aspects are based on hobbies and have creativity, while hindering factors are not having a team and trouble managing time when filming comedy da'wah films.

Keywords: Da'wah, Digitalization, Comedy, Strategy, Instagram.

Abstrak

Media Dakwah terus mengalami perkembangan yang pesat. Munculnya media sosial ikut serta dalam pengaruh kegiatan penyampaian pesan dakwah Da'i terhadap Mad'u, termasuk instagram. Penelitian ini dilakukan pada akun Instagram Pribadi Nurul Azka yaitu @nunuzoo dengan menggunakan Metode Etnografi Virtual dengan Analisis Milles And Humberman. Hasilnya memperlihatkan bahwa @nunuzoo dari Strategi dakwah yang digunakan menggunakan Instagram mempunyai Strategi yaitu membuat tema video dakwah komedi dengan kejadian yang sedang viral, durasi video pendek tidak membuat bosan penonton. Faktor pendukung yaitu berdasarkan hobi dan memiliki kreatifitas, sedangkan faktor penghambat adalah tidak memiliki crew dan kesulitan dalam mengatur waktu dalam membuat video dakwah komedi.

Kata Kunci: Dakwah, Digitalisasi, Komedia, Strategi, Instagram.



Lisensi

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A. INTRODUCTION

Da'wah is the process of conveying messages to audiences from both material and spiritual aspects.¹ Da'wah in general is a science that guides by making mad'u, or communicants, able to accept messages without coercion.² Humans can be transformed from bad to good and from good to better through da'wah. According to various definitions, da'wah is essentially one of the communications based on Allah's word to invite, convey, and carry out according to the principle of *Rahmatan Lil'alamin*, uphold moral values, and there is no element of coercion. Therefore, every Muslim has the responsibility to deliver da'wah, as mentioned in the Qur'an, Surah Ali-Imron verse 104, as follows:

"And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil. And they are the lucky ones".

Da'wah is an obligation for every Muslim; it's just that da'wah is adjusted to the conditions.³ So basically, every Muslim is obliged to carry out da'wah because it is proof of our sincerity to Allah SWT. The delivery of da'wah must be perfected from one generation to the next so that the light of Allah SWT's guidance is uninterrupted throughout the ages.

Da'i is a very important element of da'wah, because the figure of Da'i makes Islam more than just an ideology that is not real in society. Doing da'wah either directly or indirectly, the da'i figure can use supporting media so that there is a mutually influencing process between the two. When da'i conveys a da'wah message, mad'u can take an attitude to accept the da'wah message or ignore it because the true success of mad'u accepting and carrying out the da'wah message delivered by da'i is the duty of Allah.⁴

Young people often use social media. One of the social media sites that is often loved by young people is Instagram. According to research conducted by a media company from the UK, We Are Social.Com, a British company in collaboration with Hotsuite, says that Indonesians spend an average of 3 hours

¹ Sofyan Hadi, *Konsep Dakwah dari Konsep, Paradigma Hingga Metodologi*, vols. (Centre for society studies, 2012), 18.

² Reka Gunawan and Abdul Muhid, "THE STRATEGY OF DA'WAH BIL HAL COMMUNICATION: LITERATURE REVIEW" *KOMUNIKE: Jurnal Komunikasi Penyiaran Islam*. 14.1 (2022): 33–50.

³ Yunidar Cut Mutia Yanti, "Efektifitas Penyampaian Pesan Dakwah melalui Iklan" *Jurnal Askopis*. 1.1 (2017): 56–62.

⁴ Kustandi Suhandang, "Strategi Dakwah Penerapan Strategi Komunikasi Dalam Dakwah" (2014): 51.

and 23 minutes a day accessing social media.⁵ Therefore, the development of Instagram as a social media platform can create a gap for Da'i in delivering da'wah messages that are segmented towards audiences, especially teenagers.

As a human being, diverse information is a necessity for every individual to live a better life than before. Technological advancements can make it easier to obtain information while also bringing us closer to the limits of our abilities when dealing with complex problems such as those we face today.⁶

New media is growing through socially networked multimedia. The development of new media allows for the development of communication media such as da'wah communication. These advancements are expected to result in new da'i packaging da'wah to be *wasilul'idoh*. Da'i's use of technological advances has an impact on the general public, encouraging them to spend their time on things that are *mudhorot* from social media rather than getting guidance and good invitations from Instagram content that contains Syi'ar.

The current modern era of da'wah also requires a sophisticated strategy because there must be a balance between the da'wah used and the conditions of modern times. It is feared that if the da'i figure does not pay attention to this, the message will not be well received by mad'u.⁷ In today's modern era, da'wah and technology cannot be separated. The figure of Da'i benefits from utilizing existing technology in developing Da'wah in an innovative and creative manner. Every da'wah message delivered requires communication, and every communication carried out needs to be based on the Qur'an and Hadith. This relationship between communication and da'wah plays an important role in the formation of society. At this time, social media can be seen as a very fast and widespread means of message dissemination in modern society.⁸

The rapid development of technology provides opportunities for modern da'is to conduct da'wah using social media with various innovations that are suitable for da'i and mad'u. According to the 2017 findings of we are social media company.com, Indonesian citizens are the most internet users.⁹ In the

⁵ Imas Mutiawati, "Dakwah di Media Sosial (Studi Fenomenologi Dakwah di Instagram)" *Jurnal Dakwah dan Komunikasi*. 2.3 (2018): 1-151, Available: <http://eprints.walisongo.ac.id/9496/1/SKRIPSI LENGKAP.pdf>.

⁶ Muhammad Aminullah, "Konsep Pengembangan Diri Dalam Menghadapi Perkembangan Teknologi Komunikasi Era 4.0" *Komunike*. 12.1 (2020): 1-23.

⁷ Daeng Sani Ferdiansyah, "Pemanfaatan Teknologi Informasi Dalam Kegiatan Dakwah Terhadap Transformasi Sosial Di Desa Montong Gamang Kecamatan Kopang Kabupaten Lombok Tengah-Ntb" *Komunike*. 12.1 (2020): 114-121.

⁸ Faradillah Iqmar et al., "Hubungan Penggunaan Media Sosial Dan Penerimaan Mesej Dakwah" *Proceeding of the 2nd International Conference on Management and Muamalah 2015*. 2015.November (2015): 181-191..

⁹ Aan Rukmana, *Muslim Millenial*, vols. (Bandung: Mizan, 2018), 42.

age of technology, social media seems to be increasingly popular and rapid, especially among teenagers.¹⁰

One of the celebrities as well as a comedic Da'wah content creator is Nurul Azka, or the owner of the Instagram account @nunuzoo, who is a student and alumni of Syarif Hidayatullah State Islamic University Jakarta. Nurul Azka, a woman born on November 2, 1997, has 428 RB followers on her personal Instagram. Nurul Azka started joining Instagram in May 2014, up until now. Nurul Azka's followers are dominated by Millennials. Nurul Azka is a millennial da'i who always preaches using videos on his personal Instagram. The element of comedy is the main characteristic in his da'wah videos. The delivery has a comedic concept and a short duration, so it is not uncommon for the message delivered to be entertainment for Mad'u. Nurul Azka often makes his parents, grandmother, and extended family participate in his da'wah videos.

Nurul Azka has been involved in the audiovisual world since she was in junior high school or junior high school. The video that was made initially had no element of da'wah, but as time went on, Nurul Azka, since becoming a student of Islamic Broadcasting Communication, or KPI UIN Syarif Hidayatullah, in Jakarta, began to develop a hobby of making videos to preach on her personal Instagram as a form of practicing the knowledge she gained in college.

Nurul Azka, in addition to being a preaching content creator on social media, especially Instagram, Nurul is also active in improving her quality in the fields of entertainment and academics, including being a resource person for inspirational seminars. According to Nurul Azka's Instagram personality, the event usually involves themed preaching on social media. In 1.5 years, Nurul Azka has attended more than 20 talk shows in various cities in Indonesia, of course as a resource person or speaker. In addition to preaching on Instagram and being a resource person at seminars, Nurul Azka was also invited by two Indonesian private TV channels to be a guest star in talk shows with inspirational themes. In January 2018, I was invited to Black and White Trans 7, and then in May 2018, I was invited to the Indonesia Morning Show on NET TV. Not only that, in 2016, his preaching video with the theme of the virtue of practice on Friday won first place, held by Sheikh Ali Jaber. On campus, he joined a DNK TV semi-autonomous organization (LSO) and also a film community, namely Air Film. At the Air Gala Premiere, an award ceremony and premiere held by Air Film, Nunu was nominated for Best Editor.

¹⁰ Faradillah Iqmar et al., "Hubungan Penggunaan Media Sosial Dan Penerimaan Mesej Dakwah.", *Jurnal Management Muamalah*, (2015), 16-17.

The urgency of this research stems from several observations by researchers. First, Nurul Azka's Da'wah media campaign, which includes the use of Instagram as well as a unique strategy for preaching briefly so that the message can be conveyed to Mad'u, is not an easy task. Second, Nurul Azka, as an alumni student of UIN Syarif Hidayatullah's Communication Science Study Program, applies the knowledge gained in college, and the author's raising of this theme can motivate students of the Faculty of Da'wah, particularly Islamic Broadcasting Communication majors, to preach using properly owned and useful social media.

Nurul Azka creates Da'wah content on Instagram with a duration of approximately 60 seconds. The content creator, who is often called Nunu, is very productive in uploading da'wah videos to Instagram once a week, which are packaged lightly but invite many important points that can be taken as wisdom for Mad'u.

This makes it especially important to remember, especially for KPI (Communication and Islamic Broadcasting) students, that being a da'i figure does not have to be on the pulpit and can be done by anyone and anywhere. Preaching can be done with a variety of interesting innovations that can be built while still in college to create a modern Da'i successor.

B. LITERATURE REVIEW

From the literature search that has been carried out, there are several previous studies related to the da'wah and digitalization of Nurul Azka's comedy da'wah strategy through the Instagram platform, among others: First, written by Yosiena Duli Delisma, a journal entitled "Pemanfaatan *Instagram* Sebagai Media Dakwah Bagi Mahasiswa Komunikasi dan Penyiaran Islam UIN Raden Intan Lampung".¹¹ In this study, both use Instagram as the media used and use qualitative methods, but the difference from this study is that it is more focused on KPI students at UIN Raden Intan Lampung.

Second, research by Darsam led to a thesis with the title "Penggunaan Instagram sebagai trend Media Dakwah (Strategi Dakwah Akun @taubatters)".¹² In this study, the objects studied are different; Darsam focuses more on the @Taubatters account while the researcher focuses on the @Nunuzoo account. Third, Hemas Prachua Pane Thesis conducted research titled "Humor dalam Dakwah (Analisis isi video komedi pada akun

¹¹ Yosiena Duli, "At Tabsyir Jurnal Komunikasi Penyiaran Islam IAIN Kudus" 7.1 (2020).

¹² Abdul Muis, *Kerukunan Umat Beragama Dalam Bingkai NKRI STAIN Jember Press.*, vols. (Jember: UIJ Kyai Mojo, 2020).

@nunuzoo)".¹³ The difference with this research is that previous research focused more on the humor in the da'wah videos carried out by Nurul Azka on his personal Instagram, while researchers focused more on the da'wah strategy carried out by Nurul Azka preaching using Instagram.

C. RESEARCH METHOD

This study employs the Virtual Ethnography Method with a qualitative approach in order to identify patterns of virtual life in cyberspace or social media platforms such as Instagram. Observations and interviews conducted online by the author Researchers will find out how the comedy da'wah strategy is carried out by Nurul Azka through Instagram social media at @nunuzoo.

The @nunuzoo account became the object chosen by the researcher because the account is quite active on social media. This can be seen in the number of content posts on his personal Instagram and the interactions addressed in the comments column. The content presented by Nurul Azka on the @nunuzoo account has a theme not far from young people, always applying comedic da'wah in every video post. The location of this research was on Nurul Azka's personal Instagram and using supporting media such as Gmail and WhatsApp. This media selection is based on considerations due to the distance that is not possible due to the pandemic. The source of this research is Nurul Azka and her followers as informants and Nurul Azka's Instagram as a reference data source. There are several steps the author uses: observation, interview, and documentation. As well as the analysis carried out in collecting data using Miles and Huberman, namely: (a) The author observes Nurul Azka's Instagram (uploaded content, comments, likes, and reposts) and conducts online interviews with Nurul Azka online as a resource person and Nurul Azka's followers online and offline, (b) The author sorts and selects data that is appropriate, data that is reduced both from sources and from Nurul Azka's personal Instagram. (c) The author displays data in tables to make it easier to understand; (d) Conclusion: In the conclusion, the author summarizes what has been written previously, which can answer the formulation of the problem at the beginning.

D. RESULT AND DISCUSSION

Nurul Azka's Da'wah Strategy using Instagram

According to Kaoy and Hasan Basri's definition of da'wah, strategy refers to an effort made by a da'i figure to ensure the success of da'wah. The

¹³ Praschua Pane Hemas, *Humor Dalam Dakwah (Analisis Isi Video Komedi Pada Akun @Nunuzoo)* SKRIPSI Diajukan Kepada Universitas Islam Negeri Sunan Ampel Surabaya, vols., n.d.

definition of strategy is one of the plans that can be carried out both in groups and individually with predetermined goals. While the strategy seen in terms of communication is in planning activities with the aim of changing the nature, attitudes, and behavior of the audience based on mindset.¹⁴

The role of da'i in formulating strategies that produce da'wah changes is not a simple thing. The importance of strategy in da'wah is because the success of da'wah requires mutual dependence between da'i and mad'u. Researchers observed the @nunuzoo account presenting each Instagram post. The studies posted are more geared toward young people.

There are several stages in setting a strategy:¹⁵

a) Understand the Audience

Before doing da'wah, it would be nice for the da'i figure to first observe the target of da'wah. Some of Nurul Azka's Instagram followers were very enthusiastic as she conducted preaching observations, as were the majority of young single people. Nurul Azka makes a strategy out of doing da'wah on Instagram by sharing da'wah videos on Sunday nights, which are known as young people's nights.

According to the results of interviews conducted by the author with @nunuzoo followers, da'wah on the @nunuzoo account is very suitable for young people because the theme presented is relevant to young people. The themes presented by Nurul Azka on his personal Instagram are relevant to young people, including, among others, the loss of dating, why dating is haram, when to get married, quality singles, and dila 1439 H. Some of these da'wah themes indicate that Nurul Azka has a good understanding of her audience.

b) Planning the Message

Nurul Azka's message planning strategy is to make the messages delivered in such a way that they attract attention and meet the needs of Mad'u. Sometimes da'wah messages that are easily accepted by mad'u are da'wah messages that are different from others. The thing that makes it different from planning Nurul Azka's da'i message with other da'i is that Nurul Azka raises da'wah themes by utilizing events that are viral or up-to-date by combining da'wah messages and a little comedy. This statement is supported by the statements of followers in one of the Da'wah Video comment columns on the @nunuzoo Instagram account, who stated that of the many Lathi Challenge videos, only Nurul Azka's is different and has a Da'wah message.

¹⁴ Suhandang, "Strategi Dakwah Penerapan Strategi Komunikasi Dalam Dakwah."

¹⁵ Arifin Anwar, *Strategi Dakwah Perspektif Ilmu Komunikasi*, vols. (Jawa Barat: Khalifa Mediatama : 2015), 33.

Nurul Azka, in addition to utilizing viral events, rarely uses the Qur'anic or Hadith Dalil in delivering messages, which we know in doing da'wah it would be nice to use the arguments of the Qur'an and Hadith, but Nurul Azka's target mad'u is mostly young people, so what is desired is a light da'wah message that can be easily accepted by mad'u.

c) Establish the Method

Establishing a method is important because it will be effective if used appropriately. As Nurul Azka does, he uses several methods of da'wah on social media, including oral and written. On the oral side, Nurul Azka preaches through Audio Visual on his personal Instagram page. Audio Visual is Nurul Azka's choice in preaching using Instagram Social Media and Writing by emphasizing the video caption as an affirmation of the message Nurul Azka wishes to convey.

Nurul Azka stated that Nurul Azka would not convey a da'wah message if he could not comply with it. So like *jomblo fisabilillah*, this is a da'wah that Nurul Azka often raises because Nurul Azka himself states that he is able to do the da'wah conveyed, which is shared on his Instagram as a reference to always do positive things.

d) Sorting and Selecting Media

The penultimate stage in the da'wah approach is selecting and choosing media. In sorting and choosing media, it is certain to adjust to the messages and techniques defined earlier. Because the majority of young people spend more time on social media, especially Instagram, the message and technique given by Nurul Azka for young people is a tremendous opportunity to undertake da'wah in a large scope. The resulting short videos have positive and negative impacts, positively making mad'u not feel bored in receiving da'wah messages, while on the other hand, the negative impact on mad'u and da'i is that short videos often misunderstand mad'u in receiving da'wah messages because considering da'wah using social media is not like a lecture in general that is done directly so that the feed back between da'I to mad'u is constrained which results in misunderstanding. The misunderstanding of mad'u towards da'I in receiving messages on Instagram makes it not uncommon for the figure of mad'u to bring up remarks that are less courteous, resulting in the slanting of opinions towards other mad'us.

Instagram social media has Featured features that can be used by the owner, among others, Home Page (Main Page displaying photos and videos), Comments (Comment Features), Explore (Photos or Videos that are liked a lot on Instagram), Profile (Account Owner Information), News Feed (Notification

of some activities carried out by users), Stories (Photos or Videos that have a time lag), Followers (Social system by following other users), Uploading Photos, Arroba (To offend other users by using the @ sign).

Nurul Azka often uses several Instagram features, including the first followers (used to inform a large number of followers), secondly arroba (a feature that allows him to insult others by adding the sign (@) and he himself logs in with the username of the Instagram account). Nurul Azka often adds subtitles to his sermon videos for his friends or anyone who matches the video provided. This is how viewers who tag friends (@) will see Nurul Azka's da'wah videos. Third, a hashtag is a symbol marked (#). This fence is very important because it makes it easier for users to find photos or videos on Instagram according to their group. Based on research, Nurul Azka reposts his da'wah videos with #Repostnunuzoo. That way, you can see how many people have shared and enthusiastically supported Nurul Azka's work on Instagram.

Supporting and Inhibiting Factors For Nurul Azka's Preaching Using Instagram

Da'i tries to deliver his da'wah in various ways so that it takes place according to the previous plan. Likewise, Nurul Azka applies several special strategies in preaching to make it easier to accept and meet the needs of the audience, especially young people. The supporting and inhibiting factors are:

1. Supporting Factors

Nurul Azka's da'wah can encourage innovation for contemporary da'is, especially young people. The audience is not easily bored because the duration is short and not long. In addition, video editing as a passion makes it one of the audio-visual da'wah capitals. Besides being passionate and able to innovate for modern da'wah, da'wah through Instagram also reaches a wider audience than direct da'wah, which is very much in line with Nunu's goals.

Another supporting factor is Nunu's followers and family, who always support the continuity of making works, utilizing the information obtained to spread goodness on Instagram, where videos can be repeated and played at any time. As a result, some of the supporting factors in preaching in this modern way may be useful for listeners who are too busy with work to attend recitations at the mosque.

2. Inhibiting Factors

Factors that impede Nurul Azka's da'wah in carrying out da'wah through Instagram social media include internal and external factors.¹⁶ Internal obstacles are obstacles that occur in individuals in both mental and physical

¹⁶ Anwar, *Strategi Dakwah Prespektif Ilmu Komunikasi* (Jawa Barat: Khalifa Mediatama 2015), 7.

forms, while external obstacles are obstacles that occur that are influenced by groups or the public, and the last obstacle is the media.

The internal obstacle that occurs in Nurul Azka is dividing the time between making da'wah videos and his personal busyness, given that Nurul Azka does not have a crew in making concepts, themes, and videos, and that he must edit Nurul Azka's videos by himself, which becomes an obstacle for Nurul Azka, given the number of videos uploaded to his personal Instagram account each week, which is approximately one video.

Being a comedic Da'wah Content Creator is not an easy task, because Nurul Azka's Da'wah is in the form of audiovisual with a short duration, making it stand out from other Da'wah.

Factors that hinder Nurul Azka in preaching using Instagram include, There are differences of opinion between the mad'u point of view and the message conveyed by Nurul Azka on his preaching video on Instagram which results in the emergence of negative comments that can lead other mad'u opinions that can damage Nurul Azka's image as a preacher.

Modern da'wah using Instagram, although easily accessible to a wider audience, cannot be reached by some audiences who do not use Smart Phones to those who do not have internet networks, which results in obstacles for audiences who cannot access the video.

E. CONCLUSION

The strategies carried out by Nurul Azka using Instagram as a medium for da'wah. Among other things: Easily accepted by mad'u, and using media commonly used by mad'u). In planning da'wah messages (using those that are viral, rarely using arguments as a reinforcement of da'wah because with the aim that the da'wah delivered is lighter and can be accepted by young people), Establishing methods (Sorting and selecting the media used in accordance with the methods and message planning that has been used).

Supporting Factors: making innovations for modern da'i, can be seen at any time, the short duration of the da'wah video makes mad'u not feel bored, the scope of da'wah is wider. Inhibiting Factors: Not getting direct feed back, negative comments can damage the image of da'i, there is often a misunderstanding of mad'u in receiving da'wah messages.

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