Dynamics of scientific development in da'wah education Indonesia

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Abstract

**Purpose** - This study aims to determine the efforts from time to time of scientists in da'wah educational institutions in Indonesia that diligently carry out studies and publications. This research is also expected to avoid disconnection in understanding the history of Da'wah science.

**Method** - This research was conducted through a literature review, with a historical approach. Where several references related to Da'wah scholarship are classified, discussed, and concluded.

**Result** - The results show that the dynamics of scientific development in da’wah education in Indonesia have shown a dynamic history. The dynamism is illustrated by the alternation of da'wah scientific activities carried out and carries a sustainable theme from time to time. Another dynamic is evident in the productivity of the work they write and publish, both in the form of journals and books. The two aspects become one strength so that in its development, it further strengthens the science of Da’wah. As well as being an example for future generations to have enthusiasm and productivity that is more or less like them.

**Implication** - this paper suggests the development of da’wah science that allows correction, addition, and perfection from the development of new science.

**Originality** - This article is a study that shows the transformation from da’wah to da’wah science.


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Abstrak

Tujuan - Penelitian ini bertujuan untuk mengetahui upaya dari waktu ke waktu para ilmuwan di lembaga pendidikan dakwah di Indonesia yang rajin melakukan kajian dan publikasi. Penelitian ini juga diharapkan dapat menghindari keterputusan dalam memahami sejarah ilmu dakwah.

Metode - Penelitian ini dilakukan melalui studi pustaka, dengan pendekatan sejarah. Dimana beberapa referensi terkait keilmuan Dakwah diklasifikasikan, dibahas, dan disimpulkan.

Hasil - Hasil penelitian menunjukkan bahwa dinamika perkembangan keilmuan dalam pendidikan dakwah di Indonesia, telah menunjukkan sejarah yang dinamis. Kedinamisan tersebut tergambar dari silih bergantinya kegiatan keilmuan dakwah yang dilakukan dan mengusung tema berkelanjutan dari waktu ke waktu. Dinamika lain terlihat pada produktivitas karya yang mereka tulis dan terbitkan, baik dalam bentuk jurnal maupun buku. Kedua aspek tersebut menjadi satu kesatuan sehingga dalam perkembangannya semakin memperkuat ilmu dakwah. Serta menjadi contoh bagi generasi penerus untuk memiliki semangat dan produktivitas yang kurang lebih seperti mereka.

Implikasi - Artikel ini menyarankan pengembangan keilmuan dakwah yang memungkinkan adanya koreksi, penambahan dan penyempurnaan pengembangan ilmu baru.

Orisinalitas - Artikel ini merupakan kajian yang menunjukkan transformasi dari dakwah ke ilmu dakwah.
Introduction

Islamic Guidance and Counseling (BKI), Islamic Broadcasting Communication (KPI), Da’wah Management, and Islamic Community Development (PMI) are among the study programs under the Faculty of Da’wah and Communication. The existence of the Faculty of Da’wah and Communication now continues to grow along with the demands of scientific developments on which it is based, as well as the demands of professionalism that are awaited by its graduate users. At some universities, UIN, IAIN, STAIN, and STAIS which organize these study programs, various developments occur. Some grow normally, but there are also those whose graphics continue to climb.

Behind these developments, however, who would have thought that the history of his birth was smooth. Why not, like a new branch of science, Da’wah Science in the 1970s-the 1990s experienced such a great discourse. Many people question the scientific status of da’wah. Some think that da’wah is only limited to knowledge and skills. There are even those who think that da’wah is only an activity of giving warnings and conveying the virtues of Islam and etiquette in Islam to others. For them, da’wah is not worthy of being seen as a science worth studying, and there is no need for a profession to be a messenger of religion.

But when the effectiveness of da’wah is questioned, then people also question why da’wah is not effective? What is the measurement of the effectiveness of the da’wah? If da’wah is not effective then where is the error? Therefore, this question demands to look further and deeper into this da’wah. Da’wah was then searched for why (ontology), then how (epistemology), and its usefulness (axiology). Why the science of da’wah concerns the understanding, limitations, and elements in it, how does it cover the methodology of how to study it, and what is the usefulness of the science of da’wah?

Uniquely, the birth of the Faculty of Da’wah and Communication in Indonesia started with the background of awareness of the command to carry out Islamic da’wah, in terms of practical needs. Only then did awareness and thought to grow that the command to carry out Islamic da’wah also meant an order to build knowledge (theoretical) and to carry out everything related to the implementation of the order properly, correctly, and professionally. Realizing everything that is ordered is an obligation for those who receive orders, thereby building and developing da’wah science with various disciplines is in line with the obligation of da’wah itself.

That is why during the 1970s-the 1990s the discourse on the existence of Da’wah Science was quite a hot topic. Although da’wah has become an independent scientific discipline in the treasury of Islamic Studies, its formal recognition in Indonesia was only recognized in 1982 through K.M.A.RI number 110/1982 after receiving a recommendation from the Indonesian Institute of Sciences. Islamic da’wah as a study was carried out by Sheikh Ali Mahfudz in the 1930s in Egypt and da’wah as an independent scientific discipline – among other things – emphasized by Dr. Ahmad Ghalwusy in the 1960s also in Egypt, that Islamic da’wah has become an independent scientific discipline, because the science of da’wah fulfills the requirements required for a building of a scientific discipline as other disciplines of Islamic Religion, both in terms of ontological, epistemological and axiology.
Efforts to optimize and maximize the development of da’wah science with various sub-disciplines mobilize da’wah experts in particular and experts in Islamic religious science in general as part of the struggle to answer doubts about the existence of da’wah science as well as the struggle to overcome increasingly complex problems of virtue. Why not? in an atmosphere like this, da’wah with various forms of activities increasingly requires professional and proportional handling, in several aspects of its dimensions. Therefore, the study of da’wah until now continues to experience deepening in each study program, especially when entering the third millennium. This is because entering the third millennium, humans will increasingly face problems in religious life caused by advances in science, modern technology, global cultural exchange, and global competition – for example, the occurrence of changes and shifts in positive values to negative values, and the increasing violations. religious teachings and positive local cultural norms as a mental and social illness which means also a problem of mad'u life.

Da’wah to Da’wah Science

For a long time, da’wah is a religious and social phenomenon, which is as old as Islam. Da’wah is also something that has no end (ongoing process). Between da’wah and Islam, there is a dialectical relationship, Islam is spread because of da’wah, and da’wah is carried out based on the guidance of Islamic teachings. There are at least two things that are important in this regard. First, there is the truth, namely messages about the value of life and life that should be understood and accepted, and used as the basis of life by all humans. Second, there is openness, namely the process of handing over and practicing messages between da'i and mad'u should occur humanely based on certain rationality, and without coercion. Therefore, the journey of da’wah is not only a peaceful journey but also a dynamic one. As a form of dynamics, in the process it takes, da’wah has a wealth of nuances. This is because da’wah must deal with the dynamics of human life wherever it is.

Therefore, da’wah is "demanded" to experience dynamics internally, which in the process occurs a "push-pull" between da’wah and the condition of the society. Between "manipulating" the condition of the society, and "engineered" by the people who "created it". Therefore, the dynamics in da’wah and its studies are a logical consequence of these dynamics. The missionary journey was initially ordered and then carried out. Da’wah, then realized as a necessity, because it is loaded with benefits and salvation. Next, da’wah has become an activity in every place and time, facing various situations, conditions, and challenges.

In subsequent developments, da’wah is not only required as an activity. because more and more problems are faced by da’wah activists. Meanwhile, da’wah is increasingly difficult to study, analyze, predict, and answer various problems, opportunities, and challenges it faces. Not only that, but da’wah also has difficulty in understanding what it is, how it is, and what it is for. As the answer, several da’wah academics are trying to build its scientific foundation. The journey from da’wah to Da’wah Science will be briefly described in the following discussion. One of the most important people in the development of Da’wah in Indonesia is Syukriadi Sambas from UIN Bandung. The figure who was once the Dean of the Faculty of Da’wah and Communication, Chairman of the APDI DPP, and the APDI Expert Council, succeeded in following the "Tree of Da’wah Science". He
describes what are the roots, trees, branches, and twigs of the Knowledge of Da’wah. His goal to decipher Da’wah Science is that one day, Da’wah Science can become a "perspective" for life.

From the explanation above, this research intends to conduct a search, tracking, and study of the development of da’wah thinking. Through this paper, we will describe some of the efforts that have been made by da’wah experts to develop da’wah science. An attempt to photograph the dynamics of science in da’wah education in Indonesia. This is an effort to avoid disconnection in understanding the history of Da’wah science.

Research Methods

This research methodology uses the library method. The reason is related to the historical development of scientific dynamics and the education of da’wah, which have been recorded in various separate literature references. Therefore, the data of this research rely on various literature books which become the information enrichment of this research. As suggested by M Nazir (1985: 111) that the study of literature is a technique of collecting data by conducting a review study of books, journals, notes, and reports that have to do with the problem being discussed. The collected libraries are classified, grouped, and discussed, then concluded.

Results and Discussions

The dynamics of da’wah in Indonesia cannot be separated from the dynamics of da’wah in the world. The study of Islamic da’wah as a field of Islamic science was also actively carried out after the establishment of Islamic universities, al-Azhar University in Egypt, for example, Islamic da’wah was studied and conducted in the form of study programs. Among the writers on da’wah from the academics of the study program was Sheikh Ali Mahfuz in the 1930s with his book Hidayah al-Mursyidin. In 1960, Ahmad Ghalwusy also wrote a book entitled al-Da’wah al-Islamiyah, in which it was stated that Islamic da’wah has become an independent scientific discipline as part of the field of Islamic science.

In Indonesia itself, scientific studies of Islamic da’wah were carried out in line with the opening of Da’wah Studies in the 1970s, which was originally a department at the Ushuluddin Faculty, and later became a separate faculty at UIN and IAIN, and a department at STAIN and STAI. This is also proof that Da’wah is a study in the field of Islamic science. In addition, LIPI, as a competent institution in determining the scientific status of a science, has established da’wah as a field of Islamic science parallel to other fields of Islamic science. Not only that, da’wah scientific journals and magazines published by the Da’wah Faculty of UIN, IAIN, and STAIN and STAI da’wah departments have been given ISSN and LIPI recognition.

Therefore, the crisis of the scientific status of Islamic da’wah as part of Islamic Science in Indonesia has ended since the 1970s. What was done later, was none other than the effort to develop the da’wah science, as well as efforts to develop the da’wah education curriculum.

Efforts to develop da’wah science in Indonesia are carried out sustainably, over a fairly long period. In 1977, the "National Workshop on Da’wah Science" was held at the Sunan Ampel Da’wah Faculty, Surabaya. The workshop was motivated by the realization that the establishment of the Faculty of Da’wah was not born from the "fetus" of scientific disciplines but by consideration of the practical aspects of the need for qualified da’i practitioners. With the procurement of the workshop,
it was originally expected to be the starting point for the development of a da'wah scientific framework. However, it was possible due to the lack of representation of the speakers present at the time, so the results had not yet reached the desired one.

In the next moment, various ideas for the development of da'wah as a scientific discipline continued to flow from among Muslim scholars. In 1970, in Bandung, a workshop was also held on, "Dakwah as a Discipline of Science". Not only from the IAIN Academic Community but also various public universities with various disciplinary backgrounds. At its peak, in 1982, the 'National Seminar on Islamic Da'wah and Social Change', was organized by PLP2M in Yogyakarta.

The results of the seminar in Yogya were successfully recorded, entitled "Islamic Da'wah and Social Transformation". According to its editor, Amrulah Ahmad, the book that makes da'wah ideas from various disciplines, ranging from experts in Da'wah, education, politics, medicine, philosophy, economics, communication, physics, and so on, has successfully recorded 15,000 copies and sold well in the market within one year period. It is a sign that Muslims are experiencing a crisis of Islamic da'wah literature to reflect on what has been, is being, and will be implemented concerning Islamic da'wah.

From the seminar, it appears that several ideas have begun to be formulated. Among other things, that da'wah is essential, inviting mankind to the path of Allah, as a collective effort to realize Islam with its various aspects in personal life, family, congregation, and ummah (society) to realize Khaira al-Ummah (the only one and prosperous society blessed by Allah). S.W.T). Besides Islamic da'wah, it has also been clarified into Billisan da'wah and Bil Hal's da'wah (good deeds). However, at the meeting, the theoretical framework or epistemology had not yet been produced which could be used as a basis for realizing the da'wah system in achieving its goals.

Furthermore, in 1983 in Bandung, a study of the history of da'wah was also held, with the theme "Development of Islamic da'wah in Indonesia". It was followed later in 1985 in the same city, a seminar was held on "Building a Work Ethic through Da'wah bi al-Hal", and in 1990 on: "Dakwah and Social Change", and some other preaching seminars. All of these events succeeded in enriching the view of the concept of da'wah in its application aspect.

Furthermore, efforts to develop da'wah science, still in 1990 the "National Seminar on the Development of Da'wah Science" was held at the Da'wah Faculty of IAIN Walisongo Semarang. However, according to several observations, the epistemological thinking that developed at the seminar was still colored by rationalist-empirical epistemology which tends to lead to scientific secularization. Besides, his scientific thinking is still trapped in the practical aspects of da'wah activities.

The above remains unclear, at the Da'wah Faculty of IAIN Syarif Hidayatullah Jakarta, the "National Seminar on Da'wah as a Discipline of Science" was held again in 1992, which attempted to answer the fundamental problems of Islamic Da'wah scholarship. The seminar also brought together experts from various disciplines. However, in the absence of experts who can accumulate the "building" of Da'wah Science, the thoughts of various experts are like scattered materials. Hence, it is not clear what the material and formal objects, disciplines, and parts of the discipline are, including methodology, types of expertise, majors, and job prospects for graduates.
Then in 1993, the Faculty of Da’wah, IAIN Syarif Hidayatullah, held a "Seminar and Workshop on the Curriculum of the Faculty of Da’wah". However, according to one of the lecturers at the Yogyakarta Da’wah Faculty, the results of the workshop seminars show that the direction of the study still does not reflect the curriculum based on the da’wah scientific framework which is the theoretical basis, which is revealed in the technical form of the curriculum as intended. Therefore, in the last half month of 1993, a sign of progress that reflected the seriousness of the experts and all proponents of da’wah had succeeded in recommending 5 majors at the Faculty of Da’wah through the Curriculum Drafting Team and the Indonesian Ministry of Religion. The five recommended departments are Da’wah Management, Islamic Broadcasting and Information, Guidance and Counseling, Islamic Da’wah Communication, and Islamic Community Development. At least this is a reflection of an epistemology of Da’wah Science whose footing is still not legible.

Thus, part of the later work is to seek clarity in terms of the epistemology of Da’wah Science. This is because the epistemology of Da’wah has not been accumulated clearly in a complete building framework. For this reason, a follow-up meeting was held in Bandung, with the theme: "Approach to the Study of Islamic Da’wah in Theory and Practice", which was organized in 1998. The seminar on "Social Theories Needed in Da’wah" was still in Bandung. So from the series of activities, it appears that there is an effort to avoid breaking ideas or repeating discussions that are already clear. The result is even more evident, that the science of da’wah is growing and strengthening itself, even though the dynamics and debates are still ongoing.

The solidity of da’wah scholarship was finally marked at the Lingga Hotel, Bandung on 13-14 May 2003, by holding the "National Congress of the Islamic Da’wah Profession" which was attended by various delegates from IAIN, STAIN, mass organizations, experts, and practitioners throughout Indonesia. At the congress, the organization "Association of the Indonesian Islamic Da’wah Profession" was abbreviated as APDII, and nine formators were elected, with the first APDI management under the elected General Chairman, Dr. H. Syukriadi Sambas, M.Si from the Da’wah Faculty of IAIN (now UIN) SGD Bandung, who was assisted by dozens of expert councils and administrators from various universities, as well as various mass organizations and da’wah activists. The APDI's management has also grown from the national board of directors, to the regional board of directors, to the unit's board of directors, which are spread across various provinces in Indonesia. Until now, the management of APDI continues to change, the last one (in 2021) under the leadership of Dr. H. Soiman, MA from the Faculty of Da’wah and Communication at UIN, North Sumatra.

On the other hand, the da’wah academic community has some tenacity. This includes diligently studying, reading, learning, and researching the phenomena, concepts, and arguments for preaching. In addition, the da’wah academic community is also diligent in formulating, by noting, conceptualizing, and assembling the phenomena, concepts, and arguments for preaching into writing. Diligently publishing, by discussing, writing articles, and writing books about da’wah. Thus, every da’wah academic community can become part of the "ants" of da’wah scientists, who stand on the shoulders of the "giants" of their predecessors of da’wah scientists.

Several works on Da’wah Science have been born from the hands of da’wah academics in Indonesia, including: Prof. Ali Azis, (Dakwah Science), Prof. Abdullah (Science of Da’wah: Ontology Studies, Epistemology, Axiology and Applications of Da’wah), Syukriadi Sambas, (Tree
of Da’wah; Philosophy of Da’wah), Sahrul (Philosophy of Da’wah: Overview of Ontology, Epistemology and Axiology), Ilyas Supena (Philosophy of Da’wah), Ilyas Ismail (Philosophy of Da’wah: Engineering to Build Islamic Civilization), Prof. Abdul Basit (Philosophy of Da’wah), Prof. Wardi Bachtari (Methodology of Da’wah Research), Muhammad Sulthon (Design of Da’wah Science: Ontological, Epistemological and Axiological Studies), Aep Kusnawan, et al (Dakwah Overview of Various Aspects; Dimensions of Da’wah Science), Enjang As, (Basics of Da’wah), M. Qodarudin Abdullah (Introduction to Da’wah), M. Qodarudin Abdullah (Introduction to Da’wah), Hamzah Tualeka (Introduction to Da’wah), Saerozi (Science of Da’wah), Samsul Munir Amin (Science of Da’wah), Tata Sukayat (Science of Da’wah: Mabadi Perspective Al-Asyarah), Kustadi Suhandang (Science of Da’wah: Communication Perspective), Rasyid Ridla, et al (Introduction to Da’wah: History, perspective and scope), Wahidin Saputra (Introduction to Da’wah), M. Ridha Syabibi (Methodology of Da’wah: Ontological Study of Da’wah by the Ikhwan al-Safa’), Susiati Alwi (Basics of Da’wah), Fahrrurrozi, et al (Science of Da’wah), Mohammad Hasan (Development Methodology Da’wah Science), Ahmad Zuhdi (Da’wah as a Science and Future Perspective), Abdil Karem Zaidan (Basics of Da’wah), Jamaludin Fakie (Introduction to Da’wah), Ahmad Subandi (Dakwah Science: Introduction to Methodology), Andy Dermawan, et al (Methodology of Da’wah), Rahmat Randhani (Introduction to Da’wah), Ahidul Asror (Paradigm of Da'wah: Concepts and Basics of Science Development), Anhar Anshari (Lecture of Da’wah), Prof. Dindin Solahudin (Moderate Da’wah), Achmad Charris Zubair (From Death to the Epistemology of Da’wah) and many other books by da’wah scientists in Indonesia which are derivatives or developments of Da’wah.


The data from the research above shows that several activities for the development of Da'wah Science take place one after another. Each place holds scientific activities of preaching that are mutually exclusive. It is not only carried out within a year but continues for years. It shows the long journey that the da'wah scientific fighters have gone through, giving an illustration of how "serious" the da'wah academics are in building the scientific building that they are studying. From the efforts made, the direction of success is increasingly felt, although it is also increasingly known that so many works are remaining.

On the other hand, not only scientific activities are carried out one after another, but also the resulting scientific productivity. Da'wah scientists from various Da'wah Higher Education institutions continue to contribute their writings as if they don't want to be left behind to be recorded in the historical records of the development of da'wah science.

It also shows that da'wah scholars understand the characteristics of history quite well. Where the history of human civilization before knowing writing is a dark history for the current generation. What was experienced by mankind at that time, can only be guessed and touched or reconstructed from visible traces of relics and traces left behind, and it is very limited. The period before people knew writing, therefore, was called the prehistoric era, where anthropologists noted that the pace of civilization and human evolution was running parallel, very slowly.

Meanwhile, the history of human civilization is seen as just emerging, after being marked by the success of humans in creating symbols which were later called letters, which were originally written on cave walls. The letters are then assembled into words and arranged into sentences, which have the function of saying their thoughts from the experiences they have experienced. Thus, before people knew writing, a human experience or thought only belonged to them or the community at that time, then after that, they could write and read, these experiences and thoughts were not only enjoyed by the generation, but also by future generations, even generations long after they died. That way, thoughts become collectibles in an archive called writing. Since then, historians note, human civilization has experienced rapid development.

That seems to be inseparable from the important role of da'wah scientists, namely writing (working). On how to write scientific da'wah, there are many advantages. Whoever it is, if until this moment you think that writing can make you money, it is not wrong, because, with writing that is made and then published, it means that the author has contributed, and because of his service, logically the publisher will convey his "thank you" to the author.
If there are people who think that writing can sharpen their intellect, that is also not wrong. Because, with the desire to write better, then he will read more, discuss and research. Maybe when someone thinks that writing can increase his popularity, that is also a logical thing. Because by publishing his writings, even though he is in his room with a computer, he will be known by people. He is known not only by tens of people or hundreds of people, not only by people in one campus, or one area but is more than proportional to the number of circulations published by the mass media that contains his writings or comparable to the spread and citation of journals of people who read the media, wherever it is, it can even pass it on to generations far later, even though one has been long gone.

So far, the greatness of writing has been able to play a very amazing role. How writing has been able to accommodate, save and collect works and distribute them. It has also been able to "storytelling it" to the generations who live later.

In turn, writing does not only accumulate knowledge but also allows for the correction, addition, and refinement of the development of new knowledge. It is like a recording device, besides being able to store memories from the work of human taste and creativity, it is also able to accept new inputs so that the collection is increasing day by day and getting better, not least in the development of da’wah science, which contributes to the future generation.

**Conclusion**

The dynamics of science in da’wah education in Indonesia have shown a dynamic history. The dynamism is illustrated by the alternation of da’wah scientific activities carried out and carries a sustainable theme from time to time. That shows a long journey of struggle that the da’wah scientific fighters have gone through and illustrates how "serious" the da’wah academics are in building the scientific building that they are studying.

Another dynamic, is evident in the productivity of the work they write and publish, both in the form of research in journals and in the form of books. How they are passionate about including themselves to be recorded in history, that they also contribute to the development of Da’wah Science.

These two things appear to be a dynamic force for scientific development in da’wah educational institutions in Indonesia. With that being sat, in its development, it increasingly shows the robustness of science. At the same time, what they are doing seems to be giving a message about exemplary enthusiasm and productivity for future generations.

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