

The Effectiveness of the Contribution of LBM Dayah MUDI Mesjid Raya among the Samalanga Community

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Abstract

The aims of this study is to find out The Effectiveness of the Contribution of LBM Dayah MUDI Mesjid Raya among the Samalanga Community. This study used qualitative method. The result of this study shows The presence of Dayah MUDI LBM Samalanga Great Mosque of Samalanga has provided significant effectiveness in the community and even various unresolved problems have been able to be properly resolved by the Samalanga MUDI Dayah LBM. The perceived results of LBM can easily be accessed by the public via the internet, either Youtube, Facebook and the like, in addition to using radio media and da'wah bil kalam (writing) with the presence of a collection of LBM MUDI books at the Samalanga Grand Mosque. Even Umara also really appreciates the steps and contributions of LBM for the people of Samalanga, especially Aceh and outside Aceh in general.

Keywords

Effectiveness;
contribution;
Samalangan community



I. Introduction

Society has always experienced development from the beginning, up to the traditional era to the era of globalization (technology era) as it is now. In the traditional era, the life system is still very simple with few needs and the absence of modern tools to make life easier. While the technological era is the era of the development of science and technology, in all the convenience and creation of effective and efficient work for mankind. At the level of realization, the implementation of da'wah cannot be separated from the elements of the communicator (da'i) message (almaddah) and communicant (mad'u) in other words these three elements play an important role in the success of a da'wah activity, because without these three elements of course da'wah activities will not occur.

Social change refers to changes in social aspects, community governance, and group behavior patterns. One example of social change is the increasing number of formal community institutions. For example various organizations ranging from government organizations, to social gathering organizations, are now becoming more formal, with a more rational pattern of relations. This is different from social organizations in the past, which are more informal by using emotional relationships. Soekanto in Ismail (2019)

Da'wah methods to achieve success must be adapted to conditions and management as well as clear da'wah targets. A preacher must really understand the science of society which is often called sociology. Hartini G. Kastsapoetra mentions sociology is a science that studies the development and principles of social organization and generally group behavior as differences and behavior of individuals in groups.

Advances in science and technology as well as rapidly growing population bring sophisticated changes in various aspects of the demands of people's lives, starting from the way of thinking, behaving and behaving. The development of science in the field of information also has implications for the occurrence of a major revolution in human

civilization, where the flow of information by various means can be reached by everyone. Seeing this phenomenon requires a da'wah institution that can answer various problems and phenomena that occur in society. Da'wah management is like the human body, if one member of the body is sick, the whole body will feel pain. This means that the success of a da'wah activity cannot be successful on the basis of one factor or two factors alone.

Dayah as the oldest educational and da'wah institution in Aceh and even the archipelago in response to world developments is increasingly sophisticated in information and technology. Of course it must create innovations and new creations in response to these developments. The MUDI Dayah of the Samalanga Grand Mosque as the largest dayah currently in Aceh tries to offer and respond to various religious issues and phenomena, focusing on answering multiple questions about the law that occurs in society by establishing a da'wah institution called the Bahsul Masail Institute (LBM) Mudi Mesjid Raya Samalanga.

II. Review of Literature

2.1. Definition of Da'wah

Etymologically the word da'wah comes from Arabic- — ,laeppa na snaem hcihw l invitation or call. Meanwhile, according to the term, da'wah contains several diverse ones. The experts in da'wah science in giving the meaning of da'wah or its definition there are several opinions, this depends on the point of view they see, so that between one expert and another there are similarities and differences in making the meaning of da'wah. And for more details, below are some definitions of da'wah in the perspective of da'wah experts:

- a. Hamzah Yacob in his book "Islamic Publication" says that the meaning of da'wah in Islam is to invite mankind with wisdom to follow the instructions of Allah and His Messenger.
- b. A. Fauzi Nurdin, that da'wah is an expression of a sense of faith and responsibility to Allah SWT whose embodiment is not only in the form of teaching / improving (reperative) activities, but also towards broader provisions, namely conveying and implementing all Islamic teachings individually and groups in the life of society, nation and state.
- c. M. Amin Rais in his book "Cakrawala Islam", said that da'wah is based on monotheism which always tries to socialize it as a religion (addin), as a way of life and a paradigm for solving every problem that arises in modern society.

2.2. Profile of Lajnah Bahtsul Masail MUDI Samalanga Grand Mosque

Lajnah Bahtsul Masail MUDI The Samalanga Grand Mosque is an official institution at LPI MUDI. The Samalanga Grand Mosque was born as a follow-up to the implementation of the Mubahatsah 'Ulama which is attended by alumni and other 'ulama' which is usually held every year to coincide with the haul event. Mr. H. 'Abdul 'Aziz (Abon MUDI / Leader of LPI MUDI period 1958 AD-1989 AD). Before being formed as an institution at LPI MUDI, several students who were judged to be talented in mastering the yellow book held a problem-solving session that was guided by several teachers, which was usually done on Friday nights. This is because on Friday night there are no learning activities in class and instead, the students join their respective tribes while reading dalail and practicing speeches.

A year after the death of Abon Abdul Aziz, to be precise on the anniversary of his first death, the alumni who had become great scholars on the occasion discussed several religious issues. The blessing of the alumni continues every year on every Abon haul. However, this mubahatsah has not yet become an official agenda that is carried out at every Haul Abon so that sometimes on several occasions there is no mubahatsah. In 2005, alumni mubahatsah activities were again promoted and scheduled as the official agenda for every Haul Abon implementation.

In terms of preparing mubahatsah materials, it is the teachers at LPI MUDI who first prepare, review and research the materials that will be legalized later. In this study, it is not uncommon for these teachers to visit several 'ulama leaders of other Islamic boarding schools to seek enlightenment from every absurdity like the yellow book being studied.

Coinciding with the implementation of the XXI Haul Abon Abdul Aziz to be precise in 2010 AD, Abu MUDI as leader LPI MUDI Grand Mosque Samalanga and Al-Aziziyah Foundation inaugurated Lajnah Bahtsul Mastail LPI Mudi Mesra (LBM Mudi Mesra). LBM Mudi Mesra is the first LBM in Aceh to be established as a special institution. Lajnah Bahtsul Masail MUDI Masjid Raya is directly under the auspices of the Al-Aziziyah Islamic Education Foundation (YPIA) and is responsible to the leadership of the Abu Mudi Foundation. To support the work, this institution is given a special room equipped with the LPI Mudi library and other necessary equipment. At the beginning of the formation, LBM members entered to carry out their activities in deliberation to discuss any problems after noon.

However, because it was felt that the time after dhuhur was very short, so very often the problem had not been resolved but the Asr call to prayer had sounded, the schedule for entering the LBM member deliberations was replaced with morning time at 08.00-11.00. LBM Mudi is also entrusted by some Islamic boarding schools and other scholars so that it is often the pesantren who want to hold bahtsul Mastail or seminars, LBM Mudi are often asked to help prepare materials for both the collection of texts and other things. LBM Mudi was also entrusted with filling out question-and-answer recitations around the Bireuen Regency. Usually any problems that arise from the dayah will be thrown for discussion by LBM. Currently, LBM is also running a website and a fb fan page as a means of nasyr `ilm for the wider community.

Website <http://lbm.mudimesra.com>, is a website that is managed by members of LBM Mudi, the content that we will display as a post here is about issues related to religion, both fiqh, monotheism and tasawuf, both problems resulting from the deliberations of LBM members, as well as other issues that are considered important to be included in this website. . In addition to the issue of presenting the law, the LBM website also provides profiles of scholars, prayers and wirid and downloads books and other matters deemed necessary. For fiqh issues, LBM Mudi Mesra basically adheres to the Imam Shafii School, so that all fiqh laws discussed and mentioned are based on the Syafii School and are based on strong opinions in the schools. We will accompany the quoting of the daif opinion in the madhhab with a notification that the opinion is a poor opinion, which is usually still at a level that can be practiced for personal use (amal binfasih). Meanwhile, if there is an opinion based on another school, it will be notified and stated that the opinion is based on the Maliki, Hanafi or Hanbali schools.

III. Research Method

While the types of data and research procedures, this research is included in research that uses qualitative research methods. In the science of research methodology has many advantages. According to Bogdan and Taylor in Moleong qualitative method is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior and this approach is directed at the background and the individual as a whole.

A research method is a way or path that can be used by researchers to collect data related to the focus of the research problem. Besides that, in reviewing a study and to make it easier to determine the method applied in data collection, the writer first determines the type of research method. The writer in this dissertation research uses descriptive method, which is a method in examining the status of a group of people, an object, a condition, a system of thought, or a class of events in the present.

The reason the author chooses this method is because the research that results from this method can describe symptoms, facts and events. The research is systematic and accurate and is aimed at examining various problems that exist in the field regarding where the research is carried out, then analyzed, interpreted and then presented objectively. So in this study the author tries to observe the behavior of the informants and understand their thoughts and interpret the texts of their lives

IV. Result and Discussion

LBM strives with all its might to provide da'wah and influence on the community, especially Samalanga and Aceh in general. Moreover, da'wah in the technological era is a way to achieve goals with amar makruf nahi munkar in an era called the technological era or the skilled era, where people must be required to achieve happiness in this world and in the hereafter, by implementing Islamic law. This is due to the era of technology which is increasingly influencing society in being open to Islamic values and not having to eliminate the so-called industrial revolution or change.

Various kinds of efforts have been made by LBM to provide enlightenment even though the personnel and equipment are still lacking. Every da'wah effort that wants to improve its life in the age of technology, must be anticipatory and existential to da'wah that accepts the social and cultural changes of society that are taking place rapidly. With the da'wah in the field of technology, it is hoped that changes will occur, especially in the form of video, television, mobile phone and internet activities that are more directed to benefit groups and organizations around them. The rapid advancement of technology can give a distinct impression on the community in aspects of their lives with the use of life being relatively easy and comfortable compared to previous times.

Reality in society LBM has made a revolution in society. These various facilities and the convenience provided by technology, are utilized as best as possible, so the relationship between LBM (read-Dayah) with the natural environment will experience changes and this change will be seen to occur in all aspects of the human environment. In other words, LBM da'wah is an attempt to invite the public to the information and communication revolution and coupled with the modernization era.

The contribution of LBM in society has taken a da'wah step for change and improvement. The process of change in society has a strong foundation for community development. The demands of society in the implementation of technology and modernization have changed the order of human life from traditional to modern which at

the level of the pattern of the poor human always experiences continuous changes to the progress of da'wah in the technological era, as well as the environment is very dependent on a conducive environment and sources of social institutions that can develop and requires increasing public understanding in the technological era. The Manhaj has been tried and practiced by LBM MUDI for the sake of improvement and goodness in society based on technological sophistication and informatics.

As head of government, I am very proud of the presence of LBM and able to answer various unresolved problems in society and need to be maintained with various kinds of innovations and LBM must be able to enter the print media so that LBM's da'wah can also be felt by the public through print media.

The presence of LBM MUDI as a da'wah media has given fresh air and is able to answer questions that have not been legal certainty, many phenomena and problems have been answered by LBM MUDI at the Samalanga Grand Mosque, including the issue of waqf land and the status of the mosque in Simpang Matang, Samalanga sub-district for decades. unanswered and LBM has proven its influence in society and that's one of the proofs.

LBM as a da'wah-based institution has pioneered an appeal or invitation to something. What has been pioneered and carried out by the Bahsul Masil (LBM) MUDI Samalanga Grand Mosque is in line with the expression of Sheikh Ali Mahfuzh, who argues that da'wah is understood as an invitation to encourage people to do good and follow instructions telling them to do good and forbid them from evil deeds to achieve life in this world and the hereafter.

In addition, the presence of LBM with the addition of the birth of Tastaifi recitations in both gampong and sub-districts has reduced the number of immorality and reduced the burden of umara in enforcing the commandments of ma'ruf nahi munkar and it is very felt in the Samalanga community so far with the presence of the Bahsul Masail Institute (LBM) Dayah MUDI Masjid Raya Samalanga is under the guidance of our spiritual father Al-Mukarram Abu MUDI and every time there is a recitation, people who don't have time to attend the recitation just have to access and open the radio or cellphone to listen to the discussion delivered by LBM either via radio or the internet and this is something that very worthy of appreciation.

LBM has taught the community and other da'wah institutions to create innovations in preaching, even though the dayah is still traditional, the results and realization can be applied as much as possible by utilizing technology. The reality in society, both in Samalanga and Aceh in general, is that traditional dayahs still do not take advantage of technological advances to preach as has been done by LBM MUDI Masjid Raya.

LBM should also be able to establish relationships with other Dayahs to guide teachers or dayah managers in realizing the use of technology to preach and take part in society. What is meant by information and communication media is any tool used to make announcements or disseminate information to the general public. So in this context the da'wah institution can mean all the activities of the Muslims, both individually and collectively, to construct a social order that is better and does not conflict with the demands of divine teachings.

In Ibn AB's view, one of the oldest means of communication is language. Then technological advances finally succeeded in spreading language widely, through communication tools, such as the press, radio, television, cell phones, video, facsimile and the internet, the fact proves that human relations, almost cannot avoid using these tools. communication tool. In fact, a very prominent feature of this XXI century is the fact that we live in the age of communication. We know that da'wah is communication of

information, namely: every activity to attract people to goodness and forbid them from doing evil is da'wah. And da'wah as narrowing of information through communication for the wider community.

Da'wah institutions are like lanterns of life, which give light and illuminate human life from darkness. In reality today, da'wah that is present in the midst of the people is still dominant with rhetoric. This means that we have not been able to realize the only word with action. We hope that the presence of LBM will be a hallmark of the Salafi dynasty in developing a comprehensive da'wah to the community. In addition, the community is also greatly benefited by the presence of LBM and can solve several problems in the community for which the law is not clear.

In Iswadi's view, LBM must be able to realize itself as a da'wah institution by trying to apply three relevant and innovative da'wah methods to be delivered in the community. The three methods are, first, da'wah bil oral, second, da'wah bil kalam, and thirdly da'wah bil hal. In practice until now, he has tried da'wah bil oral which is often done and da'wah bil kalam. As for the third da'wah, da'wah bil hal must also be attempted. Therefore, the quality of da'wah until now still needs self-criticism and advice from all parties for the advancement of LBM itself and the world of Dayah in general in empowering the community.

Before the formation of the special Lajnah Bahtsul Masail institution at LPI MUDI, several students who were judged to be talented in mastering the yellow book held a problem-solving session that was guided by several teachers, which was usually done on Friday nights. This is because on Friday nights there are no learning activities in class. This is the forerunner of LBM at the MUDI dayah, although it does not yet have a special name, structure and special room, the spirit of LBM already exists, where at that time there was a group of teachers tasked with finding completion of every problem that is needed. A year after the death of Abon 'Abdul 'Aziz, to be precise on his first death anniversary, the alumni who had become great scholars on the occasion discussed several religious issues. The blessing of the alumni continues every year on every Abon haul. However,

In 2005, alumni mubahatsah activities were again promoted and scheduled as the official agenda for every Haul Abon implementation. In terms of preparing mubahatsah materials, it was the teachers at LPI MUDI who first prepared, reviewed and researched the materials that would be mubahatsah later. In this study, it is not uncommon for these teachers to visit several 'ulama leaders of other Islamic boarding schools to seek enlightenment from every absurdity like the yellow book being studied. Right at the XXI Haul Abon 'Abdul 'Aziz in 2010 AD, LPI MUDI Samalanga Grand Mosque and Al-Aziziyah Foundation inaugurated Lajnah Bahtsul Matsail LPI Mudi Mesra (LBM Mudi Mesra). LBM Mudi Mesra is the first LBM in Aceh to be established as a special institution. within the organizational structure of the Dayah Mudi Masjid Raya,

Lajnah Bahtsul Masail MUDI Samalanga Grand Mosque has been entrusted by some Islamic boarding schools and other scholars, it can be seen by the frequent occurrence of pesantren leaders who want to hold bahtsul Matsail or seminars, the LBM Mudi Mesjid Raya is often asked for assistance in preparing materials for both the collection of texts and other matters. -other thing. Lajnah Bahtsul Masail MUDI Usually has served a lot to the community, not infrequently any problems that arise will be submitted to the LBM, in order to find a solution To answer these problems, even in recent years, there have been many problems from the community that have been submitted, and must be resolved as quickly as possible, Alhamdulillah with prayers from the LBM teachers there are no problems in completing these tasks..

Lajnah Bahtsul Masail MUDI's dedication to the community at the Samalanga Grand Mosque is very large and very influential, by fostering a website and Facebook fan page as a means of sharing knowledge for the wider community. The LBM MUDI Mesra website is managed directly by LBM MUDI members. The contents that we will display as posts regarding issues related to religion, both fiqh, monotheism and tasawuf, both problems resulting from the deliberations of LBM members, as well as other issues that are very important to the community. The LBM Mudi Mesra website in addition to presenting legal issues, the LBM website also presents profiles of the ulama, prayers, wirid and downloads of books and other necessary matters, in fact there are very many requests from the community, the majority of which are from Islamic boarding schools in Aceh to visit download books. book.

LBM Mudi Mesra generally adheres to the Imam Shafi'i School, all fiqh laws discussed and mentioned are based on the Shafi'i School and are based on strong opinions within the school. If there is a quote from a dhaif opinion in a school of thought, then there will be a notification that the opinion is a poor opinion, which is usually still at a level that can be practiced for personal use (amal binafsih). Likewise, if there are opinions based on other schools, they will be notified and stated that these opinions are based on the Maliki, Hanafi or Hanbali schools. Lajnah Bahtsul Masail MUDI The Samalanga Grand Mosque as a religious law research institution, absolutely requires many references to mu'tabar books to answer every problem and find the answer to every absurdity. In addition to collecting the books of the previous scholars, which generally have many other dayahs,

Lajnah Bahtsul Masail MUDI Samalanga Grand Mosque also collects books written by great scholars of the century such as the books by Sheikh Wahbah al-Zuhaili, DR. Umar Abdullah Kamil, Sheikh Sa'id Faudah, Sheikh Muhammad Bakhit al-Muthi'iy, Sheikh Ali Jum'ah, Sheikh Yasin al-Fadani, Sheikh Sa'id Mamduh, Sheikh Sa'id Ramadhan al-Buthi, Sayyid al-Ghumari family and others, and Alhadulillah now there are many references to books that Lajnah Bahtsul Masail MUDI has.

Lajnah Bahtsul Masail MUDI Samalanga Grand Mosque has made progress and has seen the success that has been obtained with evidence that several books by LBM have appeared in the community, such as "The Book of Solutions to Legal Problems of LBM MUDI Answers". And "Responding to the misguided verdict against the celebration of the Prophet's Birthday." And also "The virtues of Muharram, Rajab, Sha'ban and Ramadan". Al-Mukarram Abu Mudi's writings, Contains the advantages of the Month of Muharram, Ashura Day, Prayers on Ashura Day, Amaliyah at the end and beginning of the year, Rajab Fasting,

The advantages of the month of Sha'ban and the night of Nisfu Sha'ban, Ramadan and the night of Qadar. And also a lot of books that are being released. As far as the research of the author Lajnah Bahtsul Masail MUDI of the Samalanga Grand Mosque has succeeded in preaching during his time, both through oral, virtual worlds, especially in written form, with the publication of several of the books above that have been present among the community, there are really many benefits, knowledge that can be taken by the community. Hopefully Lajnah Bahtsul Masail MUDI Samalanga Grand Mosque will grow and prosper in serving the community.

In addition, LBM MUDI must continue to advance and cover all kinds of shortcomings and obstacles that exist. Improvements in the field of ability and willingness to write must be pursued. Likewise, the recruitment of new members must continue to be pursued for the sake of the continuity of the generation process properly. So that lbm driving continues to move forward in the hands of future generations. Collecting data on the topics that have been discussed is also very important, otherwise, when the next

generation for the same problem has to start deliberation from the beginning again, it will waste more energy.

The various questions answered by LBM to the problems that arose in the Samalanga community did not lead to protests, this was because the existence of LBM under the auspices of Sykeh H. Hasanoel Bashri HG had been felt by the results of the study of the organization's da'wah, not only the caliber of Samalanga, even Aceh and outside Aceh. The community is very concerned and fully expects the LBM's answer with the study of classic books and the guidance of senior teachers, especially the teacher who is also very careful in his conclusions. The presence of LBM is able to color da'wah in society with the ease of globalization and information flows. Various innovation programs have been taken by LBM MUDI Masjid Raya Samalanga in preaching to the community, either through Facebook, YouTube, radio and other media.

The author really appreciates the various efforts made by LBM to provide enlightenment even though the personnel and equipment are still lacking. Every da'wah effort that wants to improve its life in the age of technology, must be anticipatory and existential to da'wah that accepts the ongoing socio-cultural changes of society. fast.

Da'wah in the style of LBM Dayah MUDI Masjid Raya Samalanga by utilizing technology, it is hoped that changes will occur, especially in the form of video, television, cellphone and internet activities that are more directed to benefit groups and organizations around them. The rapid advancement of technology can give a distinct impression on the community in aspects of their lives with the use of life being relatively easy and comfortable compared to previous times. The LBM team has also colored technology in the era of globalization, now how do we society respond and respond to their da'wah.

In addition, the MUDI LBM should disseminate it to other traditional dayahs in the concepts and methods they have taken. By conducting seminars and propaganda campaigns in the style of LBM MUDI to others, at least this will make the network and components wider in empowering the community. The ummah does not have to bother every time to attend majlis ta'lim but the presence of a kind of LBM MUDI institution has made it easier for the community to study and not from the perspective of reducing halaqah recitation but more helpful for the mission of da'wah dinul Islam itself in the midst of incessant negative attacks with the presence of technology in the middle public.

V. Conclusion

The presence of Dayah MUDI LBM Samalanga Great Mosque of Samalanga has provided significant effectiveness in the community and even various unresolved problems have been able to be properly resolved by the Samalanga MUDI Dayah LBM. The perceived results of LBM can easily be accessed by the public via the internet, either Youtube, Facebook and the like, in addition to using radio media and da'wah bil kalam (writing) with the presence of a collection of LBM MUDI books at the Samalanga Grand Mosque. Even Umara also really appreciates the steps and contributions of LBM for the people of Samalanga, especially Aceh and outside Aceh in general.

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