

 — FAI UNISMUH MAKASSAR —	International Conference on Actual Islamic Studies		
	Vol. 3, No. 1	August 2024	e-ISSN: 2988-7925

Strategy of Islamic Syiar Through Fairy Tales to Students of Al-Quran Education Park (TPA) Rafi Nurul Jannah BTN Jenetallasa Permai Gowa Regency

Strategi Syiar Islam Melalui Dongeng Kepada Santri Taman Pendidikan Al-Quran (TPA) Rafi Nurul Jannah BTN Jenetallasa Permai Kabupaten Gowa

M. Fikri Haikal Zainal¹, Meisil B. Wulur², Aliman³

Unismuh Makassar 1 | haikalzoom01@gmail.com

Unismuh Makassar 2 | meisilbwulur1581@gmail.com

Unismuh Makassar 3 | aliman@unismuh.ac.id

Abstract

Keywords: Fairy tale; Students; Strategy; Islamic syiar.

This research aims to find out the description of the Islamic Syiar Strategy Through Fairy Tales to Rafi Nurul Jannah TPA students, then find out the process, communication strategies, and supporting and inhibiting factors that occur in Rafi Nurul Jannah TPA activities. This research is a qualitative research using data collection techniques, namely: Observation, Interview, and Documentation. This research was conducted at the Rafi Nurul Jannah Landfill, Jenetallasa Village, Pallangga District, Gowa Regency, South Sulawesi. The results of this study show that Islamic Syiar Through Fairy Tales to Santri has a very good impact on the development of the students' religious understanding. Plus the use of dolls in fairy tale alms activities made the students more enthusiastic to listen to stories, stories, explanations of verses, and hadiths. The use of light and easy-to-understand language is also one of the communication approaches that is a strategy in conveying religious messages. The interest and enthusiasm of the students, the expertise of the presenters, and the conducive situation are supporting factors. Meanwhile, the influence of social media is an inhibiting factor in Islamic teachings to TPA students Rafi Nurul Jannah.

Abstrak

Kata Kunci: Dongeng; Santri; Strategi; Syiar Islam.

Penelitian ini bertujuan untuk mengetahui gambaran Strategi Syiar Islam Melalui Dongeng Kepada Santri TPA Rafi Nurul Jannah, kemudian mengetahui proses, strategi komunikasi, dan faktor pendukung dan penghambat yang terjadi pada kegiatan TPA Rafi Nurul Jannah. Penelitian ini merupakan penelitian

kualitatif dengan menggunakan Teknik pengumpulan data yaitu: Observasi, Wawancara, dan Dokumentasi. Penelitian ini dilakukan di TPA Rafi Nurul Jannah Desa Jenetallasa Kecamatan Pallangga Kabupaten Gowa Sulawesi Selatan. Hasil penelitian ini menunjukkan bahwa Syiar Islam Melalui Dongeng Kepada Santri memiliki dampak yang sangat baik terhadap perkembangan pemahaman agama para santri. Ditambah penggunaan boneka dalam kegiatan sedekah dongeng yang membuat para santri lebih antusias untuk mendengarkan cerita, kisah, penjelasan ayat, dan hadits. Penggunaan bahasa yang ringan dan mudah dimengerti juga merupakan salah satu pendekatan komunikasi yang menjadi strategi dalam penyampaian pesan agama. Minat dan antusias santri, kepiawaian pemateri, serta situasi yang kondusif merupakan faktor pendukung. Sedangkan pengaruh sosial media merupakan faktor penghambat dalam syiar Islam kepada santri TPA Rafi Nurul Jannah.

INTRODUCTION

In the modern era like today, many young generations are blind to their own religion. Many of them from children to teenagers do not know about the pillars of faith and the pillars of Islam. They know more about the gaming world and also only know about foreign boy bands. But when they were asked about the names of the prophets, as well as the names of their companions, they could only be silent because they could not answer. The cause of this is the lack of understanding of religious education by parents, teachers, and dai.

So far, the *dai* only focus on the da'wah on teenagers and adults, only a handful of the *dai* glance at the age of the children to be used as the target of their da'wah. In fact, when viewed from the perspective of psychology and child development, the age of children is the golden age of a human being, it is

because when they are still children humans can quickly catch and imitate words and behaviors both that they see and listen to.

Talking about da'wah is not just about inviting, calling and calling to goodness. But also what is contained in the da'wah message itself can be conveyed and received well by *mad'u*. Ineffective strategies sometimes cause differences in perception between *dai* and *mad'u*, which can sometimes also cause a prolonged problem. Therefore, understanding the situation and conditions in the field and also the selection of da'wah strategies must be very concerned by a *dai*. Making children the target of da'wah is of course a challenge for *dai*, both challenges in choosing materials and determining what methods will be used so that children are more interested in what is conveyed. If you use the lecture method by mentioning a lot of long verses, children will not understand what is

being said, so that they feel bored and not interested in what is being said.

RESEARCH METHODS

This study uses a qualitative approach with a focus on the objective description of the observed phenomena. The research design involves collecting data through three main techniques: observation, interviews, and documentation. Observations were made to directly understand the activities and interactions in the Rafi Nurul Jannah Landfill. The interview was used to gain a deeper understanding of the perceptions, experiences, and views of the speakers and participants of TPA related to the strategy of Islamic sharia through fairy tales. Documentation is used to collect written data such as activity notes, fairy tale materials, and feedback from participants. The collected data is then analyzed thematically, where the main patterns and themes that emerge from the data are found and analyzed to understand the process of Islamic sharia through fairy tales to students. The variables observed included the interest and enthusiasm of students, the expertise of the presenters, the environmental situation, and the influence of social media. The flow of the research can be seen in the following flow chart.

RESULTS AND DISCUSSION

Strategy

The word strategy comes from the Greek language, *strategos* which means generalship or something that war generals do in designing a plan to win the war. In general, Clausewitz as followed by Eddy Yunus, states that in general, strategy is also interpreted as a way to achieve goals. Strategy is the art of using battle to win a war. Strategy is the creation of a long-term plan to achieve goals. Strategy consists of important activities that are necessary to achieve the goal.

According to the Great Dictionary of the Indonesian Language (KBBI), strategy is a careful plan regarding activities to achieve specific goals. For Bintoro Tjokro Wijoyo and Mustafat Jaya, strategy is the totality of steps and a series of wisdom to achieve a goal or to overcome an existing case. Sondang P. Siagian explained that strategy can be defined with main policies that are directly related to the achievement of goals that include funding sources and human resources by considering the internal and external conditions of the organization.

Islamic Syiar

Syiar is an activity of broadcasting or publishing, conveying, giving and a number of other equivalent words. Thus, Islamic Syiar is nothing but broadcasting or publishing, giving and delivering messages formed within the framework of Islam. In the sense that Islamic Syiar is a Da'wah activity.

Syiar is also an act or effort to convey and introduce various things in

Islam. Syiar can be through example, tauziah, da'wah, art or a combination thereof. Syiar comes from the word syu'ur which means taste. Syiar according to the Great Dictionary of the Indonesian Language consists of 2 words: Syi and Ar, Ar which means glory or greatness. Syiar can also be interpreted as conveying news to people who previously did not know to know.

In the Qur'an, such monumental things are called "shiar" which in a straight line means signs or signs that are installed to identify something. Syiar is further understood as a sign of worship, especially the hajj. Shiar can lead to noble places, such as the Kaaba, Shafa, marwah, Arafah, and al-Masy'ar al-Haram, can lead to time, such as the months of Dzulqa'dah, Dzulhijjah, Muharram, and Rajab; and can also lead to the practice of religious practices.

Islam is a religion of mercy that is generally applicable to all natures. Islam is a convergent religion that handles all aspects of human life. Islam is a perfect religion and a blessing given by Allah to all human beings to achieve a happy life in this world and in the hereafter, physically, as well as spiritually, materially and spiritually. Islam is a religion that contains instructions for human life in all aspects, listed in the matter of the family.

Fable

A fairy tale is a story that is raised from fictional thoughts and real stories, so it is a flow of life journey with a moral message that has the meaning of

life and methods of relating to other creatures. Fairy tales are the imaginary world and imagination of a person's thoughts which are then told in a descending manner from generation to generation. Sometimes fairy tales can take listeners into a fantasy world, depending on the method of delivering the fairy tale and the moral message conveyed.

In connection with this matter, Tri Astuti in his book also stated that fairy tales are folktales that are not really intertwined, told because they contain advice, good over evil, moral teachings, and other wise advice. Fairy tales can also be obtained from the experience of an individual who is then modified by a storyteller to be re-told.

The essence of storytelling is to speak. Communicate a story about things that are entertaining for children. For this reason, for children, storytelling is entertainment, and the basic principle of entertainment is to be able to present fairy tales in interesting ways. Children are always amazed by fairy tales. This is the magic of fairy tales, able to hypnotize children to listen to them until they fall asleep. Moreover, as children grow older, the fairy tales that they have heard continue to ring. Moreover, there are some fairy tales that are still remembered clearly in the memory so that sometimes it makes old people feel how fun the fairy tale is.

Islamic Syiar Strategy Through Fairy Tales

Islamic syiar is an obligation and a must for every Muslim who believes. We must instill our concern for the successors of the nation and religion, especially those of us who are given the advantage of knowledge by Allah. As a teacher in an institution where most of our students are children, it is appropriate to find ways to make students and students more enthusiastic to listen or listen to what we have to say.

Because the method of conveying religious messages to students through lectures began to feel boring. Therefore, the teachers think about how to make the students enthusiastic again to listen to religious messages which can change the personality of each student. Then a method was obtained, namely by changing the way of delivery with techniques such as conveying a fairy tale.

Fairy tales or in other languages, storytaling, are considered as a form of syiar. TPA teachers Rafi Nurul Jannah considers that fairy tales have a certain moral from each story which will be a lesson and stick to children's memories so that children unconsciously emulate and implement moral values that are informed through the fairy tales presented.

The selection of good material is also very influential in the attraction of the students to listen. If the material presented is too heavy to digest, even with various methods used, it will not make the students understand and have an impact on them. If the material made is light, the students must be more

enthusiastic. The material made is also not just light, but inserted with certain moral messages that can be well captured by the students.

The light material is varied, for example taken from the stories of the previous prophets and also the stories in the Qur'an. In a story, there must also be different moral messages so that we can determine what story is suitable for a certain situation. So that children can also grasp moral messages and apply them in their daily lives.

In storytelling, it is not only by telling a story just like that, but also requires techniques or methods used in it, the techniques in storytelling are as follows:

1. Voice change technique, which is the giving of character to each character depicted. In conveying fairy tales, the storyteller must be able to convey how each character has a different voice character, so that the storyline will not be flat. Like bad people who tend to have big and heavy voices, good people who have soft voices.

2. Tempo, which is related to the speed or slowness of the fairy tale that is presented. Usually the tempo is set by a second party according to the given duration

3. Intonation, is the high and low of the voice, the length of the voice, the loudness of the voice, the pause, the rhythm, and the timbre that accompany the speech. Intonation can be divided into two, namely intonation that marks the end of a sentence or final intonation, and intonation that is in the middle of a

sentence or non-final intonation. Intonation serves to clarify the meaning of speech.

4. Expression technique, the storyteller must be able to convey the fairy tale according to the emotions contained in the story, such as changes in facial expressions. Such as expressions of shock, anger, sadness, and happiness.

5. Gestures (body movements) dominate the stage. Tell stories by playing with the limbs, or telling stories with the body. When there are many storytellers on stage, children will be much more silent and pay close attention, because children will think that if they move a lot, then they will not be able to see and hear the fairy tale that will be told.

In addition to paying attention to the techniques in storytelling, storytellers must also pay attention to the material that will be conveyed. The material conveyed has a great impact on the message or Islamic message that will be conveyed. Therefore, very good material to convey is the stories of the Prophet's companions which are repackaged in the form of fairy tales. All materials can be packaged into fairy tales, both from personal experience and from written readings that initially use vocabulary that is less able to be captured by students.

Because in essence a method is a way of service, a way or a tool to achieve a goal, the da'i's understanding of the reality of mad'u faced is the most important value in determining an

appropriate da'wah method. In terms of main content, fairy tales are an effective method of da'wah for children which are closely related to the world of games and the realm of imagination which is always cheerful and full of joy.

The Qur'an and the Sunnah of the Prophet are the guidelines for a servant's life. So that when teachers and teachers, when they want to convey teachings to students, the best lessons to be taken are lessons or stories derived from the Qur'an and sunnah which are then modified in the way of delivery so that they can be well received by students.

Taking stories or stories from the Qur'an is a very effective step taken by TPA teacher Rafi Nurul Jannah. As said by TPA teachers, namely Ustadzah Nur Halizah Amin and Ustadzah Nindi Astika Pratiwi:

"The message conveyed to students through fairy tale alms is all the stories of the prophets of Allah who put their stories into the Qur'an, one of which is the story of ashabul fiil who wants to destroy the Kaaba contained in surah al-fil presented by storytellers and teachers."

"Stories taken to be conveyed to students are stories that can teach Islamic values as a whole. The stories chosen are also stories that are according to their needs and also according to the age of the students, as well as those that they can apply in their daily lives."

The story of ashabul fiil is a story that tells the story of a king who intends

to destroy the Kaaba. Where the king came to the Kaaba with an army of elephants who were ready to destroy the Kaaba. But before they arrived, the elephants sat down and did not want to move. Until after that, the flock of birds threw stones from hell and the story of spiders and pigeons that saved the Prophet PBUH.

1. The process of Islamic Syiar through fairy tales

Islamic syiar through fairy tales is carried out 2 times a year. This activity began with the storyteller opening the fairy tale alms activity cheerfully and began with an introduction. This activity starts with a cheerful start so that the children do not feel awkward and when they enter the material, the children will focus their attention on the storyteller until the activity ends. Some of the techniques used by storytellers are as follows:

a) Attract the attention of the children by entertaining the students at the beginning, namely by inviting the children to sing accompanied by movements that test the children's concentration, after getting the attention of the children, the next step is to give questions about readiness to listen to the story that will be presented by making unusual sounds to surprise the children, then continue by conveying the synopsis of the story, and the last step is to invite the children to be together memorize verses from the surah related to the story being told.

The explanation of the surah that is presented is not by explaining the word,

but by explaining the meaning as a whole. Explaining in words may be understood by children, but they will quickly forget, so in communicating the meaning of a verse to children, it is only enough to go through the essence of the verse which is then processed into a fairy tale, then conveyed in children's language so that children understand what. As in surah al-ikhlas about the Oneness of Allah SWT. It is narrated with the flow of a child being persuaded by the jinn to worship him, but the child knows that only Allah is worshipped.

Next is to provide a big picture of the story being told. Explain in more detail the events that occurred in the story. Explaining the story is also by using a progressive flow, namely by telling from the beginning of the story and then telling what happened afterwards until the end of the story. This story is also conveyed by inserting the effect of changing the sound in certain situations. For example, changing the voice when the character being told is sad, angry or happy.

After finishing telling the story, the storyteller tested how the students listened to the story told. Some students will be asked to go up in front of their friends to retell a little bit of what they have caught. In addition, storytellers sometimes use puppets with a technique to change the sound or commonly called the ventriloqui technique and invite the students to play together.

b) Storytelling by first telling a story so that the learning process occurs by provoking with open-ended

questions as well as inserting hidden clues. Such as "Do you know that the story of the arrogant king told in the Qur'an?" then the children will answer according to the knowledge they have, some answer the pharaoh, namrud, abraham and so on.

After the question is answered, the next step is to enter the story, the leader will tell the story he has. At the end of the story, the storyteller will explain the essence of the story that has been presented and then explain that the story conveyed is an explanation of one of the surahs in the Qur'an, and at the end the storyteller will invite the children to read the intended surah together.

The storytelling method is one of the methods that is widely used with children. The storytelling method is one of the ways to provide learning experiences to children by bringing stories to children orally. A person who is good at telling stories must choose a good story that suits the children's lives so that the story can invite the attention of children as a whole.

Islamic Syiar Communication Strategy Through Fairy Tales

In delivering a good Islamic message or Islamic message, a good communication strategy is needed.

1. Use of Language

In conveying religious messages to children, the use of language has a very important role in ensuring that the message is conveyed well to the students. The language used must be simple and easy to understand, not use

language that is too formal or rigid. Children are more likely to enjoy light and easy-to-understand language. Therefore, the use of simple and interesting language is very much liked by children. The language used must also be able to stimulate children's imagination, so that they can imagine directly every event that occurred during the time of the Prophet and his companions.

2. Use of Interactive Methods

Interactive learning is an approach that involves the active participation of students in the learning process. In the Fairy Tale Alms activity at the Rafi Nurul Jannah Landfill, this approach plays an important role in providing religious understanding to the students in an interesting and fun way. Interactive learning includes several things, namely:

1. Active Involvement of Santri

In the Fairy Tale Alms activity, students not only become listeners, but also actively participate in fairy tale sessions. They are invited to ask questions, discuss, and share their understanding of the stories presented, thus creating an interactive learning atmosphere.

2. Utilization of Storytelling Techniques

The use of storytelling techniques by teachers helps create a strong emotional engagement of the students. The stories conveyed are not only a tool to convey religious messages, but also arouse the imagination of the students,

so that they are more aware of the material conveyed.

3. Learning Through Stories

The stories conveyed in the Fairy Tale Alms activity are often taken from stories in the Qur'an that contain moral values and religious teachings that can be used as lessons. Through these stories, the students are invited to reflect on the meaning contained in it and relate it to daily life.

4. Encourages Creativity and Imagination

Interactive learning in the Fairy Tale Alms activity also encourages the development of creativity and imagination of students. They are given the opportunity to develop their thoughts and express their thoughts through discussions, questions, and role-playing.

5. Meaningful Learning

Through interactive learning in Fairy Tale Alms activities, the students get more meaningful learning. They not only remember what religious message they get, but also understand and implement the values taught through direct experience and interaction with teachers and fellow students.

Thus, interactive learning in the Fairy Tale Alms activity at TPA Rafi Nurul Jannah is not only about conveying information, but also creating an interesting, meaningful, and impactful learning experience for the spiritual and moral development of the students.

3. The Use of Dolls in Fairy Tale Techniques

The use of puppets in storytelling techniques has an important role in conveying Islamic messages and teachings to the students. Dolls can be an interactive and attention-grabbing medium, making learning more fun and easy to understand, especially for children. Through puppets, teachers can bring the characters in the story to life and convey moral messages in a creative and engaging way. Thus, the use of dolls in fairy tale alms at TPA Rafi Nurul Jannah not only adds to the students' learning experience, but also helps improve their understanding of Islamic values and practice them in their daily lives. As conveyed by the TPA teacher, Ustadz Ilham:

"The children are very happy with the use of dolls in activities. They are free to laugh when they see the cuteness that is directly shown by the doll or when they see the doll playing the role of a bad person. Instead of being afraid that they would laugh at the doll"

In TPA Rafi Nurul Jannah, the use of dolls in fairy tale alms activities has a role in inspiring and educating students. Through a creative touch, dolls are likened to characters in Islamic stories, enriching children's learning experience. The use of puppets not only attracts attention, but also allows teachers to convey messages of goodness and Islamic teachings in a more engaging and easy-to-digest way for children.

In addition, the use of puppets also allows for variations in the delivery of stories. Teachers can describe scenes and situations using puppets, which can

be difficult to do in person. This can clarify the concepts conveyed in the story and make it easier for students to understand the values conveyed.

However, the use of dolls in fairy tale alms also requires careful preparation and good skills. Teachers need to carefully plan how to incorporate the use of puppets into stories, so that they not only attract attention, but are also effective in conveying Islamic messages. Thus, the use of dolls in fairy tale alms at the Rafi Nurul Jannah Landfill is not only a fun means of learning, but also effective in shaping the character and religious understanding of the students.

Supporting and Inhibiting Factors of Islamic Syiar Through Fairy Tales

The spread of Islamic teachings through storytelling techniques to TPA students Rafi Nurul Jannah, there are a number of supporting and inhibiting factors that need to be considered. The supporting factors are, first,

1. Interest and Enthusiasm of Students

The interest and enthusiasm of the students in the fairy tale alms activities conveyed by the teachers is real. Every time this activity is carried out, the mosque room becomes excited with the students who sit enthusiastically, ready to listen and absorb the values conveyed. They listened to every word attentively, their faces filled with unbridled curiosity. This activity is not only a

moment to listen to inspiring fairy tales, but also an opportunity for students to share and grow concern for others.

2. Presenter's Expertise

The expertise of the presenters is the most important supporting factor in fairy tale alms activities at TPA Rafi Nurul Jannah. With full skills and appreciation, the presenters were able to convey stories that captivated the hearts of the audience, including the TPA students. They are not only telling a story, but also able to bring every character and atmosphere to life. The language used is also easy for students to understand, so that the messages of Islam and the values contained in fairy tales can be conveyed clearly and it is difficult for students to forget them. This speaker's skill not only builds interest in fairy tales, but also inspires students to become better individuals or make them stay away from bad things through examples and messages conveyed in each story. As conveyed by Ustadz Aqil, one of the teachers of TPA Rafi Nurul Jannah:

"If the presenter is not able to master the material and master good delivery techniques, then no matter how good the story conveyed by the presenter will not be able to be captured by children. They also won't carry the message conveyed in their daily lives."

3. Conducive Learning Atmosphere

The conducive atmosphere created at the Rafi Nurul Jannah Landfill has an important role as a supporting factor in fairy tale alms activities. With a warm and friendly atmosphere, the students

felt comfortable and open to sharing their stories and experiences. The togetherness that exists between students and TPA administrators creates a sense of trust and emotional bonding. This provides space for each child to feel appreciated and listened to, so that they are more motivated to participate in fairy tale alms activities with enthusiasm.

On the other hand, there are also several inhibiting factors that need to be overcome. Among others, namely as beel:

1. The Influence of Social Media

Social media has become a bad influence in fairy tale alms activities. This is due to their lack of interest in Islamic stories. Their interest changed because the spectacle they watched on social media was not in accordance with their age.

2. Time limitations

The limited time available is also an obstacle in the implementation of fairy tale alms activities. Fairy tale alms is an annual agenda where time is also limited. This makes Islamic teachings that reach children also limited. They lack knowledge about their own religion.

Efforts made to overcome these factors, such as by presenting stories

that are in accordance with the interests and understandings of students and utilizing technology or additional media in telling stories, can help optimize the effectiveness of Islamic teachings through storytelling techniques to TPA students Rafi Nurul Jannah.

Apart from the inhibiting factors for the implementation of this fairy tale alms activity. The teachers continue to strive for this activity to continue. Teachers will also change this activity not to an annual activity, but this activity is planned to become a monthly activity of TPA Rafi Nurul Jannah. It's just that the scale of the activity has been reduced. Perhaps this activity is combined in tarbiyah Islamiyah activities.

This is due to the many requests from students who hope that this fairy tale alms activity will be routinely not only once or twice a year. As conveyed by the students on behalf of Nur Afika Shakila:

"I am very happy with this activity. If I may ask the ustadz and ustadzah how about this activity once a month. We don't get tired of listening to the stories that are told"

Storytellers kick off the activity with a bang, inviting children to participate with singing and movements that arouse their concentration. The storyteller presents the story with a progressive plot and uses voice changes to show the emotions of the characters. After telling,

CONCLUSION

From the results of interviews, observations, and data collection, the author concludes that:

Islamic Syiar activities through fairy tales are carried out twice a year.

the storyteller or teacher tests the students' understanding and asks some of them to retell the story. Sometimes, storytellers use puppets or ventriloquist techniques for further interaction.

In delivering an effective Islamic message or Islamic teaching, a good communication strategy is needed. One of the important things in the communication strategy is the use of simple language and stimulating children's imagination so that the message can be conveyed well. In addition, the interactive method is also important, where students actively participate in learning through discussions, stories, and role-playing.

The use of dolls in fairy tale techniques is also an effective way to convey religious messages to children, because dolls can be an interactive medium that attracts attention and enriches the learning experience. However, the use of puppets requires careful preparation and good skills from

teachers so that the delivery of Islamic teachings to children is more effective.

Spreading Islamic teachings through storytelling techniques to TPA students Rafi Nurul Jannah, there are supporting and inhibiting factors that need to be considered. The supporting factors include the interest and enthusiasm of the students, the expertise of the presenters, and a conducive learning atmosphere. On the other hand, inhibiting factors include the negative influence of social media and also the limitations of the existing time. Efforts are made to overcome these factors, namely, presenting stories that are in accordance with the interests of students and utilizing technology in telling stories. Nevertheless, fairy tale alms activities are expected to continue with a change in the implementation schedule which was initially an annual activity to a monthly activity.

-

BIBLIOGRAPHY

- Anwar, Hindun. *Happy Learning Islam, Let's Get to Know Allah Closer for Grade 4 Elementary School*. Jakarta: PT Grasindo, 2010.
- Arifuddin, *The Family of Islamic Moral Formation*. Yogyakarta: Ombak, 2015.
- Aziz, Moh. Ali. *Da'wah Science*, Revised Edition. Cet. 5; Jakarta: Kencana, 2016.
- Abrori and Mahwar Qurbaniah, *Textbook, Sexually Transmitted Infections*. November 2017 edition. Pontianak: UM Pontianak Press, 2017
- David, Fred R. *Concept Strategy Management*. Jakarta: Prenhalindo, 2002.
- Deden, Makbuloh. *Islamic Religious Education*. Jakarta: PT Rajagrafindo Persada, 2011.

- Effendi, Onong Uchjana. *Science, Theory and Philosophy of Communication*, Bandung: Citra Aditya Bakri, 1993.
- Gunarsa, Singgih D. and Yulia Singgih D. Gunarsa. *Psychology of Child and Adolescent Development*. Cet.13; Jakarta: Gunumg Mulia, 2008.
- Jahja, Yudrik. *Developmental Psychology*. First Edition. Cet. 3; Jakarta: Kencana, 2013.
- Ministry of Religious Affairs, *the Qur'an and its Translation*.
- Kurniawan, Heru. *Creative storytelling for children's plural intelligence*. Cet.1; Jakarta: Kencana 2016.
- Masduki and Shabri Shaleh Anwar. *The Philosophy of Da'wah Konteporer*. Cet. 1; Riau: Indragiri Dot Com, 2018.
- Syamsuddin AB, Introduction to the Sociology of Da'wah, First Edition (Cet. 1; Jakarta: Kencana, 2016), p. 149.
- Syukir, Asmuni. *Fundamentals of Strategy in Islam*. Surabaya: Al-Ikhlas, 1983.
- Tasmara, Toto. *Da'wah Communication*. Cet. 1; Jakarta: Gaya Media Pratama, 1997.
- Yunus, Eddy. *Strategic Management*. Yogyakarta: Andi, 2016.
- Yunus, *Mahmud Arabic Dictionary of Indonesia*. Yogyakarta: Foundation for Translators, and Interpretation of the Qur'an, 1978.
- Wibawa, Darajat. "Islamic Syiar and TikTok." (2023).
- NurJanah Intan et al, *Da'wah Model Through Puppet Media*, Vol. 3 No. 4, Tabligh: Journal of Islamic Communication and Broadcasting, 2018.