

Changes in Attitudes of the Young Generation in Persuasive Communication "Berani Hijrah" Community

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Abstract

This study aims to change attitudes of the Young Generation in Persuasive Communication "Berani Hijrah" Community. This research on the Persuasive Communication Strategy of the Dare to Hijrah Community in Enhancing the Hijrah Spirit of the Young Generation was conducted at the Nurul Iman Mosque, Limau Manis Village, Tanjung Morawa. The location was chosen because this mosque is a public gathering and is used as a place for regular recitations by this community. The research method used is qualitative research, the most important sampling procedure is how to determine key informants or social situations that are full of information according to the research focus. The selection of resource persons in naturalist qualitative aims to optimize the scope and information needed. Resource persons are selected in the context of the research, through selected cases according to the focus and data needed to be analyzed. Informants in this study came from several categories. The process of attracting the attention of the younger generation in persuasive communication of the Berani Hijrah Community is the first by determining the goals and targets to be addressed, after that it will consider how the psychology of the young generation is at the exact target, which is like following the times that are trending among young people, after it included it in the theme of the study so that it easily attracted the attention of the younger generation to attend. Second, by inviting famous clerics who are going viral, this will have a huge impact on the wider community because it will be very easy to bring in the masses if they bring in people who are more famous. Third, use media that is widely used by the younger generation.

Keywords

young generation attitude;
persuasive communication;
berani hijrah community



I. Introduction

Youth behavior that is out of expectation and not in accordance with the norm is also called delinquency. The causes of delinquency consist of two, namely internal factors caused by oneself. Youth who fail to achieve a role identity cannot control themselves according to their knowledge. Someone who is at this stage will move from a peer group until finally able to stand alone into an adult. The two external factors are from outside, such as the failure of parents in fostering a comfortable household for their children, negative impact from peers, a community or living environment that does not have a good impact, lack of religious education, and the use of technology without teaching and supervision so that it becomes wrong use.

The delinquency that occurs has factors that encourage undesirable things to happen. These factors need to find a solution in handling this. The impact that continues to grow among the younger generation makes the writer interested in researching a community that is engaged in religion which literally has a vision and mission to restore its true role as youth.

Islam is a religion of da'wah means religion which always encourages its followers to always actively carry out Da'wah activities (Batubara, 2019). The Brave Hijrah community is in the spotlight to be investigated in discussing problems that are increasingly rampant among youth, especially in the community. A community based in the Nurul Iman mosque, Limau Manis Village, Tanjung Morawa. This community is engaged in da'wah. The vision of this community is to create an environment that likes to recite the Koran, especially for young people, gather to try to change themselves for the better (hijrah) to get closer to Allah SWT. By improving morals and upholding the values of aqidah, monotheism and morals in everyday life istiqomah.

This community has a mission, namely to play a role and participate in humanitarian activities, helping the poor, educating orphans and providing a platform for entrepreneurship to improve and improve the people's economy. The motto of this community is "Dare to Hijrah, Establish Ukhuwah, Reach Heaven.

The Brave Hijrah Community is a community that puts forward Islamic law and Islamic laws. Although almost all of the management and membership are youth. The Brave Hijrah Community strives so that each member can spread the positive virus in their respective environments, not only to its members but to the whole. A community that is formed to face the phase of adolescence to adulthood in accordance with the Shari'a and rules, it is necessary to have a place to make oneself a useful human being without getting lost and even running from the specified corridor.

II. Review of Literature

2.1 Communication Strategy

The strategy of its meaning in the overall design of the achievement of its targets in ensuring its success which is linked to the communication has the meaning of the overall plan and its achievement. The word strategy has a meaning, using resources in the implementation of the regulations that determine it. Second, science and art to face the enemy. Third, careful planning of activists on target achievement, a wise place for their tactics.

The formulation of the strategy must include a calculation of the situation and conditions faced in taking a conscious way of communicating. Karl Von Clausewitz in his formulation of strategy is an art of using battle means to achieve war goals, while Martin Anderson also formulates strategy which is an art which involves the ability of intelligence/mind to bring all available resources to achieve goals by obtaining maximum and efficient profits.

The word communication comes from English, communication etymologically comes from the Latin *communicatu* and this word comes from the word *communis* and has the meaning of various or belonging together, namely efforts to have the same goal, with emphasis, towards grouping and achieving which is the direction of attitude.

Strategy selection is a crucial step that requires careful handling in communication planning, because if the strategy is chosen incorrectly or incorrectly, the results obtained can be fatal, especially losses in terms of time, material and energy. Therefore strategy is also a secret that planners must hide.

The problem that arises is that the concept of communication strategy is sometimes equated with communication wisdom, whereas communication strategy is a tip or tactic that can be used in carrying out communication planning. The concept of strategy is sometimes also duplicated because it is often considered as an umbrella of planning if it is associated with the concept of strategic planning which in fact is communication policy.

Strategic Planning is intended to mean a plan that establishes a long-term plan, which includes a framework for mid-term and short-term plans.

2.2 Persuasive Communication

Understanding etymologically, the term persuasive communication consists of two words, namely communication and persuasion. The word communication itself comes from the Latin, namely *communis* which means the same, communication, or *communicare* which means to make the same (to make common). Linguistically, communication expects a thought, meaning, or message to be shared equally. So communication occurs when there is a similarity of meaning about a message conveyed by the communicator and received by the communicant. If there is no similarity in meaning, then communication occurs in uncommunicative situations, such as speeches, lectures, sermons, and others, both verbally and not verbally.

Persuasion also comes from the Latin, namely *persuasion*. The verb is *persuadere*, which in English means to persuade, to induce, to believe or in Indonesian it means to invite, persuade, or seduce. Meanwhile, Jamaluddin Kafie added the meaning of "convincing".

Ronald L. Applebaum and Karl WE Atanol in Malik and Irianta, persuasive communication is: "Complex process of communication by which one individual or group elicits (intentionally or unintentionally) by nonverbal or verbal means a specific response from another individual or group (communication process). complex when individuals or groups express messages (whether intentionally or unintentionally) through verbal and nonverbal means to elicit certain responses from other individuals or groups).

Communication experts emphasize that persuasion is a psychological activity. According to Jalaluddin Rakhmat, persuasive communication is defined as a process of influencing people's opinions, attitudes and actions by using psychological manipulation so that people can act as they wish.

This emphasis aims to make a distinction between persuasive and coercive. In principle, the purpose of persuasion and coercion is the same, namely to change opinions, attitudes and behavior. It's just that there is a difference in the technique of delivering messages between the two. Persuasive communication in delivering messages is done by persuading, seducing, convincing, lure and so on so that there is awareness to change in the communicant, while coercive communication, namely changes in opinions, attitudes, and behavior occurs with feelings of being forced and unhappy because of threats from communicator.

The effect of this coercive tactic can lead to feelings of displeasure, hatred, maybe even a sense of revenge, while the effects of persuasive communication are awareness, willingness and feelings of pleasure. The definition of persuasive communication is nothing but an attempt to convince people to act and behave as communicators expect by persuading without coercing them and without using violence.

The Big Indonesian Dictionary defines persuasion as persuasion, an invitation to someone by giving reasons with good prospects that convince them. While persuasive, which shows an adjective, means that it is subtly persuading (so that people are convinced).

Another definition of persuasive communication put forward by Brembeck and William Howwel who revealed that persuasion is a conscious effort to change thoughts and actions by manipulating people's motives towards predetermined goals. Then they change their opinion by formulating persuasion as: "Communication intended to influence choice". Burke as quoted by Larson that persuasion is seen as: "The cocreation of a state of

identification or alignment between a source and a receiver that results from the use of symbols."

Persuasion is the co-creation of a statement of identification or cooperation between the source of the message and the recipient of the message resulting from the use of symbols. From the definition put forward by Burke above, it can be seen that the tendency of persuasion is the result of the active dynamics of the source of the message and the recipient of the message. Communication is not seen as linear, but circular, which is very concerned with feedback, context and activities of the recipient of the message. Between the sender of the message and the recipient of the message, there is a process of mutual influence through interaction and interrelation between the two.

In-depth persuasive communication has been put forward by many communication figures quoted by Dedy Malik in the preface to his book "Persuasive Communication" including: Ronald L. Applbaum and Karl WE Anatol define persuasion as complex communication when individuals or groups express messages (intentionally or unintentionally) through verbal and nonverbal means to elicit certain responses from other individuals or groups. Bettinghous defines persuasion as human communication designed to influence others by changing their beliefs, values or attitudes. Burke states that persuasion is seen as the co-creation of a statement of identification or cooperation between the source of the message and the recipient of the message caused by the use of symbols.

2.3 Persuasive Communication Psychology

Communication psychology is a branch of science that explains how individuals interact with each other based on a psychological review. Communication psychology refers to communication in the delivery of energy and sensory organs to the brain, events receiving and processing information, in the process of mutual influence between various systems within the organism and between organisms.

Individuals with other individuals or can also individuals with groups communicate or interact well and influence each other then there is effective communication.

2.4 Islamic Communication

Islamic communication is a new field of study that has attracted the attention of some academics in various universities. The desire to produce Islamic communication arises because the philosophy, theoretical approach, and application of communication originating and developed in the West and Europe are not fully in accordance with Islamic religious and cultural values. Therefore, there is a desire to review various aspects of communication science from the perspective of religion, culture and the way of life of Muslims. The role of communication for Muslims themselves so that every Muslim can apply Islamic communication that is guided by the Qur'an and Hadith. Islamic communication is the process of delivering messages between communicators to communicants using the principles of Islamic communication contained in the Qur'an and hadith. According to Irma *et al* (2020) Message management is carried out by the stages of planning, organizing, implementing, controlling, and evaluating the elements of communication.

Islamic communication focuses on communication theories developed by Muslim thinkers. The ultimate goal is to make Islamic communication an alternative communication, especially in upholding human values that are in accordance with the nature of human creation. The suitability of communication values with the dimensions of the creation of human nature provides benefits for the welfare of universal human beings.

So in this perspective, Islamic communication is a process of delivering or exchanging information using the principles and methods of communication in the Qur'an and hadith.

To realize the strategy that has been set, a method is needed. As explained above, strategy refers to a plan to achieve a goal, while the method is a way that can be used to implement the strategy.

Da'wah methods are methods used by dai to convey da'wah messages or a series of activities to achieve da'wah goals. According to Said al-Qahtahani, the method or method of preaching is a science related to how to convey da'wah directly and how to eliminate things that interfere with the smooth running of da'wah.

III. Research Methods

This research on the Persuasive Communication Strategy of the Dare to Hijrah Community in Enhancing the Hijrah Spirit of the Young Generation was conducted at the Nurul Iman Mosque, Limau Manis Village, Tanjung Morawa. The location was chosen because this mosque is a public gathering and is used as a place for regular recitations by this community.

With regard to the purpose of qualitative research, the most important sampling procedure is how to determine key informants or social situations that are full of information according to the research focus. The selection of resource persons in naturalist qualitative aims to optimize the scope and information needed. Resource persons are selected in the context of the research, through selected cases according to the focus and data needed to be analyzed. Informants in this study came from several categories.

IV. Results and Discussion

This is in accordance with the results of interviews conducted with the Berani Hijrah community, where in the process they carried out they had to be prepared carefully by asking for direction from a cleric who was more qualified in this regard. In the process they also consider the goals to be achieved and to whom the targets will be placed, this is in accordance with the results of the interviews.

"The target and goal of Dare to Hijrah is, of course, young people, young people who need a place to migrate, need friends who are pious, need good friends, so they can move forward together because this young person who migrates alone will quickly go down, he quickly then retreat but if there are friends, God willing, they can survive. The purpose of KBH itself is as a place for young people to gather, a place to study together, yes, to emigrate as many young people as possible in goodness." (Andi Baso Ariaji, Founder of the Dare to Hijrah Community, interviewed by Suci Wulan Dari, November 24, 2020, 10:00 am).

The community that has been created must have a purpose in the process of making it and the changes that are achieved after joining the community. The Brave Hijrah Community which has the goal of creating an environment that likes to recite the Koran, especially for the younger generation and gathers to try to change themselves for the better according to the teachings and get closer to Allah SWT.

The persuasive communication process is related to the symbolic dimension of communication which means that the message conveyed by the sender to the recipient is expressed in written or spoken verbal form and also in the form of signs or non-verbal cues. The process of giving meaning to verbal and non-verbal symbols is influenced by many factors, including culture and experiences that grow and develop in community

groups. For example, a message conveyed with the same symbol may have different meanings if the individual receiving the message differs in their frame of mind and frame of experience.

Speaking of the process in terms of persuasive communication includes the section to find out who the communicator is, what message will be conveyed so that the formation of a picture of the opinion of the audience on the persuasive communication to be conveyed.

The process of attracting the attention of the audience or the younger generation is carried out by the Berani Hijrah Community by displaying an attractive flyer, with the latest themes among the younger generation so that it can attract the attention of the audience to follow or attend. This is in accordance with the results of the interview.

"In determining the theme of the study in the Berani Hijrah community, it was rather unique, the title was related to trendy things, for example, wanting to discuss qurban with the title of youth, for example "Stop Victims of Feelings, Let's Be Real Victims" The young man doesn't go back to the time of ignorance, the theme of the study is "Forbidden to go back and forth." Well, we have done that, people hear that studies are forbidden to turn back, it's funny, it means don't go back to the past when you were ignorant. Have also made a study entitled "Love Letter To You" people think how to write a love letter, right, even though the love letter here is the Qur'an for you who is a human being, meaning the Qur'an is a guide for humans. So the themes of the study were made that were unique. Then there will also be other unique themes related to current issues, which we will bring up." (Andi Baso Ariaji, (Founder of the Dare to Hijrah Community), interviewed by Suci Wulan Dari, November 24, 2020, 10:00 am).

The activities described above are a process planned by the Berani Hijrah community with the aim of forming an opinion on the assessment of the Berani Hijrah community as a community worthy of consideration due to the activities they carry out. In launching the process carried out by the Berani Hijrah community, they also created social media which has now become the development of the communication process. The social media managed by the Berani Hijrah community are: whatsapp media, instagram, youtube, podcase.

The purpose of this process is to introduce the Berani Hijrah community to the audience, especially the people of Tanjung Morawa and especially the younger generation who are the main target of this community. When the initial goal has been carried out well then .

Communication in its dimension is also as interactional, namely communication between humans that always involves other people. Therefore, in the communication process there will be action and interaction between the actors of communication, which according to Miller, the action and interaction here requires a back reaction from the recipient of information to the giver of information, and vice versa from the giver of information to the recipient of information.

The Brave Hijrah Community as a source that conveys its da'wah message both verbally and non-verbally as explained at the beginning

This research review is called "persuader", for the author already has aspects in carrying out persuasive communication following the components that should exist in persuasive communication in order to involve both individual parties in interacting to focus on the implementation of their da'wah, including:

a. Cognitive

At this stage the Berani Hijrah Community carries out its da'wah intensity from the cognitive aspect, which aims to make the public know or know the Dare to Hijrah Community first, or even familiar with KBH which is a familiar name taken from the abbreviation of this community.

As following the plan of activities carried out, this community carries out activities in which invite anyone who wants and is willing to participate. In carrying out the voluntary total tajwid program (tattooing), for example, in addition to being carried out at the mosque which usually begins after completing the Isha prayer in congregation, the Dare to Hijrah Community also goes directly to people who are unable to read the Koran or do not even know the hijaiyah letter.

Then in movements that include many Muslims, the Brave Hijrah Community routinely joins in providing support or joint statements as a form of showing togetherness or ukhuwah unity, where this can be seen in how often the name of this community appears in the implementation of activities and social media both implementing events are even privately owned by the Brave Hijrah Community. It doesn't stop there, the intentional invitation of a famous Ustadz or Da'i is also a picture of the da'wah that has been successfully carried out by daring Hijrah which shows that in addition to this community being able to grow with other communities in delivering da'wah, it also succeeds with the support of its own members or administrators who are proven to be able to fulfill and even exceed the targeted number of participation quotas.

In addition to being involved in preaching, this community also pays attention to economic fields such as scholarship assistance, alertness in raising funds for natural disasters that have occurred or have occurred, mass circumcision or health checks that many people can experience without being charged.

b. Affective

In components related to the affectiveness or feeling of the target of his da'wah which shows an assessment of whether he likes it or not, the Berani Hijrah Community prepares work programs that are further in nature, are more intense and focused. The model of these programs is closely related to religion, the benefits of which are expected to provide reinforcement to faith and Islam.

In the implementation of the Canteen (routine study), for example, it appears that there are two periods of implementation of activities carried out where on Sunday the Berani Hijrah Community takes a theme that is easy to enter for every youth by prioritizing the latest issues that are widely liked so that it is lighter to accept and easy to understand both for youth. who have just joined or are already members of the Dare to Hijrah Community itself. At other times, namely on Mondays and Thursdays, the studies held require istiqomah or in other languages seriousness that can make participants who hear can attend continuously. This is because the discussion in this study uses references that cannot be completed in one sitting such as Siroh Nabawiyah, Fiqh Munakahat, Fiqh Worship, and many more.

The study, which had the opportunity to be held on the day where the sunnah fasting could be carried out, was used as a place to carry out other work programs, namely breaking the fast together, whether fasting or not being able to comfortably enjoy the iftar menu and the model of the achievement of da'wah that felt it would be interesting not only to participate breaking the fast but also fasting is sunnah.

Among other evidences of attachment to da'wah carried out by other brave Hijrahs is Halaqoh/Liqo' which is intensely carried out because it is considered as the spirit of the

da'wah struggle of this community. The purpose and objective is to provide education and teaching towards Islam which is emphasized more personally on each individual, so that each member of the Brave Hijrah Community knows himself better, the problems that are being faced and how to overcome them in order to remain in accordance with the guidance of the Qur'an and Hadith. The material discussed can make everyone in the group understand, then after that can replace another discussion. The hidden benefits of this activity are that each member does not feel lonely and feels cared for more deeply physically and emotionally in the Brave Hijrah Community.

This activity also has the goal of having targets to be achieved for each member to apply religious knowledge to each member who is in a small circle of no more than 12 people. This community is an online study, where people who are interested in joining the Dare to Hijrah Community will continue to participate in online studies even though they have also participated in other studies. Moreover, there is a time when the ikhwan and akhwat groups must be separated, not all Muslims accept this model, but it must be emphasized that studies with models have also been widely carried out during face-to-face meetings.

c. conative

The conative or impact on the involvement of actions or actions can be seen from the implementation of persuasive communication carried out by the Berani Hijrah Community from the target of da'wah which was initially said to be passive or only getting the influence of benefits from this community exchanging to also be a beneficial part. Among them are people who are directly involved in the committee in the succession of activities that are carried out and even become administrators of this community in order to be directly responsible for the implementation of its activities which even take up all night or days just hoping for Allah's blessing.

The visible side of the involvement of the communicant that is another contribution is the willingness to provide material at specified times such as raising a mug of rice every meeting once a week as well as twenty thousand rupiahs once a month to make community da'wah activities successful, which of course requires good funds for the core budget. or additional. Other participation is seen in the delivery of scholarships, new or used iqra, qurban meat, or assistance for natural disasters, apart from being the organizer of activities sometimes not only helping to carry out but also taking part in supporting donations that must be collected in large amounts not infrequently.

This conative aspect, of course, is related to aspects that have been previously bound, as the experiences that are felt by people who feel the impact of this community's persuasive communication will be loyal in making this community totally help the religion of Allah. As stated regarding the sustainable impact, it is because it goes through various assemblies such as studies, meetings or halaqoh/liqo' which understands the importance of not only participating in da'wah but also being involved.

The permanent donation groups recorded by this community are collected through the WhatsApp social network, in which the community administrators who are actively involved provide information regarding programs that will and have taken place. Apart from being a forum for donations and accountability for the implementation of the event, there are many good recommendations that serve as a reference for the implementation of activities.

The Berani Hijrah Community with transparency of activity budgets and photos of the success of the event attracted a lot of donations to other countries such as Malaysia, moreover, many of these donors always provide support like regular donors.

1. The High Appreciation of the Community

Referring to the highs and lows of the analysis, the author refers to the data shown by the management of the Brave Hijrah Community on participation in each of their activities which always achieves and even exceeds the target, where this cannot be separated from the influence of individuals who allow themselves to invite and moreover the social media networks owned by the Community it reaches more than ten thousand followers. Disclosure of information on the funds that are wanted and has been collected and the activities that have been, are currently and have been taking place indirectly foster the trust of the ummah by continuing to provide support to this community by participating in or sharing information submitted on social pages.

Then with the high appreciation of the ummah felt by this community, apart from increasing the enthusiasm to continue preaching, the administrators expressed that they wanted to provide more benefits through a body that is bigger than just the community. The big dream that had been described to become a foundation is expected to expand its positive impact and provide easier movement in spreading the ideals of achieving Islamic da'wah which is the dream of the establishment of this community.

2. Evidence of People Who Have Emigrated

As the name and existence of this community refers to the word “hijrah”, there are not a few people who immediately feel the touch of the activities and achievements of the Da'wah Community of Dare to Hijrah. Among the people who claim to have involvement with the dark period, not only continue to follow the activities held by this community, but also join the management under the pretext of being enthusiastic about wanting many people to feel the benefits of this community's da'wah as a way of hijrah like himself.

3. Become an Inspirational Community

One of the reasons for making this community an object of research is that its existence has been felt even though it is still relatively young, starting from the time it was founded.

The Brave Hijrah community is certainly not the first community to feel it is important to make young people feel the benefits of their da'wah, or moreover, it is not the first community to carry the name hijrah which has been going viral in recent years. But the recruitment method that embraces all backgrounds and acceptance of people with any background is a distinct advantage of this community. Based on the views of people who previously only participated in the implementation of this community's da'wah activities and are now members of it, admit that the character possessed by this community administrator is an added value for people outside the community because they have no sentiments towards people who want to be closer to the Brave Hijrah Community.

The success of organizing large events and bringing in influential people to share the pleasures of Islam and preaching in it are among the advantages that can also be seen directly. Another inspiration is proven by his name which is now side by side with its predecessor communities which are even fairly large with the same goal of raising Islamic da'wah.

V. Conclusion

The process of attracting the attention of the younger generation in persuasive communication of the Berani Hijrah Community is the first by determining the goals and targets to be addressed, after that it will consider how the psychology of the young generation is at the exact target, which is like following the times that are trending among young people, after it included it in the theme of the study so that it easily attracted the attention of the younger generation to attend. Second, by inviting famous clerics who are going viral, this will have a huge impact on the wider community because it will be very easy to bring in the masses if they bring in people who are more famous. Third, use media that is widely used by the younger generation.

Changes in the attitude of the younger generation in persuasive communication of the Berani Hijrah Community is judged from the desire to be present at every activity carried out by the Berani Hijrah Community. After that, when you feel comfortable with each existing program, it will continue with an attitude of curiosity about the activities carried out by the Brave Hijrah Community, so this is where the attitude change stage begins. By joining the Berani Hijrah community, then becoming a member and following faithfully the rules in the Berani Hijrah Community such as recruitment, entering the cadre and da'wah division, followed by following the Liqo provided by the Berani Hijrah Community in order to control the migration process of the younger generation. The attitudes assessed are Worship, Fiqh, Concern.

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