

Opportunities and Strategies for Da'wah of Muhammadiyah Aceh Organizations against Youth Trends in Coffee Shops in Banda Aceh City

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Abstract

The growth of number of Coffee shop becomes a trend to hangout for the youth in Banda Aceh. Habit of drinking coffee has become a wisdom for them. Gathering, hangout, appointment and making assignment are all being done in coffee shop. This opportunity is started to be aimed by one of the Islamic organization and society to do missionary endeavor or usually called as dakwah in coffee shop. The purpose of this research is to elaborate the opportunity and strategy of Association of Muhammadiyah Aceh, and also get around the trend of young generation lifestyle at coffee shop in Banda Aceh. The strategy that has been used for dakwah is through religion entertainment approach, spreading flyers and in advance, they are using youtube and social media which are interesting for the youth such as Tiktok. This research is using primary data approach such as interview, observation, and spreading google form. Furthermore, analyzing data is going to be done through SWOT analysis, data reduction and lastly composing the report.

Keywords

youth trend; da'wah strategy;
da'wah opportunity; coffee shop



I. Introduction

The city of Banda Aceh is one of the cities that is famous for its many coffee shops spread across remote villages/gampongs. Coffee shops continue to mushroom, which is managed both traditionally and in a modern way.

Thus, the title of a thousand coffee shops in the city of Banda Aceh cannot be denied. It's not difficult to find a coffee shop with a variety of flavors and aromas in this city. Coffee activities anywhere can be a tourist destination in itself. Everyday coffee connoisseurs, from teenagers to parents, interact and socialize in coffee shops.

The position of Islamic Sharia in Aceh, as outlined in the Regional Regulation of the Special Region of Aceh Number 5 of 2000 concerning the Implementation of Islamic Sharia, coffee shop owners are inspired to present stalls/cafes that have Islamic nuances and can be accepted by modern youth.

The presence of a coffee shop is adjusted to the Banda Aceh mayor's regulation, that the operation of a restaurant, restaurant, coffee shop/cafe business must meet the requirements of Islamic sharia principles.

The culture of drinking coffee has become a trend in this century, the trend of drinking coffee does not only occur among the elderly, but young people also become coffee connoisseurs, with the development of coffee connoisseurs from various circles, so then urban coffee shops are mushrooming that follow the trend and present.

One of the coffee connoisseurs is young people who socialize themselves in their peer association. So, it's no wonder cafes or coffee shops are their choice to meet these

needs. Along with the needs of young people, this opportunity is always captured by culinary industry entrepreneurs who show the creativity and innovation of their owners. Seeing the changing lifestyles of young people in each coffee shop inspires warkop entrepreneurs to modify the forms and activities carried out at the coffee shop so that coffee lovers do not get bored with the intention of continuing to increase the number of visitors from young people, both young entrepreneurs and students.

Entrepreneurs continue to accommodate the wishes of the Aceh Government, which broadcasts according to sharia principles, so there is a desire to hold a warkop da'wah, which is held once a week. This activity certainly cannot be carried out without cooperating with one of the religious and community organizations.

The Muhammadiyah Association is an organization that seeks to develop its charitable efforts in various fields including education, health, economics, and da'wah. Muhammadiyah is an organization that is an Islamic Movement. The purpose of the movement is Islamic Da'wah and Amar Ma'ruf nahi Munkar which is aimed at two fields: individuals and society.

The opportunity for da'wah in broadcasting religion that can be accepted by young people is a challenge for the Muhammadiyah association to develop its da'wah in coffee shops, da'wah which is usually packaged in mosques or at the branch of Muhammadiyah. interesting and acceptable to young people who are relaxing in a coffee shop.

Ulama are one of the people's roles models who are heard for their voices in providing guidance. Muhammadiyah throughout Indonesia develop charities and businesses is no exception in the city of Banda Aceh. Every member of Muhammadiyah who is fronted under the leadership of Wilayah Muhammadiyah must care about his environment, especially in the field of da'wah.

This can be seen in the city of Banda Aceh, Muhammadiyah is involved in broadcasting goodness. Da'wah basically does not see space and time. The indictment has a very broad and general meaning. Coffee shops are an opportunity to broadcast Islamic da'wah in Aceh because the people of Aceh are very familiar with coffee shops. The use of da'wah usually done through social media has been proven effective but has a very risky challenge to the moral values of al kharimah which are the core focus of the da'wah.

It is undeniable that young people are the center of attention, and are very sensitive to new things, this kind of lifestyle reflects the lives of young people who are happy to change. The changes in the digital era require young people to take advantage of the internet without being paid for by coffee shops.

The target of youth in da'wah in coffee shops is because young people like to spend their time in coffee shops playing games, making school assignments by using free internet facilities, informal and formal discussions by being served a cup of tea or coffee. Young people are very happy to spend their time in coffee shops, they do activities just to hang out, discuss work, or whatever they talk about, and coffee shops are a second destination for young people to do office work and college assignments for students . The purpose of this study is to describe the opportunities and strategies of the Muhammadiyah Aceh association. Anticipating the lifestyle trends of young people at a coffee shop in the city of Banda Aceh. In this study, we will study the impact of da'wah in coffee shops and the indirect use of coffee connoisseurs in coffee shops in Banda Aceh.

The research method used is to go directly to coffee shops in Banda Aceh, which is the target of young people who like to hang out. In collecting data, it was conducted through interviews with several respondents who were willing to be 18-30 years old. In addition, distributing a statement form containing the situation and condition of the coffee shop and the existence of their lifestyle. Observation is the first step in collecting data. The

interview approach was not only done for young respondents but also the leaders of Muhammadiyah Aceh. Data analysis uses SWOT analysis, to reveal and describe challenges and strategies in da'wah.

II. Review of Literature

2.1 Youth and The Lifye Style

In general, youth is a very pleasant period, which is a period of adjustment to new life patterns and new social expectations. Youth or adolescence (13-24 years), is a period of storms and stress.

Law (UU) No. 40 of 2009 concerning Youth Article 1 states that youth are residents aged 16 to 30 years. In terms of demographics, the age group of 16-30 years is classified as productive age.

The developmental phase in young people becomes a vulnerable and critical period. At this stage, the teenager or young person begins to look for an identity that will determine his life in adulthood. This is because youth is a period of perfection from the previous stages of development. Generally, psychologists have labeled young people as a period of storm and stress, at which time young people begin to undergo an evolutionary process toward adulthood. If it is related to the socialization stage, young age (11 to 24 years) is categorized in the game stage (ready to act) where individuals begin to be able to recognize their roles personally and prepare to go to the generalized stage (maturity) which begins to carry out their roles and place themselves in society.

Young people have a desire to always be in touch with other people and always have a desire to try new things, they are in the phase of seeking self-identity, and the desire to be recognized in a group is quite high, this will bring them closer to the desired lifestyle. Coffee has become a trend for young people today, in a big city, namely Jakarta, from the questionnaire distributed by the youth bulletin Seventeen, it was found that coffee is an activity for young people today in Indonesia. As many as 60% of Seventeen's readers aged 16-22 years like to go to the mall and hang out in cafes.

This fact implies that life in a coffee shop is becoming a trend nowadays, where young people prefer to spend their time in coffee shops for a long time, whether just chatting, discussing college, school, or playing games. The lifestyle that is lived by young people is becoming a trend or rather something for pleasure. Lifestyle can be lived healthily according to ratio and logic. However, the lifestyle that some people live seem to be just looking for fun. People's habits will become a new color in their lives and will change their lifestyles. It is human nature to always look for new things in life, the growth and development of life prove the existence of human creativity toward the desired change. Lifestyle can be described as a form of consumption that a person considers spending their money and time. Lifestyle is also related to morality, where morality is a science that explains the meaning of good and bad, explains what humans should do to other humans, states the goals that humans should aim for in their actions, and shows the way to do what must be done.

The habits of young people who become a trend in coffee shops will form the lifestyle or morals they will aim for, with this, of course, it will not be in vain if drinking coffee in coffee shops is filled with positive and interesting da'wah. So that it can form a positive morality.

III. Result and Discussion

3.1 Da'wah Opportunities at Coffee Shops

The existence of coffee shops in Aceh has been transformed into a separate public space for the people of Aceh itself, history proves that it is very unlikely that a coffee shop will be empty, almost all coffee shops in Aceh are crowded with visitors. It is unlikely that you will find a quiet coffee shop, coffee shops in Aceh have become a place for ideas, formal and non-formal meetings, as well as an arena for young people to express their creativity and expression.

With the existence of a coffee shop as a meeting place, around 41.7% of coffee shops are used as a place to hold meetings with colleagues from the same profession or colleagues from different professions. In addition, the time spent meeting at the coffee shop is about 90 minutes.

Spending time at a coffee shop is not just about drinking coffee or enjoying other foods, coffee shop lovers also carry out other activities such as accessing lectures or school materials. As many as 44.4% of their productive age access lecture materials in coffee shops, and the remaining 22.2% play games and others.

Seeing the phenomenon of young people spending more time in coffee shops will be an opportunity.

Like a tit for tat with the symptom of accusations in a coffee shop, it becomes an opportunity for the Regional Leadership of Muhammadiyah Aceh, which is one of the largest religious and social organizations in Indonesia that seeks to provide spiritual touches with the concept of social and cultural approaches as well as actual topics that touch young people.

The strategy of carrying out religious symbols in coffee shops has also been carried out in the El-Ajami district, Alexandria, Egypt. The arrival of the Da'I to convey the principles of moderate Islam made this event a room for discussion about religion in a relaxed atmosphere accompanied by a cup of hot coffee and tea .

Muhammadiyah Regional Leaders explained several strategies to encourage the existence of da'wah that can be accepted by young people. The results of interviews with regional leaders of Muhammadiyah Aceh, that strategy must include the participation of young people, sectoral city government (MPU, Satpol PP), and utilizing social media such as YouTube. In addition, the method that will be carried out, approaches young people, in the form of discussions, introduction to Islam, entertainment, and social activities.

The Muhammadiyah Association is an organization that seeks to develop its charitable efforts in various fields including education, health, economics, and da'wah. Muhammadiyah is an organization which is an Islamic Movement. The purpose of the movement is Islamic Da'wah and Amar Ma'ruf Nahi Munkar which is aimed at two fields: individuals and society .

Da'wah studies are usually carried out face to face, or invite the public to listen to lectures, change different da'wah, encourage preachers to take steps virtually, distribute media tools, such as brochures, flyers and utilize communication and information technology. Social media tools and online media are other ways to convey religious messages . Communication is the process of delivering messages by someone to other people to tell, change attitudes, opinions or behavior either directly orally or indirectly through the media. In this communication requires a reciprocal relationship between the delivery of messages and recipients namely communicators and communicants (Hasbullah, et al: 2018).

The concept that will be outlined in this da'wah has an element of communication, where the coffee shop is a medium of da'wah. The use of coffee shops as a medium of da'wah will be effective if the method conveyed hits young people, therefore the preacher or preacher must be someone who can be accepted by the young people themselves, explained Ustadz Muharrir Asy'ari to researchers.

With the growth of da'wah media that continues to grow in tandem with rapid technological advances, today's changes make people continue to adapt to technological changes. Likewise, da'wah requires a strategy to compensate for these changes. One of them is adjusting to the situation, namely adjusting to where people often visit to spend time, such as going to coffee shops, the attraction of people to visit coffee shops must be treated as an opportunity to do da'wah .

The opportunities that exist are taken advantage of, this opportunity requires thought, and an integrated study of da'wah activists, namely: dai, so that the latest ideas, solutions, and stages of da'wah in coffee shops can be found in dealing with the trend of young people spending time in coffee shops.

Islamic da'wah is one way to invite people a wise way to the right path under guidelines and rules, on the other hand, da'wah is defined as an urge to invite people to goodness and follow guidelines that call for good and prevent evil .

The dimension of da'wah carried out in coffee shops indicates that religion and spirituality are becoming a new lifestyle for Muslim society today. Religious da'wah can be found in almost all places, not only sacred places such as mosques. On this occasion, da'wah can also be found in coffee shops, religion and spirituality have major opportunities in human social life.

Meanwhile, according to Mahfudlah, his research revealing the da'wah approach is more emphasized its sociological approach which describes religious phenomena .

In the contemporary era, Islamic da'wah in Indonesia has changed its style with a new style, namely "organized da'wah or structural da'wah". Islamic da'wah organizations in Indonesia include Muhammadiyah with its strategy centered on renewal (tajdid) and maintaining the purity of Islam (purification). For the da'wah results to be as expected, strategies and methods are needed, these are no less important than the four elements, namely the da'wah actor (da'i), the da'wah recipient or target of da'wah (mad'u), da'wah material (message/ Islamic teachings) and media or propaganda channels.

Furthermore, the choice of young people towards coffee shops that have a da'wah room is 30.6%, meaning that from the respondents we data, they are interested in visiting coffee shops that have a da'wah room.

From the results of the study, it was found that they were interested in choosing a coffee shop because (1) the facilities for places of worship owned by the coffee shop (2) were comfortable public toilets (3) There were free internet facilities.

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These opportunities are exploited by the Nanggroe coffee shop located in the city of Banda Aceh. Da'wah which is carried out every week by bringing Dai, once a week brings enthusiasm for coffee connoisseurs to hear and discuss religion and the topics raised are quite interesting and contemporary.

Da'wah will become stagnant if it does not explore and understand the potential that exists. Understanding the weaknesses and strengths of da'wah, of course, will be an opportunity to apply the right da'wah method .

So this is the importance of a SWOT analysis, namely an analysis of the strengths, weaknesses, opportunities, and challenges for the advancement of da'wah which will be realized in the da'wah map.

3.2 Muhammadiyah Organization Da'wah Strategy

Strategy is an art, which describes the feelings, thoughts, images, and ideas of individuals. Strategy is something that can be formulated through a well-organized and comprehensive planning process that describes the overall strengths

In developing this strategy, a thorough analysis is needed, the analysis needed in this da'wah strategy is a SWOT analysis. SWOT analysis plays a very important role in conducting a strategic analysis. Where the da'wah strategy must be well structured and have the right steps so that it is right on target so that the message is conveyed and can be accepted and understood and followed by mad'u. To achieve goals, strategy is not only a way to show the way, but must be able to show how the operational tactics are. New da'wah strategies and methods will be compiled after knowing the four elements of da'wah, namely the da'wah actor (da'i), the target of da'wah (mad'u), da'wah materials and da'wah media that will be used. The first element relates to the potential possessed, the second element relates to the readiness or possibility of someone being able to receive the da'wah material delivered, the third element relates to the material or content of the da'wah message, and the fourth element relates to the media or channel used to deliver da'wah material to the public. including through the coffee shop while enjoying a cup of hot coffee

To research conducted in 2011 by the National Coffee Association of the United States, there is an interest in drinking coffee in coffee shops among young people aged 18-24 years . So it is undeniable that coffee drinkers are not only the elderly, young people now dominate coffee shops. Research conducted in 16 coffee shops in Banda Aceh consisting of 20-21 years old gave 22.2% answers, 11.1% for 22-23 years old, and 13.9% for 24-25 years old. When viewed from the work of students who are very domiciled in coffee shops, about 69.4% of them spend time in coffee shops.

Judging from the young age of coffee enthusiasts, psychologists have labeled young people as a period of storm and stress, at which time young people begin to undergo an evolutionary process toward adulthood. If it is related to the socialization stage, young age (11 to 24 years) is categorized in the game stage (ready to act) where individuals begin to be able to recognize their roles personally and prepare to go to the generalized stage (maturity) which begins to carry out their roles and place themselves in society .

The existence of coffee shops in Aceh has become a separate public space for the people of Aceh itself, history proves that it is very unlikely that a coffee shop will be empty, almost all coffee shops in Aceh are crowded with visitors. It is unlikely that you will find a quiet coffee shop, coffee shops in Aceh have become a place for ideas, formal and non-formal meetings, as well as an arena for young people to express their creativity and expression.

Young people likely spend time in coffee shops, one of which is to strengthen their presence in carrying out activities and meeting goals. Young people have a desire to always be in touch with other people and always a desire to try new things, they are in the phase of seeking self-identity, and the desire to be recognized in a group is quite high, it will approach themselves with the desired lifestyle. Coffee has become a trend for young people today, in a big city, namely Jakarta, from the questionnaire distributed by the youth

bulletin Seventeen, it was found that coffee is an activity for young people today in Indonesia. As many as 60% of Seventeen readers aged 16 - 22 years like to go to the mall and hang out at cafes .

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Seeing this phenomenon, the Muhammadiyah Regional Leadership explained several strategies to strengthen the existence of da'wah that can be accepted by young people. To the results of interviews with regional leaders of Muhammadiyah Aceh, that strategy must include the participation of young people, sectoral city government (MPU, Satpol PP), and utilizing social media such as YouTube. In addition, the method that will be carried out, approaches young people, in the form of discussions, introduction to Islam, entertainment, and social activities.

Table 1. SWOT Analysis Dakwah of Muhammadiyah Aceh Organization



From the analysis above, it can be found that Muhammadiyah, is one of the community and Islamic organizations, has the power to get closer to millennials and gen z, in communicating. With the strengths, they have, among others, preachers who can be accepted by young people, materials that have been packaged according to the needs of young people. The explanation of the Muhammadiyah leadership itself, the material to be delivered does not have to be in the form of persuasive, or lectures, but can be in the form of religious entertainment. In addition, it provides an overview of the profiles of Islamic youth or pious children.

The dimension of da'wah carried out in coffee shops indicates that religion and spirituality are becoming a new lifestyle for Muslim society today. Religious da'wah can be found in almost all places, not only sacred places such as mosques. On this occasion, religion and spirituality have major opportunities in human social life.

Another method that is no less important in communicating with young people is through YouTube, TikTok, and other social media. Their habit is to access the internet more often in coffee shops, so these facilities can be used. The way researchers see that young people access the internet more in coffee shops by distributing data through google forms, the data received as many as 44.4% of respondents use coffee shop internet services, so it can be said that they do not just come for coffee but also carry out activities that related to the virtual world, whether it's access to school subjects, college assignments, and others.

However, only 27.8% access YouTube and watch others, it can be said that some young people open YouTube to see what they want. This opportunity is an opportunity to spread da'wah or how to communicate with young people through social media.

With the growth of da'wah media that continues to grow in tandem with rapid technological advances, today's changes make people continue to adapt to technological changes. Likewise, da'wah requires a strategy to compensate for these changes. One of them is adjusting to the situation, namely adjusting to where people often visit to spend time, such as going to coffee shops, the attraction of people to visit coffee shops must be treated as an opportunity to do da'wah.

Behind it all, it does not mean that there is no threat, of spreading da'wah in coffee shops, the threat is live music entertainment which is very attractive to young people, but not all coffee shops in Aceh have a stage for live music. Some stalls provide da'wah space for Islamic organizations or clerics to broadcast Islamic concepts or discuss other themes related to Islam.

Thus, in carrying out da'wah, enthusiasm and harmony with young people are needed. The motivation of the preachers to do da'wah in coffee shops is part of communication and entertainment that is religious in nature with the target of young people in overcoming the conditions of global social currents and moral decline.

IV. Conclusion

Coffee shops cannot be separated from modernization changes, the existence of coffee shops that continue to mushroom and modern coffee shop innovations open opportunities for young people to enjoy coffee while hanging out with friends. Coffee connoisseurs from the elderly have now penetrated the young. The trend of drinking coffee in coffee shops for young people is a place to enjoy the wifi facilities provided by the coffee shop owners. Make school assignments and college assignments that make them last to linger at the coffee shop. As many as 44.4% of their productive age access lecture materials in coffee shops, and the remaining 22.2% play games and others.

The phenomenon of young people hanging out in coffee shops is an opportunity for Muhammadiyah Aceh Organization in carrying out da'wah. Carrying da'wah in coffee shops requires the right strategy and planning. The strategy used is to analyze with swot analysis. The strength of Muhammadiyah Organization is an opportunity to approach young people. Communication or da'wah used using flyers, religious entertainment, and da'wah using the stage provided by the coffee shop owner. The real threat is the existence of live music entertainment which has its own appeal for young people. But this does not reduce the interest of young people to carry out activities in coffee shops that have a religious stage.

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