

## **DAKWAH MESSAGE IN YOUTUBE CHANNEL MUHAMMAD FAIZAR OFFICIAL (CASE STUDY ON MOUNT SLAMET EXPEDITION)**

**<sup>1</sup>Surya, <sup>2</sup>Erwan Efendi**

<sup>1,2</sup>Universitas Islam Negeri Sumatera Utara

<sup>1</sup>Surya0101202016@uinsu.ac.id, <sup>2</sup>erwaneffendi6@gmail.com

### ***Abstract***

*This research aims to discover the da'wah messages on Muhammad Faizar's Official YouTube channel. This research uses a qualitative descriptive research method. This type of research is used to discover and understand research procedures that produce descriptive data in the form of written or spoken words from research subjects and observable behaviour. Research involves text, video, images and so on so that you can find out the content of thoughts and meanings related to a particular social context. Therefore, in this discussion, Ustadz Muhammad Faizar conveyed the Sunnahs that Rasulullah SAW adhered to when carrying out travel activities, such as leaving the house to recite the tawakal prayer (Bismillaahi tawakkaltu 'alallaah, laa haula wa laa quwwata illaa billaah), passing over hills. The road says "Allahu Akbar" and the road down "Subhanallah". The informant also said climbing mountains is sunnah because climbing mountains is a travelling activity. It also discusses the myths found on Mount Slamet, such as the myth of the Sri Kedadih bird in Samarantu. Discussion of the Pos Slamet Cave is seen from an Islamic perspective by the Al-Qur'an and As-Sunnah. By focusing on the da'wah messages conveyed in the context of the Mount Slamet expedition, this research contributes to understanding da'wah practised in travel or safari situations, which aligns with the sunnah practices taught in Islam.*

**Keywords:** *Message Dakwah, Youtube, Case Study, Mount Slamet Expedition.*

### ***Abstrak***

*Penelitian ini bertujuan untuk mengetahui pesan-pesan dakwah yang terdapat pada channel YouTube Resmi Muhammad Faizar. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Jenis penelitian ini digunakan untuk mengetahui dan memahami prosedur penelitian yang menghasilkan data deskriptif berupa kata-kata tertulis atau lisan dari subjek penelitian dan perilaku yang dapat diamati. Penelitian melibatkan teks, video, gambar dan lain sebagainya sehingga dapat mengetahui isi pemikiran dan makna yang berkaitan dengan konteks sosial tertentu. Oleh karena itu, dalam diskusi tersebut Ustadz Muhammad Faizar menyampaikan Sunnah-sunnah yang dianut Rasulullah SAW ketika melakukan aktivitas perjalanan, seperti keluar rumah untuk membaca doa tawakal (Bismillaahi tawakkaltu 'alallaah, laa haula wa laa quwwata illaa billaah), melewati tanjakan. jalan bertuliskan "Allahu Akbar" dan jalan menurun "Subhanallah". Informan juga menyampaikan bahwa mendaki gunung termasuk sunnah karena mendaki gunung merupakan kegiatan safar. Selain itu, juga membahas tentang mitos-mitos yang terdapat di Gunung Slamet, seperti mitos burung sri kedadih di Samarantu. Pembahasan Gua Pos Slamet dilihat dari sudut pandang Islam sesuai dengan Al-Qur'an dan As-Sunnah. Dengan memfokuskan pada pesan-pesan dakwah yang disampaikan dalam konteks ekspedisi Gunung Slamet, penelitian ini memberikan kontribusi dalam memahami dakwah dipraktikkan dalam situasi perjalanan atau safar, sejalan dengan praktik sunnah yang diajarkan dalam Islam.*

**Kata Kunci :** *Pesan Dakwah, Youtube, Studi Kasus, Ekspedisi Gunung Slamet.*

## **INTRODUCTION**

Mountain expeditions are one of the favourite natural *tadabbur* activities in Indonesia (Nur'azzana & Prathama, 2023). Every year, the number of people climbing mountains continues to increase. Even though it is a favourite activity, mountain climbing is an activity that carries risks. Many people disappeared and died on the hill because it was believed to be a sacred, haunted place. One of the mountains that climbers believe to be sacred is Mount Slamet. Mount Slamet, located in Central Java Province, is 3428 meters above sea level.

The public and climbers believe Mount Slamet has a mystical feel. Mysticism is a spiritual effort to realize the social relationships that prevail in society (Santiani et al. 2022). Most people know about mystical phenomena. The issue of mysticism is always emphasized in divine books, such as the Koran, Torah and Bible. These books often refer to things that are not visible (unseen things) and are also challenging for the human mind to accept (Zarrabizadeh 2011). This problem presents significant challenges because of the significant impact of changing times, reaching the highest stage of modernity. Difficulties occur in accepting mystical concepts because of the demand for proof of rationality in the context of increasingly advanced and sophisticated scientific developments (Nasir 2019).

Islam clearly emphasizes that mysticism, based on stories, beliefs, or beliefs without a basis in knowledge or text, falls into the categories of *tathayyur*, superstition, and *khurafat*. Such actions can lead to the practice of shirk, which is contrary to the principles of monotheism and belief in Allah in the Islamic faith. Therefore, a Muslim does not easily believe in *tathayyur*, superstition and *khurafat* when in a place that is believed by some people to be sacred (Salamah 2018). A Muslim must adhere closely to the Al-Qur'an and As-Sunnah as the foremost guidelines, which are the foundation for the entire system of life. One of the primary roles of the Al-Qur'an and As-Sunnah is as the main guidelines for life. In the context of da'wah as a guide, the Qur'an emphasizes the importance of preaching and how to do it and presents the contents of the da'wah. The content of da'wah is an essential component of da'wah practice. Da'wah messages include all Islamic teachings, namely the revelations received by the Prophet Muhammad SAW from Allah SWT, which must be conveyed.

The primary source of Islamic teachings is the Koran. Among the most essential things in this world is the Koran (Sisworo 2022). And let there be a group of people among you who obey what is right, call to what is good, and shun evil. They are the lucky people. (QS. Ali 'Imran: 104) (Anon 2008). Globalization is unavoidable in the 21st century. Its various aspects permeate every part of the world and become inevitable. The phenomenon of globalization of communication and information has had a significant impact on the entire global community,

including followers of the Islamic religion (Taufiq 2019). In this era of globalization, where technological progress has reached its peak, the demands on Da'i to use technology as a means of preaching are very large. It is not permissible for Da'i to remain tied and wait for circumstances to dictate. Ziauddin Sardar urges Da'i to cultivate intimacy, contact, and active involvement with his audience. Da'i can reach a wider audience with his sermons more effectively by using social media (Sisworo 2022).

The use of social media in da'wah has the advantage of making it easier to spread da'wah messages to various regions. Various digital platforms are used to support the implementation of da'wah, highlighting the critical role of the internet as a means to expand and strengthen effective da'wah in this modern era (Efendi et al., 2023). Apart from that, da'wah spread via social media has the advantage that it can be stored and lasts a long time, not just as temporary da'wah. After time has passed, people can still reaccess it because the recording is available, so preaching using social media has many benefits, from small to significant.

Scholars have widely researched the study of da'wah in the digital era. The Dai who are the objects of research also vary, starting from Ustaz Hanan At-Taki (Salam et al., 2020), Adi Hidayat (Muvida Toyiba et al., 2023), Ucu Najmudin (Maesyaroh & Hendrawan, 2020), and Fuad Fansuri (Saputera et al., 2023). The research gap that researchers are currently exploring is regarding the influence or strategy of da'wah in the digital era through YouTube channels such as Muhammad Faizar Official.

Some researchers link da'wah via YouTube channels with short film media (Faqih et al., 2023; Sukandis et al., 2021), communication psychology theory (Sauma, 2021), and the science of rhetoric (Syaf & Ibrahim, 2023). Researchers are particularly interested in analyzing how Muhammad Faizar's preaching messages resonate with audiences, especially concerning topics like sacred mountains and spiritual teachings related to climbing, as these themes are often overlooked in existing literature on Islamic preaching and mountain climbing. This exploration could provide valuable insights into the intersection of religious teachings, cultural beliefs, and outdoor activities among Muslim communities.

This research is expected to provide new insights into the effectiveness of digital da'wah strategies and the role of social media in spreading religious teachings. It can also be a reference for preachers and other da'wah practitioners in optimizing the use of digital platforms to convey spiritual messages more effectively and on target. Thus, this research contributes to academic literature and provides practical benefits for da'wah practitioners in the digital era.

## **RESEARCH METHODS**

This research uses a descriptive qualitative study. Bogdan compares qualitative research design to preparing for a picnic, where someone has an idea of the place they will visit but does not yet know precisely what they will find there. Only after arriving at the location, by reading the written information and looking at the pictures, would one gain a clearer understanding of the object (Sholikhah 2016). This study aims to understand the methods used to produce data that provide a detailed description of the research topic in written and oral form, along with observable attitudes. A scientific approach and data collection in a scientific setting were used in this research. This approach refers to the interpretation of phenomena that occur (Meleong 2017) using a variety of available scientific methods. This research usually explores data from various sources such as text, video, images, and the like to understand thoughts and meanings related to a particular social context.

## **RESULTS AND DISCUSSION**

### **Muhammad Faizar Official Youtube Channel: At a Glance**

Ustadz Muhammad Faizar was born in Bandung in 1991 and lives in Banyumas. His full name is Mohammed Faizar Hidayatullah; he is an Al-Quran expert who completed religious studies at the Gontor Darussalam Islamic Boarding School, Ponorogo before continuing his education at Al-Azhar University, Cairo, Egypt. Ustadz Muhammad Faizar founded the Islamic group Arsyada Yadaka Indonesia which focuses on Ruqyah Syar'iyah and also markets health products under the UMF Herbal brand. The Instagram account is @muhammad.faizar, and Arsyada Yadaka Indonesia can be found at @arsyadayadaka\_id. He has been active on YouTube since February 8 2020 and has 2.41 million subscribers, with 710 videos that have been watched 238,501,187 times.

The da'wah delivered through his social media platforms includes Islamic teachings emphasizing Ruqyah Syar'iyah and discussing supernatural phenomena. These topics are explained in the context of metaphysical reality and supported by stories recognized in Islam based on the Qur'an and Sunnah. Ustadz Muhammad Faizar utilizes this digital platform to reach a wider audience, providing more profound knowledge and understanding of essential aspects of Islamic teachings. As such, its digital platform is a valuable resource for those seeking a deeper understanding of these issues.

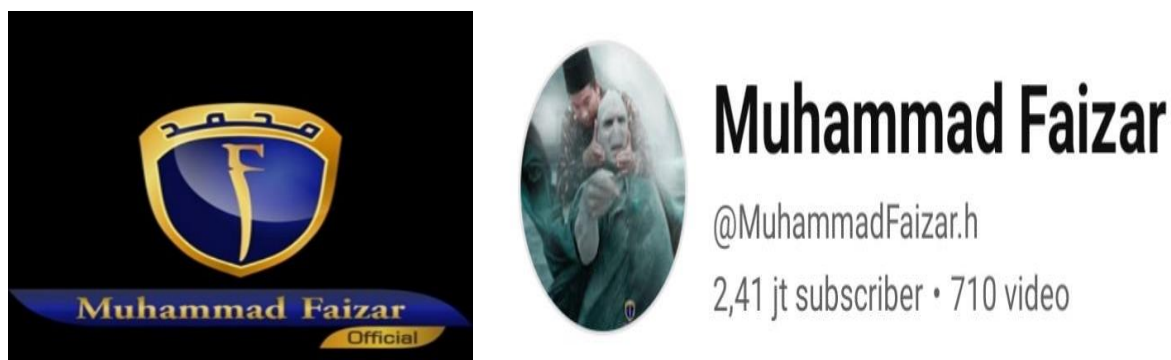


Figure 1 (Muhammad Faizar Official Youtube Logo and Information)

### Muhammad Faizar's Da'wah Message Through Mount Slamet Expedition Video

The program, which discusses supernatural phenomena from the community's perspective through mystical stories and myths, is entitled "Mount Slamet Expedition" on the official YouTube channel of Muhammad Faizar.



Figure 2 (Mount Slamet Expedition Show Logo Part I – IV)

In the "Mount Slamet Expedition" broadcast made by Ustadz Muhammad Faizar, there are 4 video parts: video part I was uploaded on August 24 2021; part II was uploaded on August 25 2021; video part III was uploaded on August 26 2021; and final video is part IV uploaded on August 28 2021. The content of the Mount Slamet Expedition is an effort to educate the

audience or Mad'u in understanding and responding to supernatural phenomena in carrying out mountain climbing activities in the view of society; mystical stories and myths can be seen as narratives based on the teachings of Al -Quran and As-Sunnah. The "Mount Slamet Expedition" broadcast concerns knowledge, strengthening belief in the oneness of Allah, efforts to improve, and efforts to eliminate the evils of Tathayyur, Superstition, and Khurafat, as well as studying supernatural phenomena by referring to the instructions contained in the Al-Quran and As-Sunnah. This sentence was stated in the video recording "Mount Slamet Expedition" on Muhammad Faizar's Official YouTube channel. Research is needed on mystical narratives and myths so that they do not have the potential to disturb the religious beliefs of Muslims. Therefore, this research aims to analyze moral da'wah messages, sharia da'wah messages and aqidah da'wah messages, and the broadcast illustrates how Ustadz Muhammad Faizar conveys da'wah messages to Muslims about how they respond to supernatural events, especially in the context of mystical stories and myths that are often found in society. Ustadz Faizar directed their views to understand this phenomenon based on the teachings of the Koran and As-Sunnah so that they could gain a clearer understanding and be by religious teachings.

Da'wah is an effort to encourage people to take positive actions and follow the proper guidelines, as well as enable them to do good and avoid evil deeds to achieve happiness both in this world and in the afterlife (Zain et al. 2021). Da'wah messages are statements that originate from the Koran and Sunnah and are conveyed to encourage people to follow the teachings of Islam and all its connections. The da'wah message category on Muhammad Faizar Official's YouTube channel (Case Study of the Mount Slamet Expedition) contains four video parts containing aqidah messages, sharia messages and moral messages in accordance with the Al-Qur'an and As-Sunnah.

Before climbing, Ustadz Muhammad Faizar Muroja'ah first read the book and read the myths on Mount Slamet. Muroja'ah is repeating or recalling reading that has been memorized well (Solo, Nugroho, and Nadjih 2018). The da'wah message contained in part I of the Mount Slamet Expedition begins when Ustadz Muhammad Faizar reminds us (Muslims) to maintain manners or follow the Sunnah of the Prophet when leaving the house, so it is sunnah to read the prayer of submission contained in the hadith. From Anas bin Malik, the Prophet PBUH said: "One will be guided, one will be protected, and the Devil will stay away from him" would be told to a person who left his house and declared, "Bismillahi tawakkaltu' alallah, laa hawla wa la quwwata illa billah' ( In the name of Allah, I believe in Allah, there is no power except in Him). "How can you harm someone who has been protected and guided?" (Narrated by Abu Daud and Tirmidhi. Shaykh Al Albani said that this hadith is authentic).

Ustadz Muhammad Faizar started the climb from the gate of the Bambang Post, Purbalingga Regency, and continued praying together, making istighfar and reading a prayer from the hadith of the Prophet Saw: "O Allah, I seek refuge in You from going astray or being led astray, slipping or falling derail, wrong or being wronged, and fool or being fooled." (Hadith narrated by Abu Dawud).



Figure 3 (Ustadz Muhammad Faizar and Team Praying Together, this video was uploaded on August 24 2021, at 7.55 minutes at post I Bambang)

After praying with Ustadz Muhammad Faizar, he reminded the Sunnah of Rasulullah when passing an uphill road by saying "Allahu Akbar" while going down a highway saying "Subhanallah". Furthermore, Ustadz Muhammad Faizar said that climbing a mountain is sunnah because it is included in the journey, and the Prophet said that if you want to climb a mountain/safar, you should bring a friend, as explained in the hadith. From Ibn Umar Radhiyallahu Anhuma revealed that Rasulullah ﷺ said: "If humans knew the bad things that exist in (travelling) alone, like I know about the bad things, of course no one would ride alone at night," (Sahih Bukhari: 2998).

While climbing to Post II, Ustadz Muhammad Faizar and the Team heard the sound of the Sri Kedesih bird. According to Javanese myth, if the bird passes by, the bird will report that someone has died. From an Islamic perspective, this is Tathayyur; in Islam, the belief in bad luck is called Tathayyur. Tathayyur was prohibited because there were concerns that it would fall into the practice of shirk (Khairul et al., 2021). The act of Tathayyur is also explained in the hadith: "We are not among those who do tathayyur or people who ask for tathayyur to be done for them" (Hadith History of Al Bazzar no. 3578, dihasan Al Albani in Silsilah Ash Sahihah

[6/311]). A Muslim should not readily believe in myths that can cause shirk because the bird is glorifying Allah and not reporting news of the death or birth of a human being.

Upon arrival at Post II Pondok Walang, Ustadz Muhammad Faizar was accompanied by one of the residents. The resident told about the myth that to continue the journey to Post III, climbers must first ask not to be disturbed by a genie who resembles a prominent black figure. Ustadz Muhammad Faizar asked if jinns look like that. Ustadz Muhammad Faizar reviewed this problem from the hadith of the Prophet Saw: "There are three types of jinn, namely: (1) Jinn who can fly with wings in the air, (2) Jinn who take the form of snakes and scorpions, and (3) Jinn who live in a certain place and can move around." (Hadith History of at-Thabrani). Muhammad Faizar said that as a Muslim, there is no need to ask permission from them (jinn) because Allah has given humans on this earth the mandate to become caliphs or leaders on this earth, and Ustadz Muhammad Faizar also invited them to recite prayers so that they would not be disturbed by jinn.

When someone recites, "*A'ûdzu bikalimâtillâhit tâmmâti min syarri ma khalaqa*" (I seek refuge in the flawless words of Allah from the evil that is in them), whether they are passing by or occupying a position, no one will stop them until they leave. (Muslim History Hadith).



Figure 4 (Ustadz Muhammad Faizar reading (dhikr) "*A'ûdzu bikalimâtillâhit Tâmmâti min syarri ma khalaqa*", this video was uploaded on August 24 2021, at 31.11 minutes around post-II Pondok Lawang).

In this Part II video, Ustadz Muhammad Faizar and Team will reveal the myths at Post III Samarantu. Before showing the Samarantu myth, Ustadz Muhammad Faizar gave an example of how to perform ablution when travelling or climbing a mountain using a small cup of water.

Ustadz Muhammad Faizar also quoted a hadith Abu Dawud in his Sun narrated from Abdullah bin Mughaffal, who said that he heard the Prophet Sallallahu' alaihi wa sallam say:



"Among this people there will be a group of people who are excessive in their pursuit of purity and prayer" (HR Abu Dawud). The Al-Qur'an Surah Al-A'raf reinforces this hadith:

"Pray to your Lord with humility and a calm voice. Indeed, He does not like those who transgress limits..." (QS. Al-A'raf 7: Verse 55).

Therefore, considering the minimal water conditions, using a small cup of water is enough when climbing a mountain. Method: use more water to wash your face than to wash your hands at the beginning, as in the Word of Allah in Surah Al Maidah:

"O you who believe! When you are going to pray, wash your head, your feet, your face, and your hands up to your knees." (QS. Al-Ma'idah 5: Verse 6).

When washing your face and hands up to that point, there is more water, while when washing your head, including your ears, you need to wipe it with water. This can be an example for climbers to thaharah when performing the obligatory prayers. After praying, Ustadz Muhammad Faizar and his team continued their journey to the Samarantu Post. The Samarantu post is known among climbers as a haunted post. The name of the post is taken from the name of the Samarantu tree, and the name Samarantu has nothing to do with ghosts because the name Samarantu is the name of the tree whose wood is used by residents to make along.

Ustadz Muhammad Faizar explained that most of the jinn who inhabit the mountains are Muslim Jinn, while the Mushrik/Infidel Jinn lives in ravines, valleys, troughs and the sea.

Part III of the Mount Slamet Expedition began with Team Ustadz Muhammad Faizar interviewing Mr Rosidin, a trader on Mount Slamet, with two questions.

1. What does Mr Rosidin know about the Samarantu Post?

Mr Rosidin said, "The Samarantu Post has guards not only at the Samarantu Post but at every post. Mr Rosidin also appealed to you if you don't want your climbing to be disturbed, don't throw rubbish carelessly and be careful of your behaviour, because the myth of Mount Slamet must not be polluted."

2. Are there any climbers being harassed at the Samarantu Post?

Mr Rosidin: "In the past, there were people who were possessed, but yes, the reason they were possessed was because of their carelessness."



Figure 5 (Interviewing Mr Rosidin, who is a trader in Mount Slamet; this video was uploaded on August 26 2021, at 2.09 minutes at Post VII Samyang Kendit)

Next, Team Ustadz Muhammad Faizar interviewed another resource person, Mr Munaji (a motorbike taxi driver at the post I Bambang), with three questions.

1. What Samarantu myths do you know?

Mr Munadi: "There were climbers in a trance, and there were also four climbers, but it became five people. After arriving at one of the posts, the climbers asked each other questions."

2. What have people been doing at Post IV since ancient times?

Mr Munaji: "People often performed rituals such as burning incense in the past."

3. What other incidents often happen to clever people?

Mr. Munaji "Many climbers hear the sound of gamelan, wayang or ronggeng."



Figure 6 (Team Ustadz Muhammad Faizar Interviewing Mr Munaji. This video was uploaded on August 26 2021, at 2.59 minutes at the Bambang Post)

After interviewing residents, it was evening, Ustadz Muhammad Faizar at the old Samarantu Post to recite the Koran/ruqyah at the Samarantu Post by reading Surah Ad-Dukhan and continued by reading Surah Al-Mu'minum verses 97-118.

After completing the ruqyah Samarantu Post, Ustadz Muhammad Faizar invited Muslims not to be afraid of jinn and places that are believed to be haunted because jinn are also the same as humans who receive orders to pray, fast, perform Hajj, and carry out activities like humans. The Syahadatain "*Ashhadu an laa ilaaha illallaahu, wa asyhaduanna muhammadar rasuulullah,*" which is the key to heaven for humans and jinn.

In video part IV of the Mount Slamet Expedition, Ustadz Muhammad Faizar continues his journey to the top of Mount Slamet. Upon the arrival of Ustadz Muhammad Faizar and the Team at the top of the roof of Central Java or the Peak of Mount Slamet, Ustadz Muhammad Faizar returned to discussing the myths at the top of Mount Slamet, one of which was the Slamet Cave.



Figure 7 (Ustadz Muhammad Faizar and resource persons discussing myths at the top of Mount Slamet. This video was uploaded on August 28 2021, minutes 11.35 at an altitude of 3428 MDPL)

Next, Ustadz Muhammad Faizar and the Team went to the Slamet Cave, which has a myth that anyone who puts their hand in will then get coins or money; these coins or money can be used as pesugihan, as for those who get land, the land is thrown into the rice fields or fields where the harvest will be plentiful. Ustadz Muhammad Faizar said that anyone who believes in superstitious things could fall into shirk, and this is not the correct way of *tawasul* in Islam. Superstition or a societal belief (Selviana and Erni 2023).

At the end of the video "Mount Slamet Expedition", Ustadz Muhammad Faizar said, "Climbing a mountain teaches us that getting to the top requires a lot of struggle and sacrifice,

but when we are at the top it is inevitable that we will definitely come down." In essence, mountains teach us not to be deceived when we are at the top so that we act arrogantly and carelessly. The nature of humans is that they are vulnerable creatures and have no strength at all except for the help of Almighty Allah. Never be fooled by success because when a person is at his peak, he will come back down and come to earth sooner or later.

## CONCLUSION

There are two main messages in the preaching contained in the video "Mount Slamet Expedition". First, the message of da'wah is moral. When leaving the house and going on a pilgrimage, you should recite the prayer of Tawakkaltu (Bismillaahi tawakkaltu alallaah, laa haula wa laa quwwata illaa billaah) and take refuge from error and being led astray (Allahumma inni a-'udzu bika an adhilla aw udholla, aw azilla aw uzalla, aw azhlima aw uzhlama, aw ajhala aw yujhala 'alayya"). Second, the message of preaching in the field of faith. As a Muslim, you should not believe in and commit acts of Tathayyur, Superstition and Khurafat. Sharia preaching message: Ustadz Muhammad Faizar took the time to read the Koran even while on pilgrimage. Moral preaching message: At the end of video part IV, Ustadz Muhammad Faizar said that the mountain teaches humans there is nothing to be proud of, as in the words of Allah, "Do not walk on this earth with an arrogant attitude, because you will not be able to penetrate the earth, and you will not be able to match the height of a mountain" (QS. Al-Isra' 17: Verse 37).

Thus, the results of this research show that da'wah delivered through expedition videos significantly strengthens Muslims' morals, beliefs and worship. This emphasizes the important role of digital media in spreading Islamic teachings effectively, reaching a wider audience, and providing a deeper understanding of Islamic values in everyday life.

## BIBLIOGRAPHY

- Anon. 2008. *Al-Qur'an Dan Terjemahan*. Bandung : Diponegoro: Departemen Agama RI.
- Efendi, E., Habibi, M. A., Dewi, R., & Akmala, T. F. (2023). Manfaat Media Modern dalam Membangun Dakwah Efektif. *VISA: Journal of Vision and Ideas*, 4(1), 1–8. <https://doi.org/10.47467/visa.v4i1.5462>
- Faqih, M., Afidah, I., & Suhendi, H. (2023). Analisis Semiotik Pesan Dakwah Dalam Film Pendek "Doa Suto" Pada Channel Youtube NU ONLINE. *Jurnal Riset Komunikasi Penyiaran Islam*, 101–108.

- Maesyaroh, S. S., & Hendrawan, A. (2020). Analisis Pesan Dakwah Melalui Channel Youtube Ustadz Ucu Najmudin. *JURNAL SYNTAX IMPERATIF: Jurnal Ilmu Sosial Dan Pendidikan*, 1(4), 304–310. <https://doi.org/10.36418/syntax-imperatif.v1i4.50>
- Muvida Toyiba, U., Aulia Ilmiana, A., Mayardhi, A., & Suryandari, M. (2023). Analisis Pesan Dakwah Pada Channel Youtube Ustad Adi Hidayat Official, Episode Klik Adi “Boleh Muslim Mengucapkan Selamat Natal?” *Student Scientific Creativity Journal (SSCJ)*, 1(1), 296–308.
- Meleong, Lexy J. 2017. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Nasir, Muhammad Iqbal. 2019. ‘MISTISISME ISLAM MODERN’. *Jurnal Diskursus Islam* 7(1):93–116. doi: 10.24252/jdi.v7i1.10094.
- Nur’azzana, F., & Prathama, A. (2023). Capaian Implementasi SNI 8748:2019 tentang Pengelolaan Pendakian di Gunung Penanggungan Kabupaten Mojokerto. *Journal of Governance and Local Politics (JGLP)*, 5(1), 40–50.
- Salam, A., Amin, M., & Tajibu, K. (2020). Dakwah Melalui Youtube (Analisis Pesan Dakwah Ustadz Hanan Attaki). *Jurnal Washiyah*, 1(3), 653–665. <http://journal.uin-alauddin.ac.id/index.php/washiyah/article/view/16233>
- Salamah, Anita. 2018. ‘KHURAFAT DALAM PERSPEKTIF ISLAM (Studi Di Desa Sido Rahayu Kecamatan Abung Semuli Kabupaten Lampung Utara)’. Undergraduate, UIN Raden Intan Lampung.
- Santiani, Santiani, Petrus Poerwadi, Misnawati Misnawati, Siti Supriyati, and Sri Maya. 2022. ‘Unsur Mistis Dalam Novel-Novel Karya Neno Crisandi Nelis Dan Implikasinya Pada Pembelajaran Di SMA (Tinjauan Antropologi Sastra)’. *PROSIDING SEMINAR NASIONAL PENDIDIKAN, BAHASA, SASTRA, SENI, DAN BUDAYA* 1(1):137–54. doi: 10.55606/mateandrau.v1i1.150.
- Saputera, M. R., Wijaya, I. S., Abdi, A. M., Ramjani, A., & Syahril, S. (2023). Pesan-Pesan Dakwah Pada Channel YouTube Fuad Fansuri. *Mushawwir Jurnal Manajemen Dakwah Dan Filantropi Islam*, 1(2), 17–28.
- Sauma, M. S. (2021). Etika Dakwah dan Profesionalisme Da’i (Studi Psikologi Komunikasi Pesan Dakwah Ustadz Abdul Somad di Channel Youtube Ustadz Abdul Somad Official). *An-Nida’: Jurnal Komunikasi Dan Penyiaran Islam*, 9(2), 24–45.
- Selviana, Andika Mega, and Erni. 2023. ‘Rekonstruksi Struktur Superstisi Kategori Tubuh Manusia Dan Obat-Obatan Rakyat Masyarakat Melayu Rumbai’. *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 9(1):326–33. doi: 10.30605/onoma.v9i1.2356.

- 
- Sholikhah, Amiroton. 2016. 'STATISTIK DESKRIPTIF DALAM PENELITIAN KUALITATIF'. *KOMUNIKA: Jurnal Dakwah Dan Komunikasi* 10:342–62. doi: 10.24090/komunika.v10i2.953.
- Sisworo, Catur Pamungkas. 2022. 'PESAN DAKWAH DALAM TAYANGAN "MENYINGKAP TABIR MISTERI" PADA CHANNEL YOUTUBE MUHAMMAD FAIZAR OFFICIAL (Kajian Analisis Wacana Teun A. Van Dijk)'. skripsi, UIN Prof. K. H. Saifuddin Zuhri.
- Solo, Ahlan Abdullah, Taufik Nugroho, and Difla Nadjih. 2018. 'Upaya Santri Dalam Pemeliharaan Hafal Al- Qur'an Di MANU Kota Gede Yogyakarta'. *Ulumuddin: Jurnal Ilmu-Ilmu Keislaman* 8(2):131–40. doi: 10.47200/ulumuddin.v8i2.192.
- Sukandis, A., Said, N. M., & Haruna, R. (2021). Analisis Semiotika Pesan Dakwah Dalam Film "Titisan Suci" Pada Channel Youtube Tarbiah Sentap. *Washiyah: Jurnal Kajian Dakwah Dan Komunikasi*, 2(2).
- Syaf, M. L., & Ibrahim, M. (2023). Retorika Dakwah KH Ahmad Bahaiddin Nursalim Dalam Channel YouTube NU Online. *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan*, 14(1), 22–36.
- Taufiq, Ahmad. 2019. 'Globalisasi pendidikan pesantren'. doctoralThesis.
- Zain, Arifin, Fauzi Fauzi, Reza Muttaqin, and Maturidi Maturidi. 2021. 'Pesan-Pesan Dakwah Dalam Adat Melengkan Pada Upacara Pernikahan Suku Gayo Kabupaten Aceh Tengah'. *Alhadharah: Jurnal Ilmu Dakwah* 20(2):1–12. doi: 10.18592/alhadharah.v20i2.5082.
- Zarrabizadeh, Saeed. 2011. 'Mendefinisikan Misticisme : Sebuah Tinjauan Atas Beberapa Definisi Utama'. *Kanz Philosophia : A Journal for Islamic Philosophy and Mysticism* 1(1):93. doi: 10.20871/kpjipm.v1i1.7.