

## Etiquette of du'at in dawah through caption

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**Abstract.** The digital era has propelled the role of digital technology into various sectors, including *dawah* (Islamic preaching). *Du'at* (preachers), as the primary actors in *dawah*, are certainly influenced by digital *dawah*. Many digital media are used in *dawah* today, and one of the most popular is social media. *Dawah* through social media is conducted through various methods and platforms. Given the current trends, social media is one of the main centers of *dawah* today. Multiple approaches are used, such as live streaming, reels, and others. One popular approach today is *dawah* through captions. Short sentences with meaningful content that are easy to share have been highly sought after recently. However, using captions in *dawah* sometimes causes controversy, such as false hadiths, captions containing hate speech, and the spread of hoaxes. Therefore, this study aims to examine the ethics of *du'at* to be wise in conducting *dawah*, especially through captions. This study uses a qualitative method with data collection techniques using a mixed method of literature review and observation. The results of the study show that there are five Etiquettes for *du'at* in conducting *dawah* through captions, including citing sources, every piece of information conveyed must be accompanied by a clear and reliable source. Avoiding hate speech, avoid using words that can provoke hostility or hatred. Posting content that is already a consensus among scholars, Focus on Islamic teachings that have already been agreed upon by scholars. Verifying the accuracy of information, before sharing information, ensure its accuracy first. Checking the credibility of the source, check the credibility of the source of information to be shared. The researcher also provides several examples of appropriate and inappropriate captions as a result of the researcher's observation of various captions circulating on social media.

**Keywords:** Etiquette; du'at; caption

## INTRODUCTION

Human civilization continues to evolve. Various new discoveries have increasingly adorned life to the point known as the digital era. Digitalization itself can be understood as the process of utilizing digital technology in various activities such as daily work, education, and health (Rachmi et al., 2024).

Digitalization has entered all sectors, including the field of *dawah* (Islamic preaching) and the dissemination of the Islamic religion. If examined, the entry of digitalization into the realm of *dawah* is not because *dawah* has penetrated digital media but rather a necessity of social downstream of society that has shifted to the virtual world. Previously, preachers had to travel long distances to convey their knowledge. Through the advancement of technology today, they can preach to various places even from within their homes, but they need to prepare the material as well as possible.

*Dawah* is an activity of calling people to obey Allah's commands and avoid His prohibitions (Hadi & Suharyat, 2022). *Dawah* is an obligation for every Muslim. Everyone has their role in *dawah*. A leader preaches to his people, a boss preaches to his employees, a father preaches to his family, and a person preaches to himself. This is emphasized by Allah Ta'ala in His saying:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ (110)

"You are the best nation brought forth for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah"(Q.S. Ali Imran: 110, Lajnah Pentashihan Mushaf Al-Qur'an, 2023).

*Dawah* through technology is something that cannot be denied today. Because, seeing from its efficiency and benefits, *dawah* through digital media covers a wider community than *dawah* that is merely congregating in mosques or Islamic boarding schools. This then gives rise to various ways of conveying knowledge by preachers, one of which is preaching through social media such as Instagram, YouTube, Facebook, and others.

*Dawah* through social media has a wide impact on society. Studies that were originally limited to mosques or gatherings can now reach even into homes. This has a positive impact. However, social media *dawah* sometimes also leads to friction and even division among religious communities. In fact, it is clear in Article 156 (a) of the Criminal Code that insulting or inciting hostility against a religion is a criminal act punishable by 5 years in prison (Syarif, 2023). An example of a case of blasphemy against religion during the COVID-19 period was by

Muhammad Kace who insulted the Prophet Muhammad SAW through his YouTube account. He said that the Prophet Muhammad SAW was a killer and a follower of jinn or demons. This case was then reported by the Indonesian Youth Congress (KPI) until finally he was charged with multiple articles, namely Article 156A on blasphemy and Article 45 in conjunction with Article 28 paragraph 2 concerning the ITE Law (Mantri, 2020).

The term "caption" is taken from the English language which means "translation of foreign dialogue of a movie usually displayed at the bottom of the screen" which means a translation of foreign dialogue from a film that is usually displayed at the bottom of the screen (Bravolol Language Learning, 2023). In this discussion, a caption is a post with a particular image or motif accompanied by advice. This advice can contain verses from the Quran, hadiths, the words of scholars, motivation, or current reality news along with the law on that event. Captions in the realm of *dawah* usually contain simple or brief explanations about religious knowledge posted on social media such as Facebook, WhatsApp, and Instagram. Through simple and interesting language, preaching using media captions can attract many readers compared to thick books or texts (Azizah, 2023). This is because the message from the caption is easy to remember and becomes more interesting with the addition of backgrounds or accompanying images.

However, preaching through captions also has weaknesses, especially the limited space in conveying knowledge so that it can only convey short messages. This then gives rise to new problems such as misunderstandings, narrowing of a law, and inappropriate conclusions. Therefore, a law or rule is needed for preachers in conveying knowledge through captions. This study is present to provide regulations that are carried out in preaching through captions.

This research is supported by several main theories regarding *dawah* through social media. According to research by Surbakti, *dawah* in this era, which is largely directed at millennials, must involve digital media and content on social media (Surbakti et al., 2023). This indicates the need for *du'at* to be involved in the realm of network *dawah*, and in this era, the most important strategy is to preach through the internet and social media. When preaching, *du'at* must pay attention to the form of communication so that it is attractive and does not cause problems (Chudori et al., 2024). *Du'at* in the present time should not have a rigid attitude and only limit *dawah* to the realm of ordinary study sessions, but must also be involved in enlivening social media. According to Mardiana's research, social media is very popular among the public, especially millennials, for receiving *dawah*, therefore, it is necessary to utilize and use it as best as possible for preachers in utilizing social media as their *dawah* area (Mardiana, 2020).

Based on the theories and research results above, it can be interpreted that it is an obligation for *du'at* in this era to enter the digital media or social media in *dawah* because in this modern era, *dawah* through social media is more popular and has a wider coverage than *dawah* through meetings or ordinary study sessions. However, the researcher's explanation here does not make traditional studies bad or left behind. It's just an explanation that besides preaching offline, *du'at* also need to engage in online *dawah*.

## METHOD

This type of research is a descriptive qualitative study that describes the points regarding the ethics that *du'at* must have in spreading *dawah* supported by other reference sources. Data collection methods use observation and literature review. Observations were made by observing various captions found on social media Instagram, WhatsApp, and Facebook. The results of the observation are then supported by literature sources such as articles, books, and other sources.

## RESULTS AND DISCUSSION

Digital *dawah* is a necessity in this day and age. This is because digitalization is so ingrained in human life. In addition, preaching through digital media also has a much wider coverage than using traditional methods. According to the Indonesian Internet Service Provider (PJI) in Andini, et al., the number of Indonesian social media users in 2018 reached more than 171 million users (Andini & Faristiana, 2023). This figure shows the large coverage of the community that can be reached through digital *dawah* or social media. The utilization of digital media will certainly have a significant impact on Islamic *dawah* in the future. This *dawah* certainly needs to have methods and ways in its delivery. One thing that must be considered is the etiquettes for *du'at* in delivering *dawah* on digital media.

The term *adab* has several meanings, including education, teaching, manners, and literary knowledge. *Adab* or etiquette can also be interpreted as a moral that is taught from the older generation to the younger generation so that it is maintained continuously (Nurjali & W., 2024). Etiquette always revolves around society from one generation to the next as a value that is inherited. K.H. Ashim Asy'ari explains that the meaning of etiquette is an action related to faith and worship in the form of politeness with which a person's dignity is elevated and based on the law of Allah (Himmah et al., 2023). Based on this explanation, it can be interpreted that etiquette in Islam is an education that contains teachings of manners and politeness that have the value of worship and are based on Islamic sharia and are taught from generation to generation. Etiquette is one of the main points of Islamic

*dawah* and is a must for *du'at* to adorn themselves with good etiquette. The Prophet SAW also made one of the main goals of his *dawah* to improve morals or etiquette, saying:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Indeed, I was sent to perfect good etiquette." (H.R. Bukhari)

The word *da'at* is the plural form of the word *dai*. *Dai* itself means a person who is active in delivering *dawah* to the community by applicable guidelines and as an example for the ummah (Harahap, 2022). More broadly, *du'at* are not only limited to people who are called ustaz or sheikh. *Du'at* can also refer to every Muslim who invites to goodness and prevents evil. The Prophet SAW explained that everyone must deny all forms of evil and sin, he explained that whoever finds evil or immorality should change it with his hands, if he is not able then with his tongue, and if he is not able either then with his heart (Basit, 2022). This hadith shows that everyone must deny evil no matter how difficult the situation. Even if he is unable to change it at all, his heart must still deny the evil.

Etiquette for *du'at* is very important. According to Hendra, a preacher must have several main qualities, including honesty and wisdom (Hendra, 2020). Honesty means that when delivering *dawah*, *du'at* should not hide knowledge. When preaching, *du'at* must pay attention to various things so that the *dawah* he conveys can be understood and does not cause controversy in the future. This is also true when preaching through captions. Wisdom means that a *dai* needs to see the conditions and circumstances of the community so that *dawah* runs gradually and gently, not violently.

*Du'at* (Islamic preacher) must review the content they are going to share on social media, especially in this discussion about captions. As the main actor in the activity, *du'at* are required to be an example and guide the community out of problems (Raihan, 2021). There are several things to consider when sharing captions, especially regarding religious matters. If the shared caption is incorrect or misleading, it can cause division or even misguidance among the community. The following are some of the etiquettes those *du'at* must pay attention to when sharing religious captions:

Investigating the authenticity of the source. Before creating a caption, it's a good idea to first investigate the truth of a piece of news. For example, sending a caption containing a hadith. It should be examined first, it could be that the hadith is weak or false. According to Ghifari, the spread of false hadiths can cause confusion and doubt in religion, damage religious practices, division, and even destroy religious harmony with other religions (Ghifari, 2023). This is very contrary to the essence of Pancasila which states the unity of Indonesia, so the truth of the narrative used needs to be carefully considered. The wrong source can also have a big impact on the *du'at*, especially if it has involved hadiths. The Prophet SAW had informed that whoever intentionally lies in his name, he is guaranteed to have a seat in hell (Suhartawan & Hasanah, 2022). An act accompanied by a threat or punishment in the form of hell with clear words shows the magnitude of the sin. Therefore, it is appropriate for *du'at* to pay attention to the hadiths that are shared so as not to spread weak or even false hadiths.

Investigating the accuracy of information. Likewise, captions contain current news. *Du'at* need to pay attention to the source of the news so as not to fall into slander and hoaxes. According to Hamzah and Putri, a hoax is an activity of blurring or reversing the truth of information so that it seems true with the aim of insecurity, confusion, or uncertainty of information (Hamzah & Putri, 2020). Hoaxes are very dangerous for the unity of Indonesia because they can cause hostility and division among the community. Moreover, if it is linked to religious issues. Rahmadhany stated that 92.4% of hoaxes are widely spread on social media Instagram, Facebook, and Twitter (Rahmadhany et al., 2021). The large percentage shows that the biggest contributor to hoaxes lies in these three social media. It is not uncommon for hoaxes about religion. Therefore, it is necessary for *du'at* must pay attention to the accuracy of the information in the shared caption. Don't let *du'at* become contributors to the hoax information that circulates through their captions. Allah SWT also commands that a person should not easily believe news whose sources are unclear, Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ لَدْغِيمٍ

"O you who have believed, if a fasiq comes to you with news, then investigate it, lest you harm a people out of ignorance and become regretful for what you have done." (al-Hujarat: 6, Lajnah Pentashihan Mushaf Al-Qur'an, 2023).

This verse was revealed concerning a man whom the Prophet SAW sent to take zakat from the Bani Mustaliq. While on the way, the man began to feel afraid because the devil whispered evil to him, that the Bani Mustaliq would kill him. Therefore, he turned back to face the Prophet SAW and said that they did not want to pay zakat. Fortunately, the people of Bani Mustaliq knew that the man had turned back, so they followed the man and explained the truth (Kadir & Vahlepi, 2021). This verse explains the need for a Muslim to pay attention to the news that comes to him. Especially in the digital era where information can spread not only from fasiq people but also from liars and people who deliberately spread slander. *Du'at* in preaching through captions should ideally spread accurate information and not easily believe the hoaxes that are circulating.

Focus on posting things that are *ijma'* and *ushul*. The meaning of *ushul* is the principle or basis of religion. The opposite of *ushul* is *furu'* which means branch (Ibrahim, 2019). Another thing those *du'at* need to pay attention to is to post something that is *ushul* or *ijma'*, not something that is *furu'*. The discussion of *furu'* is usually a long

discussion and contains many differences of opinion. The discussion of *furu'* cannot be conveyed in just one or two paragraphs, but requires in-depth analysis and explanation so that the overall meaning becomes clear and is not easily misinterpreted. Therefore, posts that are *furu'* can cause debate and even division among the general public if they are only conveyed through captions that may only contain one paragraph. This can encourage mutual blame or even excommunication. Examples of posts that are *ijma'* or *ushul* are the virtues of the five daily prayers, good character, the affirmation and love of Allah. While examples of posts that touch on *furu'* matters are limiting only one reading of *sujud* as correct, limiting that only one reading of *rukuk* is correct, and so on.

Avoid hate speech. According to the National Police Chief's Circular Letter No. SE/6/X/2015, provocation or hate speech is any form of expression that contains defamation, insult, provocation, the spread of hoaxes, and contempt which contains threats, discrimination, and even murder (Pratama & Hamat, 2021). The impact of hate speech is very large. In addition to making the perpetrators subject to criminal acts, hate speech also causes ongoing disputes and encourages clashes between groups or ideologies. Hate speech in the field of *dawah* has several forms such as misinterpreting the opinions or madhabs of others without a clear basis, considering one *furu'* act to be better than other *furu'* acts, rudely insulting certain figures or groups, and filling captions with inappropriate words or sentences such as curses and insults.

Citing sources. It is very important for *du'at* when preaching using captions to mention the source of the quoted opinion. Scientific knowledge is knowledge that can be proven and one of the ways is to examine the source of reference contained in the caption (Nursyaidah & Siregar, 2021). In addition, referring to the principles of *ushul* fiqh that the basic law of worship is *tauqifi* or the procedures and procedures have been established by the Prophet Muhammad SAW based on the revelation of Allah SWT (Rusnam, 2019). Therefore, clear evidence is needed when someone wants to uphold worship, especially in preaching through captions.

Based on the explanation, it can be understood that mentioning the source of reference in the caption has two functions, namely as a scientific method of writing a science and as a form of certainty of the content of the caption from the religious and sharia evidence side.

The things mentioned above need to be considered when preaching through captions. The main purpose of *dawah* is to uphold the sharia of Allah. *Dawah* should contain commands to do good and forbid evil. Therefore, the content of *dawah*, especially through captions, should not be linked to other matters.



Figure 1. The Examples Of Good And Bad Captions

Based on the Figure 1 the caption above is an example of a good and appropriate caption where the problem raised is a common one, namely the importance of good character, not being easily angry and not being hasty, and carrying evidence from a trusted source, namely the hadith narrated by Muslim. The hadith that is carried also does not touch on *furu'* matter and focuses on the issue of *ushul*, which is the importance of having good morals. Good morals by Islamic teachings and sharia are an obligation for every individual in the Islamic religion, among its functions is to keep social order orderly and running peacefully and harmoniously (Rambe et al., 2023). The following is an example of an inappropriate caption.

Based on Figure 2 the caption on the side gives a prohibition against sleeping after *Asr* by carrying evidence narrated by Imam Ad-Dailami. However, after careful consideration, the hadith carried in this caption is *dhoif*, the hadith is also narrated by Imam Abu Ya'la with a narrator who has a defect so that the hadith is also *dhoif*. This narration is also criticized by Imam Ibn Abi Syaibah who said that this hadith is invalid. A similar hadith was also carried by Imam Ibn Hibban in ad-Dhuafa which was also judged to be *dhoif* (Husna et al., 2024). This makes this hadith ineligible as evidence and allows sleeping after *Asr* even though some people also dislike it. In the caption, the writer states "it is not allowed to sleep after *Asr*" plus the content of the hadith which mentions the consequences of losing one's mind, thus leading to the understanding that the law of sleeping after *Asr* is haram. This matter also falls into the discussion of *furu'* because later it will lead to whether the prohibition in this hadith is included in *makruh* or just a warning, and the law of practicing weak hadiths. This certainly requires a



deeper discussion that needs to be avoided, especially when it comes to what is permissible and not or what is haram and halal.



Figure 2. Caption 2



Figure 3. Inappropriate Caption

Figure 3 shows that it is also an inappropriate caption. First, the caption does not mention the source of the practice contained in the caption so it could just be a personal opinion. The absence of a source can also potentially contain hoaxes and confuse the community. This contradicts the main concept of worship, namely that worship in Islam is *tauqifi*, following the existing evidence or nash, not through intuition or personal desire (Rusnam, 2019). Second, the practice contained in the caption is very vulnerable to religious defamation. It makes it very possible for the Qur'anic verse to be stepped on by a wife because it is placed under the door that is usually passed by the wife. Whereas in Islam, every Muslim glorifies and honors the Quran (Heriman & Mahmudi, 2024). Deliberately stepping on or crossing the Qur'an is a form of insult to the word of Allah. So the content of this caption is very unsuitable to be disseminated to the general public because of the previous considerations.

These are some examples of appropriate and inappropriate captions. Creating the right caption can provide enlightenment to the community. Meanwhile, inappropriate captions can trigger division and the spread of hoaxes, especially regarding religion. *Du'at* need to maintain good manners in posting the captions used and should understand that the captions are not only read by themselves but also by the wider community, so more consideration is needed in including the content.

## CONCLUSSION

Based on the discussion, it can be understood that the existence of digitalization has penetrated various sectors, including *dawah*. Therefore, *du'at* should be wise in preaching through social media, especially captions. There are five manners that *du'at* must pay attention to when preaching through captions, including investigating

the authenticity of the source to avoid false hadiths and the like, investigating the accuracy of information to avoid hoaxes, focusing on posting things that are *ijma'* or *ushul* to avoid division and confusion among the community, citing sources to explain the origin of the reference, and avoiding hate speech so as not to cause hostility and violations of the law. *Dawah* with captions can attract public attention and increase their attention to religion. Meanwhile, *dawah* with inappropriate captions can lead to deviation and division both among Muslims and other religions.

The researcher is also aware that this research still has many shortcomings and limitations, such as the lack of focus on the discussion of the intended captions, the problems of using arguments in captions that have branched meanings in terms of *ushul fiqh* and language, and the influence of captions on the spirit and religious knowledge of the community. Therefore, the researcher hopes that there will be further research on this research that discusses more broadly about *dawah* on social media, especially through the caption approach. The influence of *dawah* through social media is very broad, so in-depth research is needed so that *dawah* on social media can continue to develop to educate and guide Muslims.

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