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**RE-ASSESSING THE DEVELOPMENT OF DA'WA SCIENCE:  
Da'wa Study in Academic Work Discourse****Nur Syam**

Da'wa and Communication Faculty, UIN Sunan Ampel Surabaya

**Abstract:** Lecturer Resources at the Faculty of da'wa and Communication are sufficient. There are many lecturers who hold doctoral degree with various studies. Their presence is certainly very meaningful for the development of da'wa science indeed really needs rapid development. Therefore, there are a few notes to notice. First, most studies of da'wa are within the da'wa factor paradigm, so that other paradigms such as the system paradigm, developmentalism paradigm and interpretive paradigm have not yet obtained an adequate proportion of studies. Secondly, a consortium of experts in the field of da'wa is needed in collaboration with other sciences, to discuss and develop monodisciplinary, interdisciplinary and cross-disciplinary and even multi-disciplinary studies. Thirdly, efforts are needed to write and develop studies in interdisciplinary or cross-disciplinary studies and even multidisciplinary in the science of da'wa. It can be considered, that most studies of da'wa interdisciplinary, and cross disciplinary are also immature. If it already exists (da'wa psychology, da'wa sociology and da'wa management) it is still an introductory study and has not been developed yet in a deeper direction. Moreover, interdisciplinary and cross-disciplinary studies (da'wa anthropology, da'wa political studies, da'wa law studies, etc.) have not yet been optimally developed.

**Keywords:** Da'wa science, da'wa study, academic work.

**Abstrak:** Sumber Daya Dosen di Fakultas Dakwah dan Komunikasi sudah memadai. Ada banyak dosen yang bergelar doktor dengan berbagai studi. Kehadiran mereka tentu sangat berarti bagi pengembangan ilmu dakwah yang memang sangat membutuhkan perkembangan pesat. Karena itu, ada beberapa catatan untuk diperhatikan. Pertama, sebagian besar studi dakwah berada dalam paradigma faktor dakwah, sehingga paradigma lain seperti paradigma sistem, paradigma developmentalisme dan paradigma interpretif belum memperoleh proporsi studi yang memadai. Kedua, konsorsium para ahli di bidang dakwah diperlukan dalam kolaborasi dengan ilmu-ilmu lain, untuk membahas dan mengembangkan studi-studi monodisiplin, lintas-disiplin dan lintas-disiplin, dan bahkan multi-disiplin. Ketiga, upaya diperlukan untuk menulis dan mengembangkan studi dalam studi interdisipliner atau lintas-disipliner dan bahkan multidisiplin dalam ilmu dakwah. Dapat dipertimbangkan, bahwa sebagian besar studi interdisipliner dakwah, dan lintas disiplin ilmu juga belum matang. Jika sudah ada (psikologi dakwah, sosiologi dakwah dan manajemen dakwah) itu masih merupakan studi pengantar dan belum dikembangkan ke arah yang lebih dalam. Selain itu, studi interdisipliner dan lintas-disiplin (antropologi da'wa, studi politik da'wa, studi hukum dakwah, dll.) belum dikembangkan secara optimal.

**Kata Kunci:** Ilmu dakwah, studi dakwah, karya akademik.

## A. Introduction

Indeed, the science of da'wa has entered a full bloom age in terms of institutional development (faculty of da'wa) in various UIN or IAIN (State Islamic Universities) which were established in 1971. Consequently, it has entered a period of 48 years or almost half a century. The time is certainly very long as it is shown from the institutional and scientific developments, it is because da'wa science should have been very mature and now it is in the highest era of discussion related to its theories, concepts, methodologies, approaches and paradigms.

Is the science of da'wa already in the "established" area as it develops other sciences in the cluster of religion study? This is the question that I think is necessary to obtain certain answers from lecturers who should be directly or indirectly involved in the development of da'wa study.

The number of alumni of the Da'wa Faculty of State Islamic University (UIN) Sunan Ampel, previously Sunan Ampel State Islamic Institute (IAIN), has reached thousands (6420 alumni) with various majors and study programs. Every undergraduate student must write a thesis as a final project, it is also certain that the amount of written focus and research problems then produce concepts or perhaps theories that are considered new or as if they were new and became the realm of preaching in various majors and programs as well as many as the amount of the alumni. However, many of these works became junk and then sold as used paper - except those that have been documented through open source --so there is no more important information obtained by the students in the future.

This paper takes effort to examine the scientific development of da'wa and its scientific application from the content analysis perspective which is often used as a perspective to view works or documents in the scientific field. On this context, indeed is an analysis of the work among observers and lecturers of the Faculty of Da'wa and Communication which during that time had gained an understanding of the da'wa science and various variants of its derivatives.

This paper focuses on the desire to describe the development of da'wa science and its application in the midst of Indonesian people's lives, so this work in many ways use qualitative content analysis methods which try to seek scientific works of da'wa in the form of books, both written by da'wa lecturers, as well as observers of the science of da'wa and several works in scientific journals of it.

## B. Segmentation of Knowledge in Indonesia

Indonesia has already a law specifically related to high education, to be specific Law No. 12 of 2012 concerning Higher Education, which was issued on 18 October 2012. The specifics of this law are related to science development field. During this time, the field of science consists of only 3 (three) sections, namely: Natural Sciences, Social Sciences and Culture and Humanities. In Indonesia, the field of knowledge has an expansion, which include: the knowledge cluster of religion, the knowledge cluster humanities, the knowledge cluster of social sciences, the knowledge cluster of natural sciences, the knowledge cluster of formal science, and knowledge cluster of applied theory.<sup>1</sup> Consequently, religious knowledge is no longer a part of the field of culture and humanity, it will stand alone as a special cluster. As it is known in the past, the field of natural science includes mathematics, chemistry, physics, biology, statistics and so on. Social sciences include sociology, psychology, anthropology, political science, law, and so on. And Humanities includes philosophy, history, religion, art and so on. So, throughout National Law Number 12 Year 2012 of Higher Education, it is certain that religious knowledge is not part of the humanities field but has become a separate cluster.

Through this autonomous segmentation of religious knowledge, the status of the scholars of religious knowledge certainly has equality and equity with other scholars of other sciences. And furthermore, in accordance with The Government Regulation Number 46 Year 2019,

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<sup>1</sup> As mentioned on Article 10 Section 2 The National Law Number 12 Year 2012 of Higher Education. Check, SIPPU Setkab. Retrieved on 8 September 2019.

concerning Regulation Implementation of Religious Sciences, it was determined that the appointment of professors in the field of religious science becomes the authority of the Ministry of Religion.<sup>2</sup>

Indonesia does have a peculiarity in the administration of education. There are 18 Ministries that have educational duties and functions. The largest role is the Ministry of Education and Culture which has a public service function in the field of primary and secondary education, the Ministry of Research, Technology and Higher Education which has the function of providing higher education and the Ministry of Religion that has the authority in organizing religious education, starting from primary, secondary and religious tertiary education.

The existence of da'wa is indeed debatable. There is a claim that the science of da'wa is social science, as the existence of communication science is social science. Among which argues like this is Imam Sayuti Farid. The science of da'wa is only distinguished from science communication from the content that is used as the message. It is different from communication science that has a message of public style, furthermore the science of preaching has message about religion.<sup>3</sup>

I stated that the science of da'wa is the science of religion, as is the existence of *tarbiyah*, *sharia*, *ushululuddin*, commentary, hadith science and so on. Of this view, it is Abdullah,<sup>4</sup> who states that the science of da'wa is religious knowledge. I think this view must be confirmed, because it really is unlikely that the da'wa science becomes the part of social science.

The position of da'wa as religious knowledge is increasingly gaining a place in accordance with the field of knowledge as stated in The National Law Number 12 Year 2012 concerning Higher Education. With this position, the professors of da'wa are then essentially noted as scientists in the field of religious studies, with a concentration in the scientific field of da'wa. By placing the science of da'wa as a religious science, the studies interdisciplinary, cross-disciplinary and multidisciplinary will be very possible to develop. And the duty of da'wa scientists in accordance with the science integration program is to develop those interdisciplinary, cross-disciplinary and scientific multidisciplinary patterns.<sup>5</sup>

### C. Assessment of Da'wa Study (-as Science of Da'wa)

To be honest, I must state that my knowledge of the science of da'wa is really very limited. Since I pursued social science (read Sociology), accordingly my attention is more devoted to writing with various perspectives in the field sociology or anthropology studies. There are several books that I have produced from perspective sociology perspective or anthropology referred to. Then also, for almost

7 (seven) years I did not involve in scientific conversation caused by bureaucratic work which is very tight, so it feels like a long time I haven't been dabbling inside scientific conversation.

My knowledge is really very limited, but nevertheless I try to read about the development of the science of da'wa through several scientific works that I know. I will discuss various books with the theme "Da'wa science or Da'wa" which has been published by various publishers in a framework for understanding the tendency of developing da'wa science, and also writing in journals, especially journals published by UIN Sunan Ampel Surabaya, namely Journal

<sup>2</sup> Check, The Government Regulation Number 46 Year 2019 concerning Religious Higher Education, Article 64 Section 2.

<sup>3</sup> Imam Sayuti Farid, *Ilmu Da'wa*, Surabaya: Biro Penerbitan Fakultas Da'wa IAIN Sunan Ampel, 1985.

<sup>4</sup> Abdullah, *Ilmu Dakwah, Ontologi, Epistemologi, Aksiologis dan Aplikasi Dakwah* (Bandung: Citapustaka Media, 2015).

<sup>5</sup> Discourses on new Knowledge Integration has been started since 2005 when the concept of knowledge tree was introduced by UIN Maulana Malik Ibrahim Malang, Interconnection-integration was by UIN Sunan Kalijaga Yogyakarta and knowledge integration UIN Syarif Hidayatullah Jakarta. Check further, Miftahuddin, *Model- Model Integrasi Ilmu, Perguruan Tinggi Keagamaan Islam: Studi Multi Situs pada UIN Jakarta, UIN Yogyakarta dan UIN Malang* (Jogyakarta, Diandra Kreatif, 2019).

of Islamic Communication or JKI and other related journals, with an interest in understanding about the tendency of recent research on the science of da'wa and communication which is developed in the midst of the struggle to develop the science of da'wa.

In the context of publishing scientific papers, I categorize these publications in 3 (three) categories, they are: First, the publication of the da'wa works in the dictates of lectures. As far as I know, the first work in the field of communication and da'wa is M. Fadly Hadi's article entitled "Communication and Da'wa",<sup>6</sup> then Syahudi Siradj, "Guidance for Islamic Counseling",<sup>7</sup> then Imam Sayuti Farid, "Da'wa Science",<sup>8</sup> Prof. Dr. Bisri Affandi, MA, "Systematics of Da'wa",<sup>9</sup> Dr. Suhartini, "Da'wa",<sup>10</sup> Hasan Bisri, "Da'wa",<sup>11</sup> and Hamdun Sulhan, "Da'wa".<sup>12</sup>

*Second*, the era of scientific works published through local and national publishers. In 1990 at the Da'wa Faculty IAIN Sunan Ampel (now UIN Sunan Ampel) began the new book publishing era, namely the publication of the writings of Drs. Nur Syam, "Research Methodology Da'wa, Sketch Development of Da'wa Science",<sup>13</sup> consecutive published in form of books, for example the work of Prof. Dr. Moh. Ali Azis, "Da'wa",<sup>14</sup> Nur Syam, "Da'wa Philosophy"<sup>15</sup> and Sri Astutik, "Islamic Psychotherapy",<sup>16</sup> and so on. Apart from that from outside UIN Sunan Ampel also published works, for example, Abdullah, "Science of Da'wa",<sup>17</sup> Munzie Suparta and Harjani Hifni, "Da'wa Method",<sup>18</sup> and Dewi Sadiyah, "Da'wa Research Method".<sup>19</sup>

*Third*, works on the science of interdisciplinary preaching and cross disciplinary, for example Abdul Wahid's writings, "Da'wa ideas, Cross-Cultural Communication Approaches",<sup>20</sup> Faizah and then Mukhsin Effendi, "Da'wa Psychology",<sup>21</sup> Muzayyin Arifin, "Da'wa Psychology",<sup>22</sup> M. Rosyad Shaleh, "Da'wa Management",<sup>23</sup> Thomas W. Arnold, "Da'wa History",<sup>24</sup> Tan Ta Sen, Chengho, "Disseminator of Islam from China to the Archipelago",<sup>25</sup> Wahyu Ilaihi and Harjani Hifni Polah, "Introduction to the History of Da'wa",<sup>26</sup> Masduqi Affandi, "Ontology of

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<sup>6</sup> M. Fadly Hadi, *Ilmu Komunikasi dan Dakwah* (Surabaya: Biro Penerbitan Fakultas Dakwah IAIN Sunan Ampel, 1985).

<sup>7</sup> Syahudi Siradj, *Bimbingan Penyuluhan Islam* (Surabaya: Biro Penerbitan Fakultas Dakwah IAIN Sunan Ampel, 1985).

<sup>8</sup> Imam Sayuti Farid, *Ilmu Dakwah* (Surabaya: Biro Penerbitan Fakultas Dakwah IAIN Sunan Ampel, 1985).

<sup>9</sup> Bisri Affandi, *Sistematika Ilmu Dakwah* (Surabaya: Biro Penerbitan Fakultas Dakwah IAIN Sunan Ampel, 1985).

<sup>10</sup> Suhartini, *Ilmu Dakwah* (Surabaya: Biro Penerbitan Fakultas Dakwah IAIN Sunan Ampel, 1985).

<sup>11</sup> Hasan Bisri, WD., *Ilmu Dakwah* (Surabaya: Biro Penerbitan Fakultas Dakwah IAIN Sunan Ampel, 1985).

<sup>12</sup> Hamdun Sulhan, *Ilmu Dakwah* (Surabaya: Biro Penerbitan Fakultas Dakwah IAIN Sunan Ampel, 1985).

<sup>13</sup> Nur Syam, *Metodologi Penelitian Dakwah, Sketsa Pemikiran Pengembangan Ilmu Dakwah* (Solo: Ramadlani, 1990).

<sup>14</sup> Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Prenada, 2017).

<sup>15</sup> Nur Syam, *Filsafat Da'wa* (Kediri: Jenggala Pustaka Utama, 2004).

<sup>16</sup> Sri Astutik, *Psikoterapi Islami, Penanganan Ketergantungan Narkoba* (Jogyakarta: Impuls Kanisius, 2012).

<sup>17</sup> Abdullah, *Ilmu Dakwah, Kajian Ontologis, Epistemologis, Aksiologis dan Aplikasi Dakwah*.

<sup>18</sup> Munzier Suparta and Harjani Hifni, Eds., *Metode Dakwah* (Jakarta: Prenada, 2015).

<sup>19</sup> Dewi Sadiyah, *Metode Penelitian Dakwah, Pendekatan Kualitatif dan Kuantitatif* (Bandung: Remaja Rosdakarya, 2015).

<sup>20</sup> Abdul Wahid, *Gagasan Dawah, Pendekatan Komunikasi Lintas Budaya* (Jakarta: Prenada, 2019).

<sup>21</sup> Faizah and Lalu Mukhsin Effendi, *Psikhologi Da'wa* (Jakarta: Rahmat Semesta, 2018).

<sup>22</sup> Muzayyin Arifin, *Psikhologi Dakwah* (Jakarta: Bulan Bintang, 1986).

<sup>23</sup> M. Rosyad Shaleh, *Managemen Dakwah* (Jakarta: Bulan Bintang, 1986).

<sup>24</sup> Thomas W. Arnold, *Sejarah Dakwah* (Jakarta: Bulan Bintang, 1983).

<sup>25</sup> Tan Ta Sen, *Chengho, Penyebar Islam dari China ke Nusantara* (Jakarta: Kompas, 2010).

<sup>26</sup> Wahyu Ilaihi and Harjani Hifni Polah, *Pengantar Sejarah Dakwah* (Jakarta: Prenada, 2017).

Da'wa,<sup>27</sup> M. Munir and Wahyu Ilaihi, "Da'wa Management",<sup>28</sup> and A. Ilyas Ismail, "The True Da'wa, Initiating the New Paradigm of Millennial Da'wa".<sup>29</sup>

In addition to that, there is also the work of Wahyu Ilaihi, "Da'wa Communication",<sup>30</sup> Ahidul Asror, "Da'wa Paradigm, Conception and Basic Development of Da'wa Science",<sup>31</sup> Aswadi Syuhadak, "Mujadalah Theory and Techniques in Da'wa, Debate, Discussion, The Qur'anic Perspective Deliberation",<sup>32</sup> Syabuddin Gade, "Educational Thoughts and Da'wa, Contribution of A.Hasymi Facing Multi Crisis in Aceh",<sup>33</sup> Asep Muhyiddin, et al., "Da'wa Studies Multiperspectives",<sup>34</sup> and Acep Aripuddin, "Sociology of Da'wa".<sup>35</sup>

#### D. Mapping Da'wa Science Assessment

If we look at the works produced by the da'wa scientist, presumably it can be mapped based on the da'wa scientific paradigm, namely: paradigm factor, system, developmentalism, interpretative and participatory. Based on the above mapping paradigm, it can be seen that in the meantime, most experts in da'wa science still exist and develop the da'wa paradigm factor. This is certainly due to the fact that the discussion around the science of da'wa is inside this paradigm. In Faculty of Da'wa and Communication of UIN Sunan Ampel, it can be known that the paradigm factor is ingrained, especially around the 1980s until the 1990s even now especially in Communication and Study programs of Islamic Broadcasting (KPI). These studies are related to the relationship between da'wa factors.<sup>36</sup>

The work of Prof.'s Moh. Ali Azis,<sup>37</sup> is an example of how the da'wa factor works and relates among them. Likewise, the work of Nur Syam,<sup>38</sup> is an example of how the research developed in the science of da'wa is in its form which is the relationship between da'wa factors. In addition, the writings of Suhartini, Hasan Bisri, Imam Sayuti Farid, Abdullah, Munzier Suparta, et al., Samsul Munir, Ropingi, and Wahidin Saputra are examples on how da'wa science being developed as communication science, namely the mechanism of relations of subjects (communicators), the media, methods and messages of da'wa with the target of da'wa (communicant). Of course, here and there later certainly related to the law of da'wa, also the use of theorems of Naqli (al-Qur'an and Hadith) to become the basis or guidelines (pattern for behavior) inside the implementation of da'wa.

Other works, such as Thomas W. Arnold, Tan Ta Shen, M. Munir and Wahyu Ilaihi are examples of the work of interdisciplinary studies in the science of da'wa. History is field of study in Humanities and Da'wa as part of religious studies. Likewise, the study of M. Rosyad Shaleh, M. Munir, Muzayyin Arifin, Faizah and Lalu Mukhsin Effendi, and Masduqi is also an example in the study of da'wa that is interdisciplinary. Management, and psychology are the field of social

<sup>27</sup> Masduqi Affandi, *Ontologi Dakwah, Dasar-Dasar Filosofi Sebagai Disiplin Ilmu* (Surabaya: Diantama, 2007).

<sup>28</sup> M. Munir and Wahyu Ilaihi, *Manajemen Dakwas* (Jakarta: Prenada, 2006).

<sup>29</sup> A. Ilyas Ismail, *The True Dakwah, Mengagas Paradigma Baru Dakwah Era Milenial* (Jakarta: Prenada, 2018).

<sup>30</sup> Wahyu Ilaihi, *Komunikasi Dakwah* (Bandung: Remaja Rosdakarya, 2010).

<sup>31</sup> Ahidul Asror, *Paradigma Dakwah, Kosepsi dan Dasar Pengembangan Ilmu Dakwah* (Jogyakarta: LKiS, 2018).

<sup>32</sup> Aswadi Syuhadak, *Teori dan Tehnik Mujadalah dalam Dakwah, Debat, Diskusi Musyawarah Perspektif Al Qur'an* (Surabaya: Dakwah Digital Press, 2017).

<sup>33</sup> Syabuddin Gade, *Pemikiran Pendidikan dan Dakwah, Kontribusi A. Hasymi Menghadapi Multi Krisis di Aceh, Banda Aceh*, ArraniryPress-Lembaga Naskah Aceh (NASA), 2012.

<sup>34</sup> Asep Muhyiddin, et.al., *Kajian Da'wa Multiperspektif, Teori, Metodologi, Problem dan Aplikasi* (Bandung: Remaja Rosdakarya, 2014).

<sup>35</sup> Acep Aripuddin, *Sosiologi Dakwah* (Bandung: Remaja Rosdakarya, 2016).

<sup>36</sup> Nur Syam, *Metodologi Kajian Ilmu Dakwah: Analisis Karya Ilmiah pada Fakultas Dakwah dan Komunikasi 1985-2015* on Jurnal Komunikasi Islam (JKI), Vol. 9, No. 1 (2019).

<sup>37</sup> Moh. Ali Aziz, *Ilmu Dakwah*.

<sup>38</sup> Nur Syam, *Metodologi Penelitian Dakwah, Sketsa Pengembangan Ilmu Dakwah*.



science, while preaching is the field of religion. Thus, also the relationship between philosophy and da'wa as cross-disciplinary, philosophy is in the field of Humanities and da'wa is in the field of religion.

There is an interesting study related to the writings of Lukman Hakim,<sup>39</sup> Irzum Faricha,<sup>40</sup> Agus Santoso,<sup>41</sup> and A. Ilyas Ismail.<sup>42</sup> This study is a new paradigm in viewing da'wa studies in the perspective of online media. Including the studies conducted by Din Wahid and Jamhari Makruf,<sup>43</sup> is also an excellent study to explain about da'wa through the media.

In addition to this, there are also a number of study areas that are interdisciplinary and cross-disciplinary, which have not yet gotten the optimal touch based on the scientific studies posted. For example, the interpretation of da'wa, da'wa hadith, sociology of da'wa, anthropology of da'wa, da'wa politics and so on. The interpretation of da'wa and da'wa hadith is an interdisciplinary study, because it is the field of religious science, whereas the sociology of da'wa, anthropology of da'wa, da'wa political studies, da'wa law studies, and so on is interdisciplinary study or fields that are in between has also not been received adequate touch. Whereas the study of da'wa psychology, as it is known, was written by Muzayyin Arifin<sup>44</sup> and Faizah et al.,<sup>45</sup> also have not shown adequate development, for example in raising the issue of behaviorism, humanism, and so on. Hence it's still a book introduction to da'wa psychology.

Management studies have also not moved from introductory issues of da'wa management. That's why management studies are associated with Total Quality Management (TQM), strategic management, performance management and so on have also not been targeted as managerial study of da'wa. Similarly, the study of the history of da'wa is also not much elaborated by writers on Islamic broadcasting, even though there have been interesting studies which are the writings of Thomas W. Arnold,<sup>46</sup> Tan Ta Sen,<sup>47</sup> and Wiji Saksono.<sup>48</sup> Carool Kersten,<sup>49</sup> also categorized as a study of the history of da'wa.

## E. Conclusion

Lecturer Resources at the Faculty of Da'wa and Communication are sufficient. Today, there are many lecturers at the Faculty of Da'wa and Communication who hold doctoral degree with various studies. Their presence is certainly very meaningful for the development of da'wa science indeed really needs rapid development.

Therefore, there are a few notes to notice:

1. Most studies of da'wa are within the da'wa factor paradigm, so that other paradigms such as the paradigm system, paradigm developmentalism and interpretive paradigm have not yet obtained an adequate proportion of studies.
2. A consortium of experts in the field of da'wa is needed in collaboration with other sciences, to discuss and develop monodisciplinary, interdisciplinary and cross-disciplinary and even multi-disciplinary studies.

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<sup>39</sup> Lukman Hakim, *Televising Rural Muslim Culture: Hybrid Muslim Identities on TV Series Upside-Down World*, on Jurnal Komunikasi Islam, Vol. 07/Nomor 02/Juni 2017.

<sup>40</sup> Irzum Faricha, *Mcdonaldisasi Da'wa Masyarakat Pinggiran*, on Jurnal Da'wa UIN Sunan Kalijaga, from [www.neliti.com](http://www.neliti.com) retrieved on 19 August 2019.

<sup>41</sup> Agus Santoso, *Media Literacy Siswa Muslim Surabaya dalam Penggunaan Internet*, on Jurnal Komunikasi Islam, Vol. 05/Nomor 01/Juni 2015, 83-95.

<sup>42</sup> A. Ilyas Ismail, *The True Dakwah, Menggagas Paradigma Baru Dakwah Era Milenial*.

<sup>43</sup> Din Wahid and Jamhari Makruf, *Suara Salafisme, Radio Dakwah di Indonesia* (Jakarta: Prenada, 2019).

<sup>44</sup> Muzayyin Arifin, *Psikologi Dakwah*.

<sup>45</sup> Faizah and Lalu Mukhsin Effendi, *Psikologi Dakwah*.

<sup>46</sup> Thomas W. Arnold, *Sejarah Da'wa*.

<sup>47</sup> Ta Tan Shen, *Chengho, Penyebaran Islam*.

<sup>48</sup> Widji Saksono, *Mengislamkan Tanah Jawa* (Bandung: Mizan, 2002).

<sup>49</sup> Carool Kersten, *Mengislamkan Indonesia, Sejarah Peradaban Islam di Nusantara* (Jakarta: BACA, 2017).

3. Efforts are needed to write and develop studies in interdisciplinary or cross-disciplinary studies and even multidisciplinary in the science of da'wa. I consider that most studies of da'wa interdisciplinary, and cross disciplinary are also immature. If it already exists (da'wa psychology, da'wa sociology and da'wa management) it is still an introductory study and has not been developed yet in a deeper direction. Moreover, interdisciplinary and cross-disciplinary studies (da'wa anthropology, da'wa political studies, da'wa law studies, etc.) have not yet been developed optimally.

I think that accelerating steps are needed to achieve the development of da'wa science that is responsive to the times and is also relevant to the desire to develop a multidisciplinary of da'wa science. The task of the lecturers of the Da'wa and Communication Faculty is not only to teach but also to conduct research and then publish it in the form of books and journals in various confessions. *Wallahu a'lam bi al shawab* (Praise to Allah swt as the only one who knows best).

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