

THE INFLUENCE OF THE PREACHING APPROACH ON THE MILLENNIAL GENERATION IN JAYA DISTRICT, ACEH JAYA REGENCY

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Abstract:

This study aims to determine the effect of the da'wah approach on the millennial generation in Jaya District, Aceh Jaya Regency. This study is a field study with a quantitative approach and descriptive design. The population in this study is the millennial generation in Jaya District, Aceh Jaya Regency, with a total of 100 respondents. The sample in this study was determined using an accidental sampling technique. Data collection was carried out through a closed questionnaire, and the data were analyzed using a simple linear regression method with the help of the SPSS version 25 program. The results showed that the da'wah approach has a positive and significant influence on the millennial generation, with a regression coefficient value of 0.414 and a significance level of 0.000 (<0.05). The determination value (R^2) of 0.254 indicates that 25.4% of the variation in the behavior of the millennial generation can be explained by the da'wah approach, while the rest is influenced by other factors. Thus, it can be concluded that the da'wah approach has a significant influence on the behavior of the millennial generation.

INTRODUCTION

Da'wah is the activity of inviting people to the teachings of Islam, carried out peacefully, gently, consistently, and with commitment. The scope of da'wah is broader than the concept of tabligh. Da'wah encompasses verbal da'wah (daily preaching) and nonverbal da'wah (daily preaching), while tabligh only encompasses verbal invitation. (Khalbi, Razzaq, & Assoburu, 2025)

Islamic da'wah encompasses invitations, role models, and concrete actions to carry out good deeds for the safety of this world and the hereafter. As explained in Surah An-Nahl, verse 125, the command to invite people to the path of Allah is clearly stated, as stated in Allah's Word:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: "Call (humans) to the path of your Lord with wisdom and good lessons and refute them in a good way. Indeed, it is your Lord who knows better about those who stray from His path. Moreover, it is He who knows better those who are guided." (Qs. An-Nahl (16): 125). (Arkiang & Adwiah, 2019).

Tafsir Al-Madinah Al-Munawwarah/ Markaz Ta'dzhim al-Qur'an under the supervision of Shaykh Prof. Dr. Imad Zuhair Hafidz, professor at the al-Qur'an faculty at the Islamic University of Madinah. Allah ordered the Prophet Muhammad to order jinn and humans to follow the religion of Islam wisely, as Allah has revealed to him, and to teach them useful lessons with great gentleness, and to debate those who disagree with him in a good way and with strong arguments. Indeed, Allah is All-Knowing of His servants who want to go on the right path.



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Based on this verse, da'wah practitioners can take the basis for da'wah in the following ways: wisdom (al-hikmah), namely firm and correct words that can distinguish between right and wrong, good lessons (al-maw'izhah al-Hasanah), and good debate. (Wisatawan et al., n.d.) However, the latter method is rarely used in Islamic da'wah because debate and dispute will harden the heart and cloud the situation, leading to a reactive defensive position. Therefore, the method most used by da'wah practitioners is the wise method (bil-hikmah) and good debate. (Aris, 2022)

Humans are living creatures destined to possess consciousness. Their vertical relationship requires faith, worship, and righteous deeds, as well as piety. (Minnallah, Horisontal, Hablun, & Annaas, n.d.) A person's success in practicing religious teachings will provide a purpose in their life, no matter how small the deeds performed sincerely. Therefore, humans are both objects and means of carrying out da'wah.

As special creatures created by Allah SWT, humans are given the ability to think, cultivate culture, and adapt to their environment. (Dan & Dalam, 2025) According to Toto Tasmara, the da'wah approach is a method used by a preacher (communicator) to achieve a specific goal based on wisdom and compassion. In other words, the approach must be based on a human-oriented perspective that places noble respect on human beings.

There are several approaches to preaching, one of which is utilizing the culture within the community. However, the changing times have shifted all aspects of life, leading to the erosion of traditional cultures or ancestral heritage due to the influx of modernity. It is also evident in Jaya District, Aceh Jaya Regency, where the approach to preaching, utilizing the culture within the community, is beginning to erode (Ummah, 2019).

Currently, the millennial generation has spread throughout the world, including Indonesia, one of which is the Jaya District, Aceh Jaya Regency. The existence of the millennial generation in Jaya District, Aceh Jaya Regency, is also inseparable from the influence of internet media, which can have both good and bad impacts on its users. Negligence of social media has made many millennials no longer think about religious values, including abandoning their obligations to Allah SWT. (Tazkiyah, 2021) In fact, some millennials in Jaya District, Aceh Jaya Regency are involved in various cases that violate Islamic law that has been implemented in Aceh, especially in Jaya District, Aceh Jaya Regency, such as online gambling, khalwat, maisir and so on, which are prohibited in Islam.

Various external influences easily influence the millennial generation in this region, and they need to be provided with a proper understanding and knowledge of religion. A relevant and contextual approach to preaching is key to reaching them without losing the essence of religion. This study will discuss various preaching methods that can be applied to the millennial generation, as well as the impact of these approaches on their behavior and mindset. For example, using social media, interactive discussion programs, or community activities that combine entertainment and education is one solution.

METHODS

In this study, the author uses a quantitative approach, and this type of research verification is a type of research that aims to test the correlation of independent and dependent variables with a quantitative approach. (Sihotang, 2023) A quantitative approach is an approach in research that uses data in the form of numbers. (Icam Sutisna, 2020) This study will analyze the influence of the da'wah approach on the millennial generation in Jaya District, Aceh Jaya Regency. The data was generated from distributing questionnaires to the community in Jaya District, Aceh Jaya Regency. The research population is thus the author concludes that in this study, the population is 100 millennials.



The sample for this study was 100 respondents of the influence of the da'wah approach on the millennial generation in Jaya District, Aceh Jaya Regency, with sampling using accidental sampling, so that the sample data will be based on the availability of elements and data on the ease of obtaining data. (Fadhillah1), Febrian1), Muhammad Cahyo Prakoso1), Putri1), & Raden Siti Nurlaela, S.TP, 2024). Data was collected through the instrument used in this study was a questionnaire.

RESULTS AND DISCUSSION

The Da'wah Approach. This study aims to analyze the extent to which the da'wah approach influences the characteristics of the millennial generation in Jaya District, Aceh Jaya Regency. The study was conducted in five representative villages in Jaya District, Aceh Jaya Regency: Cot Dulang Village, Lamdurian Village, Babah Krueng Village, Alu Rayeuk Village, and Putue Village. Using a quantitative approach, the study involved 100 millennial respondents and was analyzed using simple linear regression analysis.

Figures and Tables. Respondents in this study consisted of millennials from Cot Dulang Village, Lamdurian Village, Babah Krueng Village, Alu Rayeuk Village, and Putue Village in Jaya District, Aceh Jaya Regency. The diversity of institutions from which the respondents came provides a broad perspective on the influence of the da'wah approach on millennials in Jaya District, Aceh Jaya Regency. To provide a more detailed overview of respondent characteristics, the following table presents the distribution of respondents by gender and age:

Table 1. Respondent Gender

	Frequency	Percent	Valid Percent	Cumulative Percent
Female	51	51.0	51.0	51.0
Valid Male	49	49.0	49.0	100.0
Total	100	100.0	100.0	

Table 2. Respondents' Age

	Frequency	Percent	Valid Percent	Cumulative Percent
29 Year	14	14.0	14.0	14.0
30 Year	13	13.0	13.0	27.0
31 Year	10	10.0	10.0	37.0
Valid 32 Year	8	8.0	8.0	45.0
33 Year	9	9.0	9.0	54.0
34 Year	16	16.0	16.0	70.0
35-44 Years	30	30.0	30.0	100.0
Total	100	100.0	100.0	

Source: Author's Analysis

The table above shows that the balanced gender distribution and age matching of respondents within the millennial generation indicate that the sample in this study aligns with the demographic characteristics of the research focus, namely the millennial generation in Jaya District, Aceh Jaya Regency. This data serves as an important basis for analyzing the extent to which the da'wah approach can effectively influence this group.

Based on the analysis results, the da'wah approach does not actually stand alone but is interconnected with other aspects related to da'wah. According to Muhammad Ali Aziz, when he discussed da'wah methods, there were several interrelated terms, namely approach (approach-

nahiyah), strategy (strategy-manhaj), method (method-ushlub), technique (techniquethariqah), and tactic (tactic-syakilah). In this study, not all of them will be examined, but only focused on the da'wah approach. (Abdillah, 2018)

The da'wah approach lies between two poles: on one side is the da'i, the subject who invites, and on the other side is the mad'u, the object being invited. To create harmony and harmony between the da'i and the mad'u, an accurate approach is needed (Abdillah, 2018).

According to Sjahudi Siradj, as quoted by Muhammad Ali Aziz, there are three approaches to da'wah. Cultural approach, educational approach, and psychological approach. These three approaches to da'wah are more determined by the condition of the mad'u as the object of da'wah. (Salim, 2018) Therefore, the related components, da'i, da'wah material or message, da'wah method, and da'wah media must be in sync with the condition of the object being preached to. In accordance with the mission of Islam rahmatan lil lalamin, the da'wah approach must be carried out and disseminated with a spirit of compassion, politeness and sympathy.

According to Sheikh Mustafa Mansur in his book "Fiqhud Dakwah," as quoted by Munzir Suparta, there are two things that form the basis that the Islamic da'wah approach does not have to use a violent approach but rather must be carried out with gentleness, courtesy and compassion. First, Islam is a true religion, and its teachings are completely true and can be tested for their truth scientifically. Second, the entry of faith into the heart of every human being is guidance from Allah. No one has the right and is able to guide the heart of humans except Allah SWT. (Ummah, 2019)

The da'wah approach in this study was measured through five indicators, namely: the da'wah perspective, the role of da'wah partners, the compassionate approach, the human-oriented approach, and social participation in community life. (Junaedi, 2024) The results of the validity and reliability tests showed that all instrument items used to measure the da'wah approach had valid values ($r_{\text{count}} > r_{\text{table}} = 0.165$) and were reliable with a Cronbach's Alpha value of 0.839, which far exceeded the minimum limit of 0.60. It shows that the instrument is consistent and reliable in measuring the da'wah approach variables.

From the descriptive results, respondents gave answers that were mostly in the "Agree" and "Strongly Agree" categories. For example, in the statement that da'wah delivered with affection is more easily accepted by the community (X3), as many as 45% of respondents strongly agreed, and 16% agreed, thus reflecting a positive response to affection-based da'wah. Quantitatively, the average correlation value between da'wah approach items shows a very strong relationship. The correlation value between da'wah approach indicators ranges from 0.342 to 0.813, while the overall correlation of da'wah approach variables to the total score reaches 0.775 to 0.813, which is included in the strong category and is significant at the 0.01 level. The results of the regression test show that the da'wah approach has a significant influence on the millennial generation, as indicated by the regression coefficient value of 0.414 and a significance value of 0.000 (< 0.05). It means that every one-unit increase in the da'wah approach score can increase the positive attitude of the millennial generation by 0.414 units. With an R Square value of 0.254, it can be concluded that the da'wah approach can explain 25.4% of the variation in the attitudes of the millennial generation, while the rest is explained by other factors. This study indicates that the da'wah approach that prioritizes empathy, social cooperation, and humanistic communication has an important role in shaping the attitudes of the millennial generation in Jaya District, Aceh Jaya Regency. Therefore, a da'wah method that is adaptive and relevant to the socio-cultural context of the millennial generation is essential in contemporary da'wah strategies.

The results of this study indicate that the da'wah approach implemented in Jaya District, Aceh Jaya Regency, has a significant influence on the behavior of the millennial generation in the region. Based on the results of a simple linear regression analysis, the da'wah approach can explain 25.4% of the variation in millennial generation behavior, while the remainder is influenced by other factors outside this study. It indicates that da'wah carried out with the right strategy can have a real impact on shaping the character and attitudes of the younger generation, especially in a social and cultural context that must undergo changes due to modernization and the influence of digital media.

An effective da'wah approach does not only rely on verbal methods, but also emphasizes the importance of role models, compassion, and humanistic communication. (Sehari-hari, 2025) In this study, indicators such as the da'wah perspective, the role of da'wah partners, a compassionate approach, orientation to humanitarian values, and social participation were proven to have a strong correlation with the acceptance of da'wah messages by the millennial generation. Most respondents agreed that da'wah delivered with empathy and relevant to their needs and lifestyles is more easily accepted and internalized.

The millennial generation, as the target of Islamic outreach, possesses unique characteristics: openness to information, tolerance of delays in religious obligations, and the influence of a hedonistic lifestyle. (Sehari-hari, 2025) Therefore, an adaptive, contextual approach to Islamic outreach, utilizing digital media, is crucial for reaching this generation without losing the essence of religious values.

Millennial Generation. According to Manheim, the millennial generation is a social construct consisting of a group of people who share a common age and historical experiences. (Ummah, 2019). The term "millennial generation" is currently gaining popularity. The term originates from "millennials," coined by two American historians and authors, William Strauss and Neil Howe, in several of their books. (STAI Al-Ma & Buntok, 2012). Theoretically, the millennial generation is a social construct shaped by shared historical experiences and birth dates spanning the same two decades. The term "millennial generation" in this study refers to a group of individuals born between the early 1980s and the mid-1990s, who technological advances, globalization, and openness to new values have socially and culturally shaped. (Fahri, 2023). This generation demonstrates openness to information, tolerance of cultural diversity, and the strong influence of social media and popular culture. Fatimah, this is reflected in the indicators used in the study, such as openness to views through communication technology, the influence of social media on attitudes, and the influence of pop culture on life values.

However, the challenges that arise from the digital lifestyle of this generation also indicate a tendency towards postponing obligations and the influence of hedonistic entertainment. (Junaedi, 2024) Therefore, a humanistic da'wah approach that is relevant to the millennial lifestyle is very important. Da'wah that prioritizes an empathetic perspective, uses social media, and involves da'wah partners who are close to the millennial community has proven effective in reaching and shaping their religious behavior. (Pokhrel, 2024) It supports the results that the da'wah approach has a significant influence on the millennial generation in the research area.

This study shows that the millennial generation in Jaya District, Aceh Jaya Regency, has unique social characteristics and is significantly influenced by the applied da'wah approach. Based on the results of the validity test, all indicators of the millennial generation variables (Y1-Y5) are declared valid because the calculated r value is greater than the r table ($0.655-0.786 > 0.165$). The reliability test also showed good results with a Cronbach's Alpha value of 0.706 (> 0.6), indicating that the measurement instrument for the millennial generation variables is reliable.

A simple linear regression test yields the equation: $Y = 9.109 + 0.414X$, meaning that every one-unit increase in the da'wah approach will increase the Islamic attitudes and behavior of the millennial generation by 0.414 points. The determination test (R^2) of 0.254 indicates that the da'wah approach contributes 25.4% in shaping the religious character of the millennial generation, while 74.6% is influenced by other variables outside this study. In addition, the Spearman correlation between the da'wah approach and the millennial generation is 0.508 ($p < 0.01$), indicating a positive and significant relationship.

The results of research conducted in Jaya District, Aceh Jaya Regency, show that the da'wah approach has a significant influence on the behavior of the millennial generation. Based on the results of a simple linear regression analysis, the regression coefficient value of 0.414 and a significance of 0.000 (<0.05) indicate that each increase in the da'wah approach will increase the positive attitude of the millennial generation by 0.414 units. The determination value (R^2) of 0.254 indicates that the da'wah approach can explain 25.4% of the variation in the behavior of the millennial generation, while the rest is influenced by other factors outside the variables of this study.

The da'wah approach used in this study refers to the principles of the Qur'an, especially QS. An-Nahl verse 125 emphasizes the importance of wisdom, good lessons, and polite debate. Tafsir Al-Madinah Al-Munawwarah emphasizes that da'wah must be carried out with gentleness, wisdom, and strong arguments, not with violence or coercion. It is in line with the da'wah approach that must be based on a human-oriented view that places noble respect on human beings. (Kurniawan, 2023) In practice, an effective da'wah approach to the millennial generation must be relevant and contextual. The millennial generation, according to Mannheim (1952), is a social group formed by shared historical experiences and the same birth year range, namely between the early 1980s and the mid-1990s. They are greatly influenced by technological advances, globalization, and social media, so that a da'wah strategy that integrates digital media and a community-based approach is very important. (Awal, 2024).

This study measures the da'wah approach through five main indicators: the da'wah perspective, the role of da'wah partners, a compassionate approach, a human-oriented approach, and social participation. The results of the instrument's validity and reliability test show that all indicators are valid and reliable, with a Cronbach's Alpha value of 0.839. The majority of respondents agreed that da'wah delivered with compassion and empathy is more easily accepted and more effective in shaping the religious behavior of the millennial generation. (Vol, 2021) The challenges faced in da'wah to the millennial generation are their tendency to postpone religious obligations, the influence of a hedonistic lifestyle, and high exposure to popular culture. Therefore, da'wah that is only verbal is no longer sufficient. An adaptive, communicative approach is needed, and one that is able to utilize technology and social media as a means of conveying religious messages creatively and attractively. (Bahasa & Kunci, 2024).

CONCLUSION

This study proves that the da'wah approach has a significant influence on the religious behavior of the millennial generation in Jaya District, Aceh Jaya Regency. Based on a simple linear regression analysis, the da'wah approach contributed 25.4% to the variation in millennial generation behavior, as indicated by a regression coefficient value of 0.414 and a significance value of 0.000 ($p < 0.05$). It indicates that any improvement in the da'wah approach can directly increase the millennial generation's positive attitudes towards religious values.



An effective da'wah approach in this context is characterized by five main indicators: the da'wah perspective, the role of da'wah partners, a compassionate approach, a human-oriented approach, and social participation. This approach has proven valid and reliable in reaching the millennial generation, who live in complex social environments and are exposed to modernization, social media, and popular culture. The majority of respondents responded positively to this empathetic, communicative, and contextual form of da'wah.

Thus, a da'wah strategy that is relevant to the psychosocial conditions of the millennial generation and able to integrate religious values with a humanistic approach and digital media is key to shaping the religious character of young people in the contemporary era. This research emphasizes the urgency of updating da'wah methods to align with the dynamics of the times while maintaining the substance of Islamic teachings.

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