

misunderstandings related to religion and belief, as well as intolerance towards differences of opinion (Ikhwan et al, 2023).

Damai Indonesiaku is a religious program broadcast by TVOne with the tabligh akbar format. This program presents Ustadz (Islamic scholars) and experts in the field of religious knowledge to convey studies that align with their respective expertise. Among the figures who have been a part of this program is KH. Zaenudin MZ (Almarhum the late), as a pioneer, was followed by a number of other well-known preachers, such as KH. Moh Arifin Ilham (Almarhum), Ustadz Fikri Haikal, Ustadz Abd. Somad, and several other Ustadz who take turns filling the da'wah (preaching) sessions. To enrich the appearance and attract the audience's interest, this program is also equipped with religious music performance sessions. The program was born amidst conflicts, issues, and political turmoil occurring in Indonesia. This program also answers the problems that occur in the midst of Indonesian society with the aim of maintaining the unity and harmony between religious communities in the Unitary State of the Republic of Indonesia (NKRI) based on Bhinneka Tunggal Ika (Unity in Diversity), grounded in Islamic values.

The journey of the Damai Indonesiaku TVOne program is not only focused on political issues in Indonesia, but also highlights various aspects of Indonesian society's life related to social, legal, economic, educational, health, and other matters. In the themes chosen according to the development of issues that are developing within Indonesian society and becoming topics of discussion, they will be discussed together by Damai Indonesiaku speakers from an Islamic point of view.

In 2019, the Religious Harmony Index in Indonesia was compiled based on a national harmony survey conducted from May 8 to 19, 2019, and June 17 to 24, 2019. There were 13,600 respondents (adults over the age of 17 throughout Indonesia who participated in the survey. The sample was selected using a multistage random sampling method. The margin of error is estimated at $\pm 4.8\%$, with a 95% confidence level. Quality control of the interview results was carried out on 20% of the total sample by monitoring and assisting during the interviews and conducting spot checks after the survey.

Towards mid-2025, two cases of religious intolerance resurfaced and caused deep concern. In Indragiri Hulu, Riau, an 8-year-old elementary school student with the initials KB died after allegedly being bullied and beaten by his older classmates because of religious differences. This case shows how violence based on belief can spread to children, even at the elementary school level (goodstats.id, 2025).

Meanwhile, in Cidahu, Sukabumi, West Java, a Christian retreat for children and teenagers at a villa was brutally vandalized by a group of residents. Seven people have been named as suspects in the case. Physical damage was caused to various parts of the villa, including windows, gazebos, and vehicles. The retreat participants were traumatized, although the church chose to refrain from taking action and leave the matter entirely to the legal process. This act of vandalism stemmed from allegations that the villa was being used for unauthorized worship activities, even though the event held was actually reflective and non-worship in nature (goodstats.id, 2025).

Religious tolerance is something that is always relevant and current. Because in fact, the Indonesian nation has approximately 17,800 islands with around 250 ethnic groups with 250 more subcultures and local languages (Abd. Rohim Ghazali: 2003). Religious tolerance is a term that is very familiar to the ears of Indonesian society. This word is even considered to be inherent in the soul of the Indonesian nation because long before this country was founded, this word had become the wisdom and way of live of the Nusantara people. As we know, Nusantara is a plural nation, which is shown by the many religions, ethnicities, and races. This plurality has long been present as

an empirical reality that has never been refuted. Indonesia is then known as a nation with the term 'mega cultural diversity' because in Indonesia, there are no less than 250 ethnic groups with more than 500 different kinds of languages (Yenny Zannuba Wahid).

In relation to efforts to overcome these tolerance issues, understanding religious values plays a very important role. Religion plays two functions: first, it explains a worldview about a world that is beyond human reach (beyond), which can give rise to meaningful deprivation and frustration. In addition, religion teaches awareness of a worldview that ultimately gives rise to a work ethic as a manifestation of an ideal reward that will be received when someone is in the afterlife (eschatology). Second, religion as a ritual means that it allows human connection with things beyond their reach. This relationship grows from the accumulation of two attitudes that are basically contradictory but later dissolve into one within the human being (Zamharir, 2014).

The implementation of tolerance is very important to strengthen unity among citizens, regardless of religious background. All religions actually teach goodness, not destruction or violence. Living in harmony and peace alongside followers of other religions is a tangible form of tolerance that must be upheld. However, in practice, public understanding of tolerance is often divided into two perspectives. First, there is a negative view that considers tolerance to be limited to not disturbing or hurting others. Second, a positive view that emphasizes the importance of actively supporting the existence of other groups (Sarapung, 2002). In this context, religious tolerance means accepting and respecting differences in beliefs, as well as allowing followers of other religions to practice their faith according to their beliefs, without coercion or interference from any party.

The urgency of this research lies in the increasing need for media that can serve as a bridge for dialogue between religious communities amidst social situations that are prone to identity polarization. Television programs that present dakwah (Islamic propagation) with a peaceful approach have proven to be an alternative public space for building collective awareness of the importance of tolerance (Huda & Syamsuddin, 2021). However, not many studies have contextually examined the extend to which programs like "Damai Indonesiaku" (My Peaceful Indonesia) influence the social construction of society in diverse urban areas (Lestari & Suryani, 2020). This research is also significant because it contributes to strengthening inclusive and socially impactful dakwah media literacy (Fadillah, 2023). Thus, the results of this research are expected to be a reference for academics, media practitioners, and policymakers in designing communication strategies for tolerant and constructive dakwah.

Based on the background of the above problem, the researcher is interested in conducting research entitled "The Influence of My Indonesian Peace Program on TVOne on Religious Tolerance among the People of Depok City".

METHODS

Type of research. The approach used in this study is quantitative. Quantitative research methods are methods for testing certain theories by examining the relationships between variables (Creswell, in Kusumastuti et al., 2020). According to Sugiyono (2018), the quantitative approach is research based on positivism to examine a specific population or sample and random sampling with data collection using instruments and statistical data analysis. More comprehensively, quantitative research always uses mathematical calculations or statistical results in the description of the background of the problem, in the dynamics that form the basis of the hypothesis, in calculating and determining the number of respondents, in conduction measurements, and also in the process of testing hypotheses. Quantitative research always uses statistical data from previous studies as a



basis for describing the background of the problem, using factual figures to strengthen the research hypothesis (from previous studies), using certain mathematical techniques to determine the size or number of research subjects, using quantitative measurement methods to obtain research data, using statistical techniques to test hypotheses, and using calculation results to draw conclusions and make research recommendations.

Research Paradigm. The study uses the positivism paradigm. Positivism is a philosophical school of thought that rejects metaphysical and theological elements from social reality. Social facts must be studied objectively, that is, by viewing them as “objects,” such as objects in natural science.

Research Method. This study will use quantitative methods. In the context of this study, the positivistic paradigm is used to understand the influence of the Indonesiaku Peace Program on TVOne on religious tolerance among the people of Depok City. This study seeks to identify the causal relationship between independent variables, namely da’wah strategies, message acceptance, congregational behavior, and religiosity levels, and the dependent variable, namely religious tolerance. Thus, this paradigm allows the study to obtain findings that can be generalized.

The research method used in this study was a survey method. The survey method was chosen because it allowed the research to be conducted on a sample that represented a wider population. Using this method, data could be collected directly from respondents through questionnaires that had been designed in accordance with the research objectives.

In this study, a survey method was used to collect data related to the influence of the Indonesiaku Peace Program on the level of religious tolerance among the people of Depok City. The sample consisted of individuals who had watched the program and had experience interacting with diverse religious communities. The data collected covered aspects of da’wah strategies, message acceptance, congregational behavior, and levels of religiosity.

From the results of this survey, researchers made claims about trends within the population. This study examined the influence of the Indonesiaku Peace Program on TVOne on religious tolerance among the public. Based on the data, facts, or information obtained through the survey, the conditions of each research variable could be described, and the influence of one variable on another could be determined.

The population of this study was viewers of the program “Damai Indonesiaku” on TVOne aged 18 years and above in Depok City. The sampling method used in this study was multistage simple random sampling. In this study, the research sample was taken in the following stages: First, the researcher randomly selected one subdistrict in Depok City. Second, the researcher randomly selected one urban village in the subdistrict. Third, the researcher used purposive sampling, which sets certain considerations or criteria that must be met by the samples used in this study, namely, sample members who live in the selected urban village (representing the neighborhood association, watch more than once, adults).

Referring to the previous stage, the research sample of the “Damai Indonesiaku” program is a resident of Cinere Village, Cinere District, Depok City. The Population data of Depok City amounted to 1.967.831 people. The amount of sample desired according to Sugiyono depends on the level of accuracy or error desired. Meanwhile, the level of error itself in Herry King’s

Nomogram varies, ranging from 0,3% to 15%. By considering the writer's time, cost and ability, the author took a sample with an error rate of 10% with an accuracy level of 90%. Next, to calculate the size of the sample using the Taro Yamane formula, with the following formula:

$$n = \frac{N}{N.d2 + 1}$$



n = minimal sample; N = Population;
d = Set precision (cooled accuracy limit)

So that the number of samples:

$$\begin{aligned}
 &= \frac{1.967.831}{1 + (1.967.831 \times 0,12)} \\
 &= \frac{1.967.831}{1 + (1.967.831 \times 0,01)} \\
 &= \frac{1.967.831}{1 + 19.678,31} \\
 &= \frac{1.967.831}{19.679,31} \\
 &= 99.99 \text{ rounded up to 100 samples}
 \end{aligned}$$

Sampling is carried out through several stages as follows:

- a. District Election. The researcher randomly chose one sub-district in Depok City, namely Cinere District.
- b. Selection of urban villages. From the Cinere Subdistrict, researchers randomly selected four urban villages, namely Cinere Urban Village, Gandul Urban Village, Pangkalan Jati Baru Urban Village, and Pangkalan Jati Urban Village.
- c. Determination of Respondents. The researcher determined the sample using purposive sampling by considering several criteria, namely:
 - 1) Respondents are residents living in selected subdistricts.
 - 2) Respondents have watched the program “Damai Indonesiaku” more than once.
 - 3) Respondents are adults who can provide an objective view of the program.

Based on this technique, the sample size was divided equally among selected subdistricts, with each receiving 100 respondents. The Cinere subdistrict received 100 respondents from various religious, age, and educational backgrounds.

This multistage random sampling technique ensures that the sample taken can represent the population more accurately, while also considering the geographical aspects and characteristics of the community being studied.

RESULT AND DISCUSSION

The simplest definition of mass communication is formulated by Bittner (1980:10) in Rahmat (2011:185): "Mass communication is a message communicated through a mass medium to a large number of people" (Mass communication is a message communicated through the mass media to a large number of people).

Communication as a science continues to evolve with the discovery of new theories, even though the theories initially used originated from other disciplines, such as behaviorism or behavioral development from psychology. According to Littlejohn (2017), the theories that fall within the sociopsychological tradition in mass media communication studies are influence theories. These influence theories originate from the theory of Stimulus - Organism- Response (S-O-R).

S-O-R Theory. This is a study; the author uses the S-O-R (Stimulus-Organism-Response) theory model. This theory originates from the theory of Stimulus-Response. According to the psychological approach, the mass media have a great ability and power to influence individual consciousness. This theory was also



modified by Melvin Defleur in 1970 by incorporating the element of the organism (Bungin, 2013:282). In this theory, S-O-R explains the influence that occurs on the receiver as a result of a communicated stimulus that does not have the same effect on each person, depending on several things, including a person’s personality (Hutagalung, 2015:46).

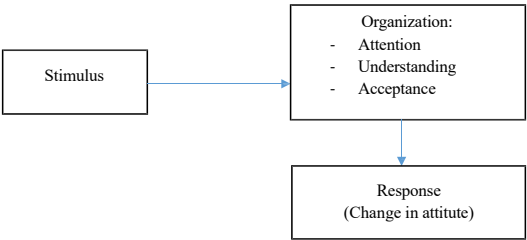


Figure 1. S-O-R Theory

This theory states that the impact or influence that occurs on the recipient is a specific interaction of a specific stimulus. Thus, the magnitude of the influence and the form in which it occurs depend on the content and presentation of the stimulus. The S-O-R theory explains that individuals have the ability to determine behavior as a response to a stimulus by involving the organism.

This theory understands that contextual factors influence how audiences view or read media, such as films or television programs. This analysis is a specific part of public studies that attempts to examine in depth the actual process by which media discourse is assumed through discourse practices and audience culture. Reception analysis emerged in 1970 with Morley. This theory understands the meaning and relationship between content, media, and audience. In this study, the audience is seen as active interpreters, suggesting that the text and its recipients are complementary elements of the object of investigation, thus discussing aspects of discursive and social communication.

The Hypodermic Needle Theory. The hypodermic needle theory is one of the communication theories developed by Harold Lasswell (1920), who explains that this theory has elements that are mutually continuous in communication. Associated with the religion of Islam, like a bullet, this theory explains that the message of communication will pierce into the minds of the people who receive the message. So this is the same as da’wah, which is carried out repeatedly will be able to implant new and powerful information in a person’s soul. (Anwar Arifin, 1994) This theoretical model assumes that the recipient of the message will receive all the information presented without any consideration or thinking ahead, so that the information will affect the recipient of the message.

In conclusion, the outcome and effect of the hypodermic needle theory are largely determined by the strategy of media use by the messenger. The hypothesis of the hypodermic needle implies that mass media is immediate, immediate and has a strong effect on its audience. The theory suggests that mass media can have a huge impact on a group of people directly and uniformly by “shooting” or “injecting” them with a message designed to trigger the desired response. Harold Lasswell proposed the hypodermic needle theory after World War I. The theory emerged in the 1930s and dominated thinking about the quality and quantity of media messages that influence target audience members (McQuail, 2005). As radio, film, and advertising rapidly grew in popularity between the 1930s and 1950s, the effect of media on public behavior became all too apparent and, in some cases, quite frightening (Communication Studies, 2017). Newspapers and magazine advertisements fueled American consumerism, even enticing frugal people to splurge at department

stores. President Franklin D. Roosevelt's radio addresses, known as the "fireside chats," inspired millions of citizens to support his New Deal policies after the Great Depression.

This theory's hypothesis relies on the premise that any influence the media has on the majority of the population is through opinion leaders. Ezeukwu (1997, p.170) shows that these opinion leaders crystallize their views on media messages into their consistent attitudes. They then retransmit and reinforce the information or news received in the context of face-to-face communication. Baran (2008, p.418) identifies which types of opinion influence: opinion leaders, who consume media messages initially, interpret them based on their own values and beliefs, and disseminate them to opinion followers who depend on opinion leaders for media messages because they are less frequently exposed to the media. The two-step flow theory identifies the importance of opinion leaders in shaping public opinion and effectively challenges the simplistic notion of direct effects. This theory is based on inductive rather than deductive reasoning and focuses on the environment in which effects can and cannot occur. In this context, opinion leaders refer to preachers. This theory can be used to analyze data obtained later on the relationship between TVOne's communication strategy in shaping public thinking patterns and how the selective perspective of message recipients plays a role in information reception. In this study, the researcher uses the hypodermic needle theory, which states that preaching is not just a one-way communication process. This theory explains that preaching is like a mechanical conveyor belt process that should involve all elements within it and be interconnected. (Armawati Arbi, 2012) The hypodermic needle theory will be used to answer the problem formulation regarding the factors that influence the reception of the da'wah message in TVOne's Damai Indonesiaku program. This theory will answer how the congregation captures the message conveyed and implements it in their daily lives.

Television Influence Theory (Cultivation Theory). Nowadays, television has come to dominate almost everyone's free time. Research conducted on American society found that almost everyone on the continent spends between 6-7 hours per week watching television. The highest amount of time is spent watching television during the winter. In Australia, children are on average late for school because they watch too much television at night.

Meanwhile, in Indonesia, television usage among children increases during holidays, even exceeding eight hours per day (Cangara, 2012: 156). Television can serve as an educational tool, providing information to enlighten society by increasing knowledge and skills. In improving the welfare of the people, its function of exercising social control can be seen primarily in the form of providing evaluation, supervision, and criticism of national development efforts.

Television has a strong appeal compared to other media. While radio has a strong appeal due to its words, music, and sound effects, television has these three elements as well as visuals in the form of images. These images are not static, but rather moving images that can leave a deep impression on viewers. This appeal exceeds that of radio and cinema, because everything can be enjoyed at home safely and comfortably, while the small device can deliver not only movies but also other interesting programs (Effendy, 2003:177). Moving images supported by sound are a universal human language, and it is this symbol of communication that television relies on heavily. Because humans rely heavily on their senses of sight and sound when communicating, television news is more accurate, more thorough, clearer, and more trustworthy for the audience. Similar to film, television relies on analogical codes and mediator codes in communication science. Thus, broadcasts and news create a visual literacy process. In other words, within a certain period of time, illiterate members of the audience will also understand what they see on the television screen (Unde, 2015: 15-16). Television, as a mass medium, is the fourth type to emerge in the world, following the emergence of newspapers, films, and radio.



This theory is used to analyze the power of preaching through television broadcasts. This will reveal how television differs from other media in delivering messages through preaching, the unique process of information reception, and the extent of its influence on the religiosity and behavior of viewers.

The Theory of Da’wah Communication. Da’wah and communication are two activities that are almost the same in terms of terminology; the two cannot be separated. Amin (2009: 145) states that there are also differences.

Da’wah communication can be defined as “the process of conveying Islamic information to influence the audience (the object of da'wah, mad'u) to believe in, learn about, practice, spread, and defend the truth of Islamic teachings”. Da’wah communication can also be defined as communication that involves da’wah messages and da’wah actors, or relates to Islamic teachings and their practice in various aspects of life. If analogized with the basic definition of political communication, namely communication that contains political messages or discussions about politics (Nimmo, 1989), then da’wah communication can be interpreted as “communication that contains Islamic messages or discussions about Islam”.

The principles and materials of da’wa must first be known and understood and practiced properly by a da’i (Mahadi, 2015), and then conveyed to the ummah. In addition, it is also important to pay attention to for a dai is the character, culture, and level of knowledge of the community, as well as the sincerity of the dai in delivering da’wa, so that the da’wa conveyed can be easily accepted and well understood. Da’wah communication must not only be good in terms of the content of the message, but must also be considered in terms of how it is also good. The principles of Islamic communication include: true, good, amar ma’ruf nahi munkar, and are sourced from the Quran and Hadith.

Media Effects Theory. The Media Effect Theory (Two Step Flow) originated from the results of research conducted by Paul Lazarsfeld et. al., on the effect of mass media in a United States presidential election campaign in 1940. The study was carried out assuming the Media Effect Theory (Two Step Flow) originated from the results of research conducted by Paul Lazarsfeld et. al., on the effect of mass media in a United States presidential election campaign in 1940. The study was carried out assuming that the stimulus-response process works in producing mass media effects. However, the results of the study show the opposite. The effect of mass media turned out to be low, and the assumption of S-R did not adequately describe the reality of the mass media audience in the spread of current information and public opinion formation.

In general, according to this theory, the mass media do not operate in a social vacuum but have access to a highly complex network of social relationships and compete with other sources of ideas, knowledge, and power.

Conceptual Framework Da’wa Strategy. The S-O-R theory will be used to analyze the da’wa strategy used by the TV program “Damai Indonesia” to see how the TVOne program team developed a da’wa strategy in the “Damai Indonesiaku” program in order to provide stimuli in the form of attention, understanding, and acceptance so as to influence individual awareness and public psychology to respond with thought, attitudes, and behaviors in line with that was conveyed in the “Damai Indonesiaku” da’wa. In addition, by using the theory of television influence or cultivation, it can be analyzed how da’wa strategies using television influence individual awareness and attitude change.

Television has a strong appeal compared to other media. If radio has a strong appeal due to the elements of words, music, and sound effects, then TV, in addition to these three elements, also has visual elements in the form of images. These images are not static, but rather live images that

can leave a deep impression on viewers. This appeal exceeds that of radio and even cinema, because everything can be enjoyed at home safely and comfortably, while the small device can provide not only movies but also other interesting programs. Therefore, television theory is very important for analyzing da'wa strategies.

Message Reception. Audiences can be referred to as recipients, targets, readers, listeners, audiences, decoders, or communicants. Audiences are one of the actors in the communication process, and their importance cannot be ignored, as the success of a communication process is largely determined by the audience. In communication studies, audiences can be individuals, groups, and communities. It is the communicator's responsibility to identify their audience before the communication process begins.

The concept of audience in social research is very diverse, in the sense that audience researchers are the main "recipients" in mass communication (source, channel, receiver, effect), also used for media users in understanding where they are. In the study of the audience, the concept of public is a group of listeners, or an attentive, respected, but relatively passive audience gathered in a public space.

The hypodermic needle theory, a theory that has interconnected elements in communication, will be used to analyze this context. This theory is associated with the reception of messages containing Islamic teachings, like a bullet. This theory explains that the message of communication will penetrate the minds of those who receive it. This is similar to how repeated preaching can embed new and powerful information in a person's soul. This theoretical model assumes that the recipient of the message will accept all information presented without prior consideration or thought. Therefore, this information will have an effect on the recipient. This theory will be used to analyze how the message is received by viewers of the program "Peaceful Indonesiaku."

The hypodermic needle theory influences the minds of people as message recipients and connects them to new understandings. This process occurs when a social problem arises and the program owner, as the message provider, aims to shape public opinion or understanding based on resource information and change the recipients' thinking in line with the understanding conveyed by the preacher.

Furthermore, television or cultivation theory will be used to assess the context or variables of message reception. This is because moving images, supported by sound, are a universal human language, and television relies heavily on these communication symbols. Because humans rely heavily on the senses of sight and sound for communication, television news is perceived as more accurate, thorough, clear, and credible by audiences. Therefore, television use also influences individual and audience message reception.

The S-O-R theory will also be used to categorize the type of message reception by recipients in the TVOne program "Peaceful Indonesiaku" (My Indonesian Peace). These types include Dominant Hegemonic, Negotiation, or Opposition.

Congregation Behavior. Behavior is the actions or activities of humans themselves, which have a very broad scope, including walking, talking, crying, laughing, working, studying, writing, reading and so on. From this description, it can be concluded that what is meant by human behavior is all human activities or activities, both those that are directly observed and those that cannot be observed by outsiders (Notoatmodjo 2003: 114).

Attitudes consist of beliefs about the consequences of performing a behavior multiplied by a person's evaluation of those consequences. Subjective norms are seen as a combination of expectations and perceptions of relevant individuals or groups, along with the desire to meet these expectations. In other words, a person's perception is the perception of most people who are



on the recipient, which in this case includes the effect on increasing the religiosity of individuals/audiences that is connected to indicators in measuring religiosity.

Religious Tolerance. Tolerance comes from the Latin word *tolerare*, meaning to restrain oneself, be patient, respect others' opinions, and be open-minded and considerate of those with differing views or religions. In English, tolerance means respecting the beliefs of others without agreement. According to the Big Indonesian Dictionary (KBBI), tolerance is the attitude or characteristic of tolerating (appreciating, allowing, and condoning) a position (opinion, viewpoint, belief, custom, etc.) that differs from one's own.

Finally, all these variables are then connected to each other and analyzed to answer the problem formulation. Starting with analyzing the da'wah strategy used in the Damai Indonesiaku program through an analysis of the da'wah subjects, including the ustadz and experts presented. Then, analyzing the da'wah objects, including the audience of the Damai Indonesiaku program. This way, it can be determined whether the da'wah strategy used is sentimental or rational. Next, the behavior of the congregation in response to watching the Damai Indonesiaku program is analyzed, whether they are closed or open. The next stage will be linked to cultural factors and levels of religiosity. First, analyzing how the cultural factors presented in the Damai Indonesiaku program influence message reception and vice versa, how the message affects the culture of the message recipients. Second, analyzing how the messages presented in the Damai Indonesiaku program shape or increase the community's religiosity, both in their relationship with God and with other human beings. From the analysis of da'wah strategies connected to their impact on cultural factors and levels of religiosity, the factors that influence these strategies on the effectiveness of message reception and the process can be analyzed.

CONCLUSION

Based on the analysis of quantitative data obtained from residents of Depok City, it can be concluded that the TVOne program "Peaceful Indonesiaku" (My Indonesian Peace) has a significant influence on the formation of religious tolerance among urban residents. This study found that:

- a. Public perception of the "Peaceful Indonesiaku" program is generally positive. They believe the content of the lectures, the selection of speakers, and the visual approach used to convey the message of da'wah strongly support moderate and peaceful Islamic values.
- b. Religious tolerance levels increased among those who regularly watched this program. Indicators of tolerance, such as respect for religious differences, willingness to engage in interfaith dialogue, and acceptance of the establishment of houses of worship, strengthened after regular exposure to the program's content.
- c. There is a correlation between viewing intensity and increased tolerance. People who watch more than three times a week show higher scores on the tolerance indicator than those who rarely or never watch.

This program has succeeded in becoming an effective public discursive space. It not only conveys religious messages but also creates constructive public opinion regarding religious and cultural diversity in Depok City.

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