
Impact of tablighi, community development and cultural da'wah muhammadiyah Yogyakarta towards Publicity

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Abstract: Digital transformation has changed how dawah communicated. Da'wah planning in the digital era will becomes strategic as recipe of Da'wah Formula when it possessed through cadres. As largest Islamic organization in Yogyakarta, Muhammadiyah (PDM) run some kinds paradigm of da'wah; Tablighi da'wah, Community Development, and Cultural Paradigm Da'wah. This study used survey method quantitatively by measuring the effect of those da'wah to increase publicity. The research resulted tablighi da'wah didn't affect directly or indirectly through clips app with significance value up to 0,05, either community development and cultural da'wah impact significantly towards publicity directly with significance value less than 0,05. It is accordance to vison of amma ma'ruf nahi munkar, whether resilience of organization along this time as the center of education, health and religion be done to develop civilization and give contribution to public. Due to tablighi da'wah, perception of dogmatic that learning Tauhid and worship as exclusively pure as moslem, not for publicity. Meanwhile, Yogyakarta known as heritage city and Muhammadiyah first founded by Ki Hajar Dewantara and provided facilitation through humanity concepts as Islamic da'wah in Yogyakarta.

Keywords: Da'wah, organization, digital transformation, community development, cultural city

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Introduction

Currently, the regeneration of organization to strengthen da'wah consistently is highly required. the changing era of information digital changed the way public acceptance of da'wah. The larger organization have to think behavioral development of regeneration by conducting approaches of spreading da'wah digitally. Distincted to other research, this study aims to measure responses of muhammadiyah cadres towards an expand way of spreading da'wah digitally to increase publicity of organizations and conducted clips app as an accessibility app to create and share content.

The current era of digital technology is known as the era of new media, the era of information, in which the digitalization process has overtaken practically all people's lives worldwide as an investment (Bezrukova et al., 2022). The use of social media for preaching offers great potential in distributing preaching messages to a wider audience. Social media has characteristics that allow preaching to reach a wider reach, especially with the increasing number of social media users. The interactivity offered by social media allows direct interaction between preachers or preaching organizations and their audiences, allowing for easier dialogue. The ability to share content on social media also plays an important role in spreading preaching messages, because users can easily share preaching content with their social networks. (Riski Pratama et al., 2024). At organizational environment, digital transformation was so impactful and urge to be measured. Digital transformation, such an instrument beyond boundaries that should be maintained to establish business in digital era. IT

used to create accessibilities in terms support organizational activities. In order to achieve the goal, the organization is possible to take effort to efficiency methods in operational work and costs-savvy through digital transformation (Utomo et al., 2023).

The digital transformation has changed how dawah communicated. A previous study (Saifillah, 2023) highlighted the effectiveness of digital dawah as communication models in the digital era becomes increasingly important to understand new ways of spreading Dawah messages. Canalizing is the way dawah influence people through communication channels that provided. Based on observation in Yogyakarta, Islamic Community Unity namely Muhammadiyah (PDM) and Aisyiyah (PCA) has intensively do religion publicity (syiar) by holding Baitul hikmah regularly. Baitul Hikmah is held offline at Centre Mosque of PDM Yogyakarta office. Instead of that, baitul hikmah also taken live streaming through their youtube channel. The opportunity they had if optimalizing the clips app to record, they could take what interest part of da'wah and completed with subtitle, they could post in short form and post as often as they do regularly in social media. It would grab attention and increase publicity of Muhammadiyah. Otherwise, the video on live streaming be downloaded and cropped part each part to be post regularly in their account.

The organization also managed Korps Muballig Muhammadiyah (KMM) under Majelis Tablig such a group that has special job to do the syiar. The Baitul Hikmah exactly has done through offline. In PDM Yogyakarta, social media itself has not yet routinely published any content of syiar. Only schedule when baitul hikmah every Sunday held that already shared on social media. Some postings about da'wah contained depends on event that would be held. Based on problems raised by Muhammadiyah as organization is a limited human source to act as a video editor or limited time to do publicity because of depends to members that capable and literate digitally. This challenge Muhammadiyah for optimalizing scholars from their educational institute such university in civil servant agenda such kkn or pkm lecturers to think the need of digital literacy for members. The active duty that has session daily in muhammadiyah office mostly from dikdasmen, head of schools and teachers from elementary and secondary degree to report the education development in schools. Looking for any information of training by partnership to ministry of communication for example in their digitalent might be an opportunity to think the continuous of institution itself not only focused on schools surround.

Da'wah on social media is a form of creativity for da'wah content creators to introduce light da'wah through quotes that aim to reach the hearts and minds of followers. For example, in Indonesia an Islamic Community, Pemuda Hijrah draws mufasir who look for a way through Islamic learning campaign as their brand equities. The community got a favorable response among the citizens especially in Lombok region, according to previous research by (Sulastri et al., 2023). Other preliminary studies by (Wibowo et al., 2019) describes the trend of digital da'wah through creating contents on social media. The results of study shows that da'wah in casually packaged by proposing something fun into da'wah activities attracts million viewers on Youtube. The contents of dawah soft and substantive in order to grab character people nowadays who utilize social media in their leisure time. Coherency to daily life stories believed could create awareness towards our existence.

Da'wah planning in the digital era will becomes strategic, when character of target audiences known specifically, this recipe of Da'wah Formula could be possessed through cadres (Pembangunan et al., 2015). One of obstacles toward the existence of digital transformation is how training members to be skilled, while mostly members are elderly. The emergence of da'wah cadres to sustainability organization could give some refreshment of a new way da'wah bringing on Irpan Muhammad et al. (2023). Based on interviews toward chief of PDM Yogyakarta, Aris Madani stated that PDM Yogyakarta has prepared Korps Muballigh Muhammadiyah (KMM) as members of da'wah cadres under Majelis Tabligi PDM Yogyakarta, who were trained to be skilled. They will lighter and easier to accept something new that expected to present Muhammadiyah through various virtual way in vision and mission under Muhammadiyah for spreading benefits towards people in nation and state.

To ensure that da'wah message is conveyed to public in effective way, communication takes an important role. Sometimes da'wah is delivered ineffectively because of the limited communication skills. A good communication of da'wah also measure the portion of the da'wah content delivered, no matter how good the content is, the posts need to be done periodically. This problem also shows how publicity need to be increased, because one of the essential aspects of communication is the frequency and quality of messages (Sukayat, 2023; Kusuma Vardhani et al., 2018).

Not only publicity on social media, creating awareness through various interested programs as kind of new innovations carried out by Majelis Information and Library. According to preliminary observation, the division is made last year in terms helping organization to manage social media and concerns to digital transformation job descriptions. The role of this majelis itself also correlated to publicity, particularly for web optimalization. The tasks of this majelis is reporting press release continuously at PDM Yogyakarta website. It really works, the web of pdm uploaded fresh article regularly since the majelis be organized. Due to the missions and era nowadays where digital conquer all of any fields. The presence of Majelis Information and Library is expected to answer the challenge of digital transformation for accessibility of uploading Da'wah material on social media in the form of writings and videos that motivate. Developing human resources of organizations to be information literate should be highlighted as tasks of Majelis Information and Library.

The widespread implementation and adoption of digital technologies by organizations has given rise to a massive transformation with the potential to affect many organizations' internal operations and processes. This transformation affects different levels and steps of output creation in companies, which eventually triggers changes in their organizational structures includes human development towards resources or members of organization develops an integrated picture on how digital transformation affects organization design by classifying and analyzing the effect on the process of output creation in firms (Kretschmer & Khashabi, 2020).

Muhammadiyah as the oldest organizations formed young generations named KMM (Corps Muballigh Muhammadiyah), regarding the young definition here doesnt categorized from age aspect. Due to the chief of pdm itself involved be part of corps, though couldnt be stated as young more, that means the organization less of young age cadres and task to interest them through publicity is highly required. Meanwhile, young peoples behavior today in any part they do, turn out to digital and social media utilization. In terms of supporting KMM (Corps Muballigh Muhammadiyah) and PDMs mission to expand syiar da'wah, this community development agenda also implemented kinds of da'wah which divided into three genres of da'wah (Huwaitah et al., 2023). They are Tablighi da'wah, Community Development and Movement, and Cultural Paradigm Da'wah. All of programmes and what Muhammadiyah do is actually part of da'wah. KH Achmad Dahlan humanity concepts that helps surroundings in health and education centre is actually be part of da'wah Therefore, the da'wah that would be measured distincted to the definition and categorization of da'wah genre, which tablighi talks about religion includes tafsir and any islamic laws and knowledge to stregthen our belief as moslem. Then, community development da'wah held such workshop or seminars to create productivity of public or stated for goodness of ummat (*maslahah ummat*). Understanding of multuculturalism of Indonesia, the interests approaches related to culture such any programs held by LSB (art and language foundation of muhammadiyah), and regularly javanese language khutbah categorized as cultural da'wah done by Muhammadiyah.

PDM has been already run those kinds of da'wah, such Baitul Hikmah at the mosque and Majelis Fathul Asror through Zoom every week refers to Tablighi Da'wah. Tablighi da'wah implemented by religion scholars, who explain all of Islams' obligation as Moslem. The synergy between majelis Tablighi and other majelis also held due to other kind of da'wah to push and gain potential community to develop in, such how to be content creator. Majelis of art and culture (LSB) also be part of PDM Yogyakarta, who conducted da'wah related to artistic and cultural way. Yogyakarta is a heritage city,

and well-known as cultural rooted civilization. The resilience ability of Muhammadiyah as the largest and oldest Islamic organization (Faidz et al., 2023) become an interesting part of research, how measurement of intensity Muhammadiyah held dialogue of da'wah in cultural rooted as soft-spoken and peaceful due to Javanese cultural in Yogyakarta.

Based on backgrounds above, this research also aims to measure human development curiosity through clips utilization, as a tool to increase publicity, so that they have being skillful in executing the ideas syiar content. The more often it published, the more it becomes a trend and could be shared to followers on their social media directly as fast as they can (Harahap & Rahmawati, 2024). By recording the delivery of the speakers to share in public, the more chance of awareness people out of Yogyakarta towards Muhammadiyah organization. It also could more benefit to faithful listener of da'wah among local citizen. The synergy among members would ease each other tasks, without burden any division. One of application for efficiency to increase publicity for community development is Clips apps on iphone. Clips is an iOS app for creating and sharing fun videos using text, effects, graphics, and more. The apps could execute video while the speaker talk auto-text automatically. The apps could minimize the use of video editing and the user exactly only correct the wrong type of the siri machine. The posts also could be posts online after the talkshow held. The publicity also becomes often and the syiar could be easily wider to reach. There is a possibility of PDM s brand image enhancement.

Method

The method section must contain research designs, research subjects, instruments, data collection procedures, and data analysis. It should be presented in the form of paragraph. The data collected in the research used quantitative approach. Quantitative data approaches has many data sampling technique, they are the reactive research method (experimental and survey), and non-reactive research (content analysis and statistics that have been there). Due to its accessibility, the sampling technique used in this research is non-probability sampling with multi-stage random samplings. Neuman (2015) described eight alternatives in a non-probability sampling techniques include convenience sampling, quota sampling, deviant case sampling, sequential sampling, adaptive sampling, snowball sampling, theoretical sampling, and purposive sampling. Sample selected from all of participated KMM members of all region and randomly active followed the workshop.

This research needs to define the minimum sample size required to avoid significance errors with 0,05 alpha result. The researcher calculates using the Slovin formula to avoid significance errors with a 0,05 alpha results. The calculation shows that minimum sample of size required 58 respondents. Then, the minimum total respondents needed is 58 according to Slovin's formula. Because of the population itself is too smaller, therefore all of population will be taken as sampling. Scale or measurement in quantitative research generally measures the intensity, direction, level, or potential variable. This research used a Likert scaling of intensity. The research asked respondents referred to their agreement of da'wah they proposed (Febriana & Setiawati, 2024) to indicate quantity of what they have done along da'wah to increase publicity. Each item in this research is measured using a Likert scale anchored by "Very often" to "Never". The questions are on a four-point Likert scale. The scores are coded 4 for very often, 3 for often, 2 for rare and 1 for never. Then, the research hypotheses formulated as follows:

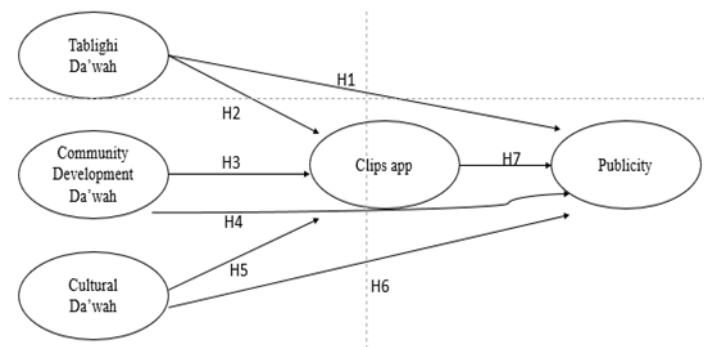


Figure 1. Hypothesis Diagram

- 1 H1 Dawah Tablighi affected to the increasing of publicity
- 2 H2 Dawah Tablighi affected to the increasing of publicity indirectly through clips app
- 3 H3 Dawah Community Development affected to the increasing of publicity directly
- 4 H4 Dawah Community Development affected to the increasing of publicity indirectly through clips app
- 5 H5 Cultural Dawah affected to the increasing of publicity using clips apps
- 6 H6 Cultural Dawah affected to the increasing of publicity using clips apps indirectly through clips app
- 7 H7 Clips apps affected to the increasing of publicity using clips apps

Results and Discussion

Every element or construct in this analysis is correlating each other. Variable Da'wah tablighi has significant correlation with cultural da'wah (0,605), community development da'wah (0,294), clips app utilization (0,653), and publicity (0,352). Cultural da'wah has significant correlation with tablighi da'wah (0,661), clips app utilization (0,720), and publicity (0,659). Da'wah tablighi has significant correlation with clips app utilization (0,429), and publicity (0,581). Clips app utilization has significant correlation with publicity with coefficient of 0,599. Highest correlation variable is between cultural da'wah and clips app utilization, the multiculturalism of citizen in Indonesia, and trend of harmony in social media about toleration meaning and understanding mirrored the beauty of Bhineka Tunggal Ika. This wouldnt be surprised anymore if we see how long Muhammadiyah exists in Indonesia and worldwide. The highest second resul followed by cultural da'wah and tablighi da'wah. and proved that members of muhammadiyah build peace through dialogue of islam, and doesnt distinct people from their backgrounds. Third correlation position is between cultural da'wah and publicity. Lowest correlation is between tablighi da'wah and community development da'wah, terms of religion as dogmatic difficult to correlate to something relevant to dunya includings haram and halal.

In the past, marketers had treated PR simply as part of the marketing mix. When one turns to the literature of marketing management, in fact, one frequently comes across attempts to assign public relations a role under the domain of marketing. One of the striking features of many of the marketing textbooks is the lack of recognition of the vast literature related specifically to public relations. This indicates that PR is largely subsumed under the marketing function and that PR activity is usually treated as a product of publicity and given a subordinate role, under marketing (Grunig & Kim, 2021).

Time by time, da'wa activities always experience changes in accordance with the conditions and situation. Da'wa is the duty of every Muslim in the simplest sense (on a micro scale) according to his capacity and ability. But in the sense of da'wa in an ideal and macro, both carried out by individuals and groups (organizations) must be done by mastering various aspects, both methods, materials, media, and mastering the da'wa targets (Thaib et al., 2019).

Tablighi da’wah towards publicity

The Definition of da’wah concept is an activity that invites people to witness and follow God according to guidelines of aqeedah (creed) and shari’ah (Islamic morals). Nowadays, da’wah could be communicate through social media, so everyone could be preachers (Briandana et al., 2020). Da’wah meaning itself depended on characteristic of audience referring to their interest. In social media, everyone could be preachers and communication and successful da’wah on social media develop the way of da’wah to fulfill the interest of audience (Thaib et al., 2019).

The label da’wah and tablighi hard to differentiated, because the words of tablighi itself called as da’wah for most muslims in Indonesia. Muhammadiyah itself managed the da’i and organized them into Majelis Tablighi for coordinating all events related to preachers. The tablig paradigm today tend to focus with how rhetorical and speech ability training should applied. It also being personal branding of each preaches (da’i) itself, rather than convey solutions of people's problems. Instead of Tablighi as the framework of da'wah thinking, tablighi meaning itself considered to talk the six main points of da'wah about Islam.

Hence, according to (Huwaidah et al., 2023) tablig itself is a form of conveying six main points of da’wah (ushul al-da'wah al-sittah). The six points of da'wah summarized into four sequences with some additional indicator approaches: (1) returning to the commitment to monotheism, (2) pray fervently and khudhu', (3) knowledge and remembrance, (4) glorifies Muslims. The Tablighi da'wah paradigm is such the form of advice, which persuading people to (5) living of life through obedience to Allah and His messenger, and so does giving awareness the significance of the relationship between (6) hablum minallah and (7) hablum minannas. Based on conceptual definition of (Huwaidah et al., 2023) in theories above, there were seven indicators which will be operated. Those indicators turned to instrumental questionnaire below

Table 1. Instruments of Da’wah Tablighi Source : (Huwaidah et al., 2023)

	Commitment to monotheism
	Pray and Khusu'
	Glorifies Muslim
Da'wah Tablighi	Hablumminallah
	Hablumminannas
	Living with Quran
	Knowledge seeking

This analysis aims to understand if there is an impact of tablighi da’wah as an independent variable toward publicity as dependent variable directly or indirectly through clips app utilization or intervening variable. A positive and high correlation between tablighi da’wah and clips app utilization is shown by correlation coefficient value of 0,653. A positive and correlation also shown between tablighi da’wah and publicity is shown by correlation coefficient value of 0,352. Following classic assumption test is for regression model of independent variable toward publicity as dependent variable directly or indirectly through clips app utilization or intervening variable. A positive and high correlation between tablighi da’wah and clips app utilization is shown by correlation coefficient value of 0,653. A positive and correlation also shown between tablighi da’wah and publicity is shown by correlation coefficient value of 0,352. Following classic assumption test is for regression model.

The result of output spss showed the value of standardized beta (x1) in looking for any impact of tablighi da’wah through equation of clips app utilization variable (y) 0,999 and significant at 0.000. It means tablighi da’wah is affected to clips app utilization. The value of coefficient unstandardized beta 0,999 is coded by path p2 like the steps described on methods. Then on the second equation for looking any impact toward publicity directly or indirectly $Z = a + p1X + p3Y + e2$ is that the value of unstandardized beta for variable tablighi da’wah (x1) is minus (-117) where the significance number also

more than alpha 0,05. This analysis is resulted that the first hypothesis (H1) which stating that tablighi da'wah impact positively toward publicity is rejected. In contrast, variable clips app utilization showing 0,716 in significance 0,000 so there is any possibility that tablighi da'wah will impact to publicity indirectly through clips app utilization.

This mirrored to previous study of (Tampubolon, 2016) that tablighi da'wah such an enlightenment of Islamic preaching, it is not only about purification or worship about religion as beliefs/thoughts, but also implement and practice it in daily life. It is purely to build ummah for doing any goodness or spreading da'wah, not for publicity.

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The possibility of rejected hypothesis of talighi d'wah toward publicity is that tablighi da'wah is designed for honourable objectives, for understanding people the concept of religion relations, appreciation, harmony and peace (Amrullah, 2021), and islam itself prohibited Riya's attitude concept. Riya is a good deed that is done not with the intention of worshipping because of Allah, but rather to be seen by others in order to gain praise and popularity (Makna Riya Dalam Alquran et al., 2018).

The value of unstandardized beta for variable tablighi da'wah are minus (- 117) is coded as path p1 and for involvement variable 0,716 is coded as path p3. The amount of variance $e1 = \sqrt{(1 - [0,426]^2)} = 0,818524$ while the amount of $e2 = \sqrt{(1 - [0,362]^2)} = 0,868956$. Path analysis results show that tablighi da'wah can't directly affect publicity but can influence through clips app utilization as an intervening variable toward publicity. The accessibility of clips app is admitted to respondents, proving that the app is easy to use, free and familiar fitur, the problem is the device only could be taken through iPhone. This also beThe magnitude of the direct effect is 0,999 while the magnitude of indirect effect must be calculated by multiplying the indirect coefficient is $(0,999) \times (0,716) = 0,715284$ or the total effect of tablighi da'wah to publicity $(-117) + (0,999 \times 0,716) = -116,2$

The effect of mediation is indicated by the multiplication coefficients (p2 x p3) whether significant or not is tested through Sobel test. Because of t statistics = 0,7067454562195121 is smaller than the result of t table by counting in degree of freedom minus 2 with significance alpha 0,05 with amount 2,003241, it could be summarized that mediation coefficient 0,715284 is not significant or doesn't have any mediating impact from tablighi da'wah towards publicity indirectly and second hypothesis (H2) is rejected.

The results summarized that mediation coefficient 0,715284 is not significant or doesn't have any mediating impact from tablighi da'wah towards publicity indirectly through clips app and second hypothesis (H2) is rejected. Eventhough digital da'wah is categorized as an effective way to spread da'wah in this digital era, digital da'wah strategies also face challenges such as the spread of misinformation, cybersecurity issues, and opinion polarization (Riski Pratama et al., 2024).

In today's digital era, the integration of information and communication technology is one of the challenges of preaching. Preaching, which has so far only been carried out with a textual approach, needs to be adjusted to the context currently being faced by society. For example, in facing climate change today, Muhammadiyah launch AC MU, the air conditioner product with technology inventer to support environment-friendly technology. The settings of program in dies natalis event at Kupang. Kupang itself informed as the highest hot temperature today during climate change happened. The event. This would never be think by any muslim scholars in Indonesia, to think public in affirmation region such Kupang, NTT. More than that, Muhammadiyah prove that Islam scholars could be advanced ans

empathic of region that affected of this climate change issued. The textual preaching only focuses on doctrines derived from the Qur'an and hadith, but has not touched on how to implement it contextually in the field. Therefore, contextual preaching is more difficult than textual preaching (Nikmah, 2020). Instead of the theory post truth, that everybody could had mistakes in digital age while spreading da'wah and moreover, some buzzers of competitor could edit or go through negative opinion that not suitable to da'wah itself. The more da'wah accepted, the more da'wah perceived to be, and every mind and head of a person had different acceptance toward the da'wah. The user of iphone itself in PDM Yogyakarta is less than android user. This has been discussed by Chief of Pdm Yogyakarta, the better familiar app in android user could be taught in as next recommendation so, the user could be accessible directly from their phone to record and post anything. The weakness of apps clips is limited only for iphone device.

Community development da'wah towards publicity

Regarding to solve people's problem, speech about community development and movement is also interpreted as society building da'wah for positive desired goals and expectations of Muslim ought to be. The primary goal of this da'wah paradigm is related to the improvement of people's lives, especially developing the potential resources and abilities of available members in the community itself (Reza & Anas Azhar, 2023). The implementation of communicating this Islamic da'wah paradigm was motivated by Islamic quotation, amma ma'ruf nahi munkar for the successful life as human in world and hereafter (Dianto, 2018). This also be a motto of Muhammadiyah organization.

Based on (Fahlevy et al., 2024), in order to sustainability of organization, managing human of resources development is needed to prepare the future unexpected moments. Consequently, regeneration or cadre helps organization to reach the goals together among members (Pembangunan et al., 2015). Many essential points to get attention of organization to grow cadre as well as by presenting continuously observations, detailed control of planning to compare what has done and what should be achieve as missions. Building healthy dynamic in an organization is a task of community to implement, as well as capacity building in teamwork. An additional collaboration and partnership towards other community will develop organization to grow fast effectively (Desianti et al., 2022). Etymologically, Community Development of Da'wah in Islam is not only about fostering and improving quality people's life, but also as a harakah (movement) to an advance civilization, so that they can run the social system by lifting Islamic principles (Saeful et al., 2020). This will lead to Islamic society civilization, whereas people living together with one ideology as Muslims (Ibrahim & Riyadi, 2023).

Classification of movement da'wah of categorized into community development da'wah. Based on linguistic term, this da'wah emphasizes the action aspect rather than rhetoric. So that the da'wah requires movement in the form of action requires reform efforts to bring society to a better life through movements of reform and innovation for improvement without eliminating the basics of Islam (Huwaidah et al., 2023). While tabligi is properly designed according to element of da'wah about religion, da'wah community development combining two previous studies (Reza & Anas Azhar, 2023) and (Saeful et al., 2020). The human development process and potential resources lifting in organization could not be separated of principles without eliminating basics of religion. So does any kind of movement and innovation have to fitted the desired goals according to vision and missions of organization itself. Both concepts organized into instruments of questionnaire below

Table 2. Da'wah Community Development Source: Processed two theories above

	Improves life
	Dig potential
Da'wah Community Development	Build society
	Innovation with Islam

At the output spss the second regression equation is $Z = a + p_1X + p_3Y + e_2$ the value of unstandardized beta for community development da'wah variable (x_2) is 0,490 and clips app utilization variable is 0,476 whereas community development da'wah significant whereas the number of significances shown 0,000 means that impact of community development da'wah variable toward publicity is significant and the third hypotheses (H3) is accepted.

The number of significances of community development da'wah toward publicity shown 0,000 means that impact of community development da'wah variable toward publicity is significant and the third hypotheses (H3) is accepted. According to (Na, 2020), preaching is a practice, preaching is required to be able to provide change to society. The change can be in the form of quality or quantity in community life. Changes concerning quality are related to the demands of change in society from an undeveloped society to a more advanced society, from an advanced society how to become a more advanced society. Therefore, preaching basically does not support the existence of (status quo) in society, because one of the goals of preaching is how to function religion in society optimally.

Da'wah is demanded to change social for better life. The existence of Islamic preaching always touches and struggles with the reality that surrounds it. In a historical perspective, the struggle of Islamic preaching with socio-cultural reality encounters two possibilities. Islamic preaching is expected to be able to provide output (results, influence) to the environment in the sense of providing a philosophical basis, direction, encouragement and guidelines for changing society until a new social reality is formed (Zaini, 2016). Communication in the process of preaching is not only aimed at providing understanding, influencing attitudes, fostering good social relations, but the most important goal in preaching communication is to encourage people to act to carry out religious teachings first by providing understanding, influencing attitudes and fostering good relations (Ritonga 2019, n.d.).

Communication in the process of preaching is not only aimed at providing understanding, influencing attitudes, fostering good social relations, but the most important goal in preaching communication is to encourage people to act to carry out religious teachings first by providing understanding, influencing attitudes and fostering good relations (Ritonga 2019, n.d.). The unstandardized beta x_1 value is 0.490 representing path path value p_1 and unstandardized beta involvement value 0.476 is path path value p_3 . Then, the value of the variant $e_1 = \sqrt{(1 - [0,184]^2)} = 0,966144$ and the amount of variant $e_2 = \sqrt{(1 - [0,487]^2)} = 0,762831$. Path analysis results show that community development da'wah can directly influence publicity and can also influence indirectly through clips app utilization as an intervening variable toward publicity. The magnitude of the direct effect is 0.477 while the indirect effect must be calculated by multiplying the indirect coefficient (0.477) x (0.476) = 0.227052 or the total effect of community development dawah to publicity $0.490 + (0.477 \times 0.476) = 0.717052$

The effect of mediation shown by multiplication coefficient ($p_2 \times p_3$) is significant or not tested with Sobel test as follows. Based on this Sp_2p_3 result we can calculate the value of t statistic influence of mediation with the following formula $t = p_2p_3/Sp_2p_3 = 0,227052/0,1792121647656766 = 1,26694524502215$. Because the value of t arithmetic = 1.26694524502215 smaller than the value of t table obtained with a significance level of 0.05 is equal to 2,003241, it can be concluded that the coefficient mediation 0.227052 is not significant which means there is no influence of mediation from community development da'wah through clips app utilization indirectly on publicity and H4 rejected.

Due to the results, there is no influence of mediation from community development da'wah through clips app utilization indirectly on publicity and H4 rejected. The fear of rejection toward da'wah is challenging through digital. If preaching is carried out with inappropriate methods and the content of the preaching is ambiguous, it will create misunderstandings or misperceptions that can lead to violence, coercion, or violation of human values, then its glory becomes meaningless. In the long run, it will have an impact on the younger generation or the millennial generation, the successors of the nation who were born in the last 25 years, because they grew up in the dominance of digital culture that is closely related

to the spread of instant consumption patterns and lifestyles and some of them fear to face with the radicalism, terrorism, or extremism issues (Lestari, 2020).

Cultural da’wah

Due to cultural content, concept about acculturation of Islam in Java, especially in Yogyakarta, should according to guidance of Islamic values. Strategy of founder K.H Achmad Dahlan in facilitating public of Islamic knowledge like a form of school, birth intellectual cadres to conduct of Islam, and lead to acceptable dialogue between islam and local wisdom.

The question of preaching in soft-spoken related to how does the quantity of preachers presented foreign language learning such Arabic course in online, in form of preaching in subtle and substantive way. The question of new Islamic cultural refers to how does the intensity of preachers introduce infaq concept towards public of Lazismu to facilitate health center that backs to beneficiary of public itself according to humanity concept in Al’maun verses (Rodhiyah et al., 2022) Question of acculturation itself refers to how much the intensity of preachers implement Javanese culture of politeness in the way they preaching. Instruments of dialogue Islamic law and local wisdom refers to program that often led by PDM itself from Art and Culture foundation division and Baitul Hikmah. Then instruments of cultural da’wah are following

Table 3. Cultural Da’wah Source: Processed from theories combining

	Dialogue islamic law
	Dialogue local wisdom
Da'wah Cultural	Preaching soft-spoken
	Acculturation
	New islamic cultural

The result of spss output gives the value of standardized beta source or cultural da’wah (x3) in the equation looking for the influence of clips app utilization variable (y) of 0.440 and significant at 0.000 which means cultural da’wah affects clips app utilization. The unstandardized beta value of 0.440 is the path or path value p2. At the output spss the second regression equation is $Z = a + p1X + p3Y + e2$ the unstandardized beta value for the source variable in this term cultural da’wah (x3) is 0.321 and the clips app utilization variable is 0,287 whereas significance indicates the value of 0,002 ($0,000 < 0,05$). It means that H5 is accepted; the hypothesis (H5) stating there is an impact of cultural da’wah toward publicity directly is accepted.

Referring to the results that H5 is accepted; the hypothesis (H5) stating there is an impact of cultural da’wah toward publicity directly is accepted. Today, communication has shifted, contextually the preaching includes culture into da’wah acceptance of public according to their habitus (Dreyer, 2005). Indonesia as a large country and rich in cultural diversity of society and also has several official religions recognized by the state. The interesting thing about this great Indonesian nation is that long before religion entered Indonesia, Indonesian society already had beliefs that were passed down from generation to generation, besides that Indonesian society is rich in culture, and where the culture is different from each other between regions (Sodik & Musthofa, 2018)

There are two forms of local wisdom-based preaching strategies, namely first, Cultural Preaching. Cultural preaching is a form of preaching that utilizes local wisdom as a strategic regulator in maintaining inter-religious harmony or between religious communities. An example of this cultural preaching can be seen in the acculturation of Javanese and Islamic culture through Sunan Kalijaga's preaching, namely the lives of people in the archipelago, especially those in Java, are closely related to the acculturation of local culture towards Islamic teachings. Both seem to have merged into one culture that has its own characteristics. Second, Da'wah using regional languages. n how the culture is in the

view of Islam using regional languages by educating the community, so that the community can put religion first, then the culture that can be accepted in Islamic teachings (Hendra et al., 2023).

Today, communication has shifted, contextually the preaching includes culture into da'wah acceptance of public according to their habitus (Dreyer, 2005). The unstandardized beta value of the variable x_3 is 0.321 is the path value p_1 and the unstandardized beta clips app utilization value 0.287 is the path value p_3 . Then, the variance value of the variance $e_1 = \sqrt{(1 - [0,519]^2)} = 0,730639$ and the value of variance $e_2 = \sqrt{(1 - [0,467]^2)} = 0,781911$. Path analysis results show that cultural da'wah can't directly affect publicity as well as not indirectly influence through clips app utilization as an intervening variable toward publicity. The magnitude of the direct effect is 0.440 while the indirect effect must be calculated by multiplying the indirect coefficient $(0.440) \times (0.287) = 0.12628$ or the total effect of cultural da'wah to publicity $0.321 + (0.440 \times 0.287) = 0.44728$

The effect of mediation shown by multiplication coefficient ($p_2 \times p_3$) is significant or not tested with Sobel test. Based on this Sp_2p_3 result we can calculate the value of t statistic influence of mediation formula $t = p_2p_3/Sp_2p_3 = 0,12628/0,23028 = 0,548375890220601$. Because the value of t arithmetic $= 0.548375890220601$ smaller than the value of t table obtained with a significance level of 0.05 that is 2,003241, it can be concluded that the coefficient of mediation 0,548375890220601 significant which means there is influence of mediation from cultural da'wah through clips app utilization not directly against publicity and H_6 rejected.

Due to conclusion of results, it can be concluded that the coefficient of mediation 0,548375890220601 significant which means there is influence of mediation from cultural da'wah through clips app utilization not directly against publicity and H_6 rejected. In applying a value, one must first know the universal dimension of a value using analysis, so that the essence of the value's applicability and the obligation to apply it can be obtained.

Da'wah should be communicated through hikmah. In Quraish Shihab's explanation, wisdom means something that has virtue, both in knowledge and in action. Wisdom is an action that is free from mistakes. For Shihab, wisdom can bring great virtue and can prevent harm from occurring. Meanwhile, Hamka explains that wisdom is often interpreted as philosophy, so that only people who are trained and have clear logic can understand it. For Hamka, wisdom is also sometimes interpreted as wisdom, so that it is not only words but also actions and principles of life (Kurdi, 2019).

Muhammadiyah members had a big agenda at the 2002 Tanwir Muhammadiyah meeting in Denpasar, Bali, specifically "cultural da'wah" to share new insights. Within Muhammadiyah circles, this debate was, without a doubt, highly contested. However, after extensive research by a number of Muhammadiyah members, the future cultural da'wah schedule was finally agreed upon. Cultural da'wah was proposed as an approach and method of Muhammadiyah da'wah at the Tanwir Muhammadiyah meeting in Makassar in 2003 (Nawir et al., 2023).

One interesting topic that will be discussed further in this article, according to the author, is the cultural versus structural approach to da'wah. because these two forms of advertising and strategies often "fight for space" to avoid conflict. Cultural da'wah, on the other hand, adheres to its own principles and emphasizes a cultural-Islamic approach. This means aiming to investigate the formal doctrinal relationship that exists between Islam and politics or the state. Although it has not yet fought for a state based on Islamic law, this cultural da'wah movement tends to question the claim that the da'wah movement has not really fought for Islam (Islam et al., 2022).

Clips app towards publicity

Meanwhile, publicity variable was assessed using a 4-item scale adapted from (Apuke, 2018), which focused on how often does the preacher communicate about the identity of organization, presenting the brand of organization and put it on their social media. Theory of (Grunig & Kim, 2021) also be followed with question items like how much the quantity of preacher grab attention to public.

Related to two asymmetrical model proposed, questions of how much does the preacher activate comment bar on their social media also put in.

Tabel 4. Publicity Source: Processed from theories combining

Publicity	Communicate identity
	Placing media ads
	Creating awareness
	Providing feedback

Clips app utilization as intervening variable provides accessibility and familiar feature to help preachers processed their da'wah on social media. The question assessed of curiosity of preachers to activate trial of clips app utilization to share their preachings routine. In this case, the independent variable is tablighi da'wah which contains four items. The value of R² is 0,359 showing that the variation of variable publicity (Y) can explained by the variable clips app utilization is only at 35% while 65% is explained by other factors.

Anova is used to determine whether there is a significant effect between the independent variable in the regression test. Significance indicates the value of 0,000 (0,000 < 0,05). It means that H7 accepted, the hypothesis stating there is an impact is accepted. Clips app utilization has significant impact on publicity. With significance of 0,05 and degree of freedom 56, t result is 5,598 higher than t table of 2,003 (5,598 < 2,003) so it is concluded that there is an impact of clips app utilization towards publicity and H7 is accepted. Last results shows that significance indicates the value of 0,000 (0,000 < 0,05). It means that H7 accepted, the hypothesis stating there is an impact is accepted.

Table 5. Clips app utilization Source :Apple app preview

Clips app	Recording
	Add effect
	Transform into visual
	Live tittles
	Share
	iCloud usage

Clips app utilization has significant impact on publicity. Processing and optimizing the content on social media applications, especially images and videos to be shared, is a problem they also face. The editing process for images and videos on social media applications does exist, but sometimes it cannot accommodate all the needs of its users. Then, community service of application tutorial needs to be conducted (Saragih1 et al., 2018).

One of other article ever discussed of function of the video editing application as a learning media in making learning assignments for the Advanced Percussion Instrument Practice course at the Music Education Study Program, State University of Medan provides, the tools functioned as an attention that contains visual content by displaying media in motion. So that it can give meaning to the online learning process (Syahfitra & Satria, 2021).

Coefficient table above shows a constant value (a value) obtained is 2,958 and the coefficient (b value) is 0,666 so the linear regression equation is

$$Z = a + bY$$

$$Z = 2,958 + 0,666Y$$

Constant value of 2,598 states that if there is no variable clips app utilization as intervening variable towards publicity as dependant variable is only 2,598 means that every additional value of the variable Y (clips app utilization) by 1 unit will increase variable Z (publicity) of 0,666 unit.

Conclusion

The conclusions section answers to hypotheses, research objectives and research findings as well as suggestions related to further ideas from the research. Conclusions are presented in paragraph. The research had examined the correlations relationship between five constructs: publicity, clips app, cultural dawah either community development harakah da'wah and tablighi da'wah. After testing the correlation analysis all of elements has related each other. It is shown that overall analysis shown that the number is more than alpha value 0.05. Generally, clip as an application is a medium tool that created to help increasing publicity. Da'wah itself is a uniqueness of proportional selling moslem organization in order to achieve the same goals among members. Indeed, the correlation each other constructs in this research is normally happened in group dynamics of organization.

Answering problem statement that looking for any impact from independent variable tablighi, cultural and community development da'wah toward the dependant variable publicity or through mediating variable clips apps here which also takes a both role as dependant and independent variable. It results that dawah tablighi traditionally in this case is not working well because it doesn't impact at all directly either indirectly toward publicity. In contrast, community development dawah is impact positively toward possibility. The definition of group itself is because the same goals to achieve that they communicate. The research could implicate whether the needs of organization motives for all members.

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