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Kh. Abdul Karim Jamak: His Tiological Perspective on Qada' and Qadar in the Digital Era at Kerinci Regency - Jambi

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Abstract: This article explains the theme "Kh. Abdul Karim Jamak: His Tiological Perspective on Qada' and Qadar of the Digital Era in Kerinci Regency - Jambi". It is known that indeed Qadar is the secret of Allah towards His creatures. About what God explains to man, man can know and believe it. And what he does not know, then man accepts and trusts him. Without anyone arguing against Allah regarding His perfect Work and wisdom. Accepting and believing in qada and qadar in the digital information era which is full of modern and sophisticated knowledge, Muslims should have intelligence in mastering digital technology, to answer challenges and challenges that want to damage the pure values of Islamic teachings. Through the way and approach of Kh. Abdul Karim Jamak expounding the Islamic principles of qada and qadar can help instill confidence that no matter how intelligent humans are assisted by science and technology, the qadar and qadar of Allah Almighty will still happen. Among examples are when earthquakes, floods and tsunamis occur, lightning and so on that cannot be detected by existing technological tools. To answer the question that arises for the current generation, it is necessary to refer to the thoughts of one of the scholars which in this case is the thought of Kh. Abdul Karim Jamak, adapted to the Quran and Sunnah.

Keywords : Perspective, Tiology, Qada' and Qadar, Digital Era

INTRODUCTION

In 1906, Kh. Abdul Karim Jamak was born in Tanjung Rawang Kerinci village. He created an Islamic entity named Jam'iyatul Islamiyah on March 12, 1971. The organization has a primary focus on religious affairs and social welfare of the community. Its membership grew significantly in different corners of the world, including Malaysia, Singapore, Japan, the Netherlands, and several other countries. (Kh. Abdul Karim Jamak, 1994: 2).

Although not very well known among academics, Kh. Abdul Karim Jamak was a cleric who presented thoughts that contrasted with the views of scholars in Kerinci Regency at that time. One important aspect to understand from his thinking was the in-depth discussion of qada and qadar. Since ancient times, the issue of qada' and qadar has always

been a source of debate among Muslims. The narration mentions that the Prophet (peace be upon him) once went out to meet his companions who were in dispute over the issue of Qada' and Qadar (provision and destiny), and he firmly affirmed the prohibition against such debates and warned that the collapse of the Ummah had previously been caused by many such discussions. (Faizin, 2016).

In the Quran it is described about *Qada'* and *Qadar*, which means the system that has been decided by Allah, is fixed on everything that exists and sunnah which is also associated with reason and musabbab.

اللَّهُ يَعْلَمُ مَا فِي بَطْنِكُمْ أَيُّ رَيْبٍ خَلَّجَ طَائِلَ سَجَائِدِ رَيْبٍ خَرْنَا ذُو كُنُفٍ شُرَاهُ مُنْبَأً قَالُوا
Al-Ra'ad 13:8

"Allah knows what every woman conceives, and the womb is less than perfect and which increases. And everything on His side has a measure."

Faith in destiny involves confidence in the execution of God's will and His all-encompassing power. In Ibn Taymiyyah's thought, the concept of believing in qadar is divided into two levels, each of which includes two aspects. (Ibn Qayyim al-Jawzi, 1978: 301).

The first stage of this concept involves the belief that Allah SWT has perfect knowledge of the actions of all His creatures through His knowledge of principle, which has been attached to Him since infinite ages. Furthermore, Allah recorded the destiny of all His creatures in *Luh Mahfuz*. Interestingly, the first being created was the qalam, as mentioned by Ibn Qayyim al-Jawzi, and this refers to the hadith narrated by Abu Dawud from Abu Hafsah al-Shami, Muhammad ibn Isa, in *Sunan al-Tarmidhi*, in *Kitab al-Qadr*, Bab *Ma Ja'a Fi al-Rida bi al-Qadr*, hadith number 2181. In this hadith, the Prophet (s.a.w.) explained that Allah commanded the qalam to write the destiny of all things until the Day of Judgment came (Ibn Qayyim al-Jawzi, 1978: 303).

Thus, in this first stage, we observe the scientific aspects of Allah, the recording in *Luh Mahfuz*, and the role of the first being to record destiny.

The second stage in this understanding is the conviction that everything God wants will happen, and conversely, what He does not want will not happen. However, God commands His servants to obey and obey His commandments, and forbids them to commit immoral acts and rebellion. (Ultra et al., 2022).

Believing that all events and occurrences that occur following the decrees and provisions of Allah SWT are part of human faith. Man was created by God, and it is He who controls their every step and action. All aspects of human life, including travel, behavior, and actions, are determined entirely by the power of Almighty God. (Ibn Qayyim al-Jawzi, 1978: 303).

In the Quran Allah says:

وَيَوْمَ يَكْفُرُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأُولُو أَرْحَامٍ أَهْلَكْتُم مَّا كَانُوا يَكْفُرُونَ
وَيَوْمَ يَكْفُرُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأُولُو أَرْحَامٍ أَهْلَكْتُم مَّا كَانُوا يَكْفُرُونَ
وَيَوْمَ يَكْفُرُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأُولُو أَرْحَامٍ أَهْلَكْتُم مَّا كَانُوا يَكْفُرُونَ
Al-Imran 3: 30

"In the day when each self discovers all virtues Faced (on the face of it), as well as (also) the evil that has been he worked on; he wants if count between it and the day it exists distant time; and God warn you against His torment. And God is merciful to his servants."

Another letter describes:

وَيَوْمَ يَكْفُرُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأُولُو أَرْحَامٍ أَهْلَكْتُم مَّا كَانُوا يَكْفُرُونَ
وَيَوْمَ يَكْفُرُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأُولُو أَرْحَامٍ أَهْلَكْتُم مَّا كَانُوا يَكْفُرُونَ
وَيَوْمَ يَكْفُرُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَأُولُو أَرْحَامٍ أَهْلَكْتُم مَّا كَانُوا يَكْفُرُونَ

Ibrahim 14:4

"We did not send an apostle, but in the language of his people, so that he might explain clearly to them. So God deceives whom He wills, and instructs whom He wills. And He is the Almighty God and the Most Wise."

The purpose of this study is to explore the theological perspective of Kh. Abdul Karim Jamak regarding the concepts of Qada' and Qadar in facing the evolution of the digital era that is happening in Kerinci Regency, Jambi. The digital age has undergone a profound transformation of various aspects of human life, including belief systems, religions, and theological views. In this context, it becomes very important to understand how a religious figure such as Kh. Abdul Karim Jamak responded to this phenomenon, especially in the context of belief and understanding of Allah's destiny (Qada' and Qadar). (Zulkarnain, 2021). Kerinci Regency in Jambi Province is a place where a rich culture and deep Islamic traditions have grown and flourished. Amid this context, Kh. Abdul Karim Jamak, who was a highly respected and influential religious figure in the region, has made significant contributions in developing rich and time-relevant theological thought. (Featured on March 20, 2020). However, with the advent of the digital age, there are a number of new challenges in integrating religious values with modern technology (Supena, 2012). Advances in digital technology have changed the way of thinking, the way of interacting, and access to information among the residents of Kerinci Regency. The consequences of this transformation have the potential to influence the understanding and implementation of religious practice, as Muhtadi noted in 2012. (Muhtadi, 2012). Therefore, it is very important to explore Kh. Abdul Karim Jamak's perspective on the concepts of Qada' and Qadar in the context of this emerging digital era. (Dhora et al., 2023).

This research aims to produce a deeper understanding of how Kh. Abdul Karim Jamak interprets and connects the concepts of Qada' and Qadar with the dynamics of the development of the digital era in Kerinci Regency. By conducting an in-depth analysis of Kh. Abdul Karim Jamak's theological thought, the study is expected to provide a more comprehensive view of how a religious figure can bridge the gap between deep-rooted religious traditions and evolving technological developments. (A & Hanif, 2022).

The results of this research can be useful for the community, especially in Kerinci Regency, in facing the challenges of the digital era by maintaining strong religious beliefs and practices. In addition, this research can also be a reference source for further research on the interaction between religion and technology in the local context (Fazzan, 2020).

METHOD

This research was conducted using a descriptive qualitative approach using a review system that summarizes the results of primary research to present more cooperative and balanced facts to find a description of a problem or topic under study. Data collection techniques are carried out by collecting various documents related to the focus of research. The data that has been collected is then studied in depth to find out reliable research results.

RESULTS AND DISCUSSION

Introducing the Meaning of Qada and Qadar of the Digital Era

The era of digitalization, which is often referred to as the digital era, is a period in which information and communication technology, especially the internet, has a central role in various aspects of human life. This era is often identified with the strong influence of digital technology in various fields, including communication, business, education, entertainment, and so on.

In this context, millennials, who are a group of people generally born around the early 1980s to mid-1990s to early 2000s, are often considered the most affected by the

digitalization era. This generation has grown and developed amid the rapid advancement of digital technology.

One of the main characteristics of millennials is that they tend to live their daily lives in a more structured and purposeful pattern when it comes to technology. They widely use digital devices, such as smartphones, iPhones, tablets, computers, and other related devices, that have been connected to the internet.

This means that when they want to find any information, such as news, guides, tutorials, or answers to their questions, millennials tend to use apps and digital platforms. They can easily access these resources through their devices that are always connected to the internet. This includes searching on search engines, using social media apps to get the latest news, or even taking online training and educational courses.

In other words, millennials have adapted to living habits that are highly dependent on digital technology and internet integration. It reflects how technology has become the core of the way they communicate, work, learn, play, and live their daily lives in general. (Mudjiyanto, 2018).

So that what is known as Facebook, Google, You Tube and WhatsApp, as well as Telegram, as well as other names that develop, can all be utilized (Ahmad Zuhdi, et al, 2020: 79). Faith in Qadar is obligatory, imperfect faith of a person without faith in qadar (Hasbi As-Shidqy, 1999: 92). According to Kh. Abdul Karim Jamak's view, the concept of Qadar is a manifestation of the power of Allah SWT. He explained that Qadar, or destiny, is part of Allah's comprehensive dominion. Moreover, Qadar is also a secret hidden by Allah the Exalted, which no one but Him can know. It is a state in which destiny, good or bad, has been predetermined for His creatures. This information about destiny is written in Luh Mahfuzh (the book that records destiny), and no one can see it or know it before the event occurs or based on the legitimate nash (guidance) of Allah Almighty. In other words, Qadar is a part of Allah's knowledge that cannot be accessed or understood by humans except after the event has occurred or through direct instructions from Allah. (Kh. Abdul Karim Jamak, 2007: 72).

Perspectif Kh. Abdu Karim Jamak from Esensi Qada

Kh. Abdul Karim Jamak explained that never make that fate an excuse to be lazy to strive and do evil therefore, man must be convinced of destiny. Karim Jamak explained that qada and qadar have several effects, that is :

- a. Believing that Allah knows all things as a whole and the least, azali and eternal, both in relation to His deeds and the deeds of His servants. (Interview with Basrul Nurdin, 22-01-2023)
- b. Believing that Allah has recorded the matter in Lauh Mahfudz (Interview with Asmir Samin, 07-03-2023). As in his word;

لَمْ يَخْرُجْ عَوْنِي أَوْ أَمْرًا يُبْدَأُ ۖ هِيَ تَأْتِي ۖ وَبِأَنَّ
 لِكُلِّ شَيْءٍ عِلْمًا ۚ إِنَّ عِندَ رَبِّي لَكِتَابٌ عَزِيزٌ
 Al- 22: 70
 Hajj

"Have you not known that God knows all that is in heaven and on earth? Verily such is written in the Book (Lauh Mahfuz); Surely it is very easy for God."

- c. Believing that everything that exists will never exist, except by the will of Allah Almighty, both in relation to His deeds and those related to the actions of His creatures (Interview with Asnadi, 15-01-2023).

As mentioned in the Quran:

وَيَوْمَ لَا يُغْنِي عَنْهُمْ كِبَارُهُمْ
 وَلَٰكِنَّ اللَّهَ جَلِيلٌ عَلِيمٌ
 وَتِلْكَ الْأَمْثَلُ لِقَوْمٍ
 لَمْ يَعْلَمُوا

"He is the one who shapes your appearance in the womb as He wills. there is no god but He, the Almighty, the Wise."

- d. Believing that everything that exists, its substance, its nature and its essence were created by Allah SWT (Interview with Basrul Nurdin, 15-03-2023).

أَلَمْ يَجْعَلْ لَكُمْ جَسَدًا شَدِيدًا فَتُحْيِيكُمْ فِيكُمْ شَاءَ
 اللَّهُ وَيُمَيِّتُكُمْ فِيكُمْ شَاءَ اللَّهُ وَيُحْيِيكُمْ فِيكُمْ شَاءَ اللَّهُ

Az-Zumar 39 : 62

"It is Allah who created all things, and He is the Lord of all things."

In another verse it is mentioned again:

لَهُ يَزِي نُنُ يُؤَيُّهُ لُفْلُقُهَا ۖ لَيْسَ لَكَ نَصْرٌ مِنْ دُونِ اللَّهِ وَلَا يَعْزِمُكَ عَلَيْهِمْ قُوَّةٌ ۚ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
 إِنَّ يَوْمَئِذٍ لَظَنُّوا أَتَمَّ مَا نَحْنُ بِمَبْعُوثِينَ ۖ لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ الْكَاذِبِينَ
 اللَّهُ يَوْمَئِذٍ بِكُلِّ قَوْمٍ خَبِيرٌ

Al-Furqan 25 : 2

"The Lord Who rules over the government of heaven and earth, and Who has no son, and has no ally in His rule; and He is the One Who created every thing and determines the state of the creatures By the provision of perfect destiny."

Man is one of God's creatures who has the will and choice in the actions he does consciously, not forcefully. If man acts by his will and choice for the benefit of the world, then he should be the same in his efforts towards the end. Even the path to the afterlife is clearer (Fahmi & Slamet, 2017).

Allah's deeds in the form of His qadar are always in accordance with His provisions. God said:

رُبُّهُمُ الَّذِي يَخْلُقُ مَا يَشَاءُ وَيُعَيِّنُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا
 وَإِن يَرَوْا كِسْفًا مِنَ النُّجُومِ سَاقِطًا فَلْيَحْسَبْهُمْ غَدَابًا مِمَّنْ مَطَّلَعْنَا قَدْرًا

Al-Hijr 15:21

"And there is nothing but to Us alone, and We have not sent it down except by a certain rate and time."

Sometimes there are also those who use the terms qada and qadar with one term, namely; Qadar or destiny. If someone is affected by a calamity, then that person says, "it is fate", meaning qadha and qadar.

- e. Teaching and enriching oneself in the practice of gratitude and patience is one result of belief in the concepts of Qada and Qadar. A person who has faith in Qada and Qadar, when experiencing good luck, they will feel grateful, because they consider luck as a gift from Allah that needs to be thanked. On the contrary, when they face calamity, they will be patient, because they see it as a test from God that must be faced with patience. (Interview with Asmir Samin, 2023-02-22)

The word of Allah SWT:

وَمَا يَكْفُرُ بِهِ إِلَّا الْأَقْبَابُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ
 وَإِن يَرَوْا كِسْفًا مِنَ النُّجُومِ سَاقِطًا فَلْيَحْسَبْهُمْ غَدَابًا مِمَّنْ مَطَّلَعْنَا قَدْرًا
 اللَّهُ يَوْمَئِذٍ بِكُلِّ قَوْمٍ خَبِيرٌ

An-Nahal 16:53

"And whatever favor you have is he of God; Then, when you are afflicted with trouble, you cry out to Him for help."

- f. Avoiding arrogant behavior and a sense of hopelessness is the impact of belief in the concepts of Qada and Qadar. For those who do not have faith in Qada and Qadar, when they achieve success, they tend to regard it as the result solely of their own efforts. In this case, they feel that they are really great. However, when they experience failure, they tend to feel frustrated and lose hope, because they realize that failure is also a decree from God. (Interview with Sajidin Ramli, 2023-01-22).

The word of Allah SWT:

وَأَمَّا الرَّبُّ فَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ
لَا يُدْرِكُهُ الْبَصَرُ وَلَا يَخْتَلِفُ عَلَيْهِ عِلْمُ الْغُيُوبِ
يَسْتَبِينَ مَا بَيْنَ أَيْدِيهِمْ وَأَنْزَلَ مِنَ السَّمَاءِ
الْحَبَّ وَالْحَبُّ يُجْعَلُ لِلنَّاسِ حِمْلًا ۝ ٨٠

Joseph 18:87

"O my children! go and take a peek at the news of Joseph and his brother (Bunyamin), and do not despair of God's mercy and help. Indeed, not despair of the mercy and help of Allah but the unbelievers"

- g. Developing self-confidence and enthusiasm in working and trying is the result of belief in the concepts of Qada and Qadar. We as human beings do not have deep knowledge of the destiny that will come in our lives. Everyone naturally hopes to have good luck and get lucky. However, luck doesn't just come; must be strived for and fought. Therefore, individuals who have faith in Qada and Qadar will always be optimistic and diligent in working to achieve happiness and success. (Interview with Basrul Nurdin, 2023-04-25).

The word of Allah SWT:

رَبِّهِمْ فَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّكَ بِنَظَرِ رَبِّكَ أَنتَ بَصِيرٌ
 وَأَنذِرْ قَوْمَكَ يَوْمَ هُمْ يُنَادُونَ بِأَنْعَامِهِمْ كَذَّبُوا
 بِآيَاتِنَا فَاحْتَسِبْ يَوْمَ تَجُوزُ أَرْدَنَ فَأَنذِرْ أَقْرَبَهُمْ
 نَادِيًا عَلَيْهِمْ يُعَذِّبُهُمْ ذُنُوبِهِمْ أَلا يُؤْمِنُونَ

Al-Qashsas 28 : 77

"And demand the riches which Allah has given you for the reward and happiness of the Hereafter, and do not forget your share of the world; and do good (to the servants of Allah) as He did good to you. and do not cause corruption in the land; Indeed, Allah does not love those who do mischief."

- h. Establishing inner calm is one of the effects of belief in the concepts of Qadha and Qadar. Individuals who believe in Qadha and Qadar will always feel peace in their lives because they accept gladly everything that Allah has ordained for them. When they experience luck or success, they feel grateful. Conversely, when they face calamity or failure, they remain patient and try to try again. (Interview with Sajidin Ramli, 2023-02-22).

i.

The word of Allah SWT:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ الْمَمْنُونِ
 وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
 الْجَنَّاتِ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 لَهُمْ أَجْرٌ غَيْرُ الْمَمْنُونِ

Al-Fajr 89 : 27-30

"(after explaining the consequences of those who ignore the Hereafter, the Lord declares that those who believe and do righteous deeds will be greeted with the words: "O who has a soul that is always calm with its good faith and carry! Return to your Lord In the condition of Your satisfaction, and You enter the group of my happy servants, and enter into My Paradise! "

Benefits of Knowing Qada and Qadar in Life

Kh. Abdul Karim Jamak suggests that in the concepts of Qada and Qadar, there are several stages that include science, kitabah, masyi'ah, and al-Akhlak. This belief in destiny aims to create balance in one's soul. This means that one should not despair when facing failure and vice versa, should not be arrogant when achieving success. This concept teaches that man does not depend only on himself. In other words, one should not feel discouraged when faced with difficulties and should not be too proud when successful (Faridah et al., 2022)..

According to Kh. Abdul Karim Jamak's view, Allah gives people knowledge, that is, natural knowledge that is possessed before they learn from others to understand something. Kitabah refers to sources used to understand Islam, which should not contradict the verses of Allah, such as the Quran and the Hadith of the Prophet of Allah. Masyi'ah is the belief that everything that is desired and done is by the will of Allah SWT. Al-Akhlak reflects that

ethically and morally, man should accept whatever Allah does to His creatures (Deliberation of Recitation given by Kh. Aswin Rose, 4-08-2015).

With this understanding, the concepts of Qada and Qadar have a significant impact on human life, namely preventing arrogance and arrogance, and distancing from spiteful feelings that encourage evil. Qada and Qadar can also enlighten a person to achieve happiness through the path prescribed by religion (Ridho, 2019).

CONCLUSION

Kh. Abdul Karim Jamak has reminded of the urgency of humans to have a deep understanding of the concepts of Qada' and Qadar. The implication of this understanding is the emergence of an attitude of optimism towards all the decrees that God has set. For Kh. Abdul Karim Jamak, Qada' and Qadar also create a feeling of tranquility and willingness to accept everything Allah has outlined. In the end, through this understanding, man will come to know God more and more as the Creator who is almighty over all things.

When people understand the essence of this concept of Qada' and Qadar, it will encourage them to use the intellect that Allah has given them in making decisions and making choices throughout their lives. This is because humans have the ability of iradah (will) and effort (choice). With this gift of wisdom and endeavor, man will strive diligently to choose the path that leads to goodness and virtue, and to stay away from the path that leads to sin and heresy. More importantly, it will help man to choose a path that is in harmony with God's will.

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