

# Human Needs for Dakwah (The Existence of KODI as the Capital's Da'wah Organization)

Abdul Hamid

[abdulhamid.fai@uia.ac.id](mailto:abdulhamid.fai@uia.ac.id)

As-Syafiiyah Islamic University

Badrah Uyuni

[badrahuyuni.fai@uia.ac.id](mailto:badrahuyuni.fai@uia.ac.id)

As-Syafiiyah Islamic University

## Abstract

*Dakwah is an invitation to implement religion in everyday life whose primary object is humans. Humans are essentially forgetful creatures, so they need dakwah. The Qur'an sees the forgetfulness inherent in human identity as a holy and perfect creature. Dakwah is a noble task for Muslims. Da'wah activities will be significantly helped if supported by many parties, including the local government. And KODI, as a non-regional institution in the religious field, has contributed to dakwah activities, especially in the city of Jakarta. This research intends to examine. The strategic function of KODI is as an organizer of da'wah for the benefit and welfare of the people of DKI Jakarta. KODI has a role in increasing the coordination, synchronism, and dynamism at the institution of propagation in the DKI Jakarta, as an effort to apply the reality of ideology Moslem in the institution of government. This study uses a qualitative method. By using a descriptive approach. Data collection techniques using observation, interviews, and documentation studies. Research result illustrates that KODI's dakwah routinely holds Muballigh Cadre Training (PKM) in answering dakwah issues: the problems of community dakwah in the capital city of Jakarta, which is increasingly diverse and complex, both from social and psychological problems.*

**Keywords :** Dakwah, human needs, KODI, Muballigh Cadre Training (PKM)

## Abstrak

*Dakwah merupakan ajakan untuk menerapkan agama dalam kehidupan sehari-hari yang objek utamanya adalah manusia. Manusia pada hakikatnya adalah makhluk yang pelupa, sehingga membutuhkan dakwah. Kelupaan yang melekat pada jati diri manusia*

sebenarnya dilihat oleh al-Qur'an sebagai makhluk yang suci dan sempurna. Dakwah merupakan tugas mulia bagi umat Islam. Kegiatan dakwah akan sangat terbantu jika didukung oleh banyak pihak, termasuk pemerintah daerah. Dan KODI sebagai lembaga non-daerah dalam bidang keagamaan telah memberikan kontribusi dalam kegiatan dakwah khususnya di kota Jakarta. Penelitian ini bermaksud untuk mengkaji. Fungsi strategis KODI adalah sebagai penyelenggara dakwah untuk kemaslahatan dan kesejahteraan masyarakat DKI Jakarta. KODI berfungsi untuk meningkatkan koordinasi, sinkronisme, dinamism pada lembaga dakwah di DKI Jakarta, sebagai upaya penerapan realitas ideologi umat Islam di lembaga pemerintahan. Penelitian ini menggunakan metode kualitatif. dengan menggunakan pendekatan deskriptif. Teknik pengumpulan data menggunakan observasi, wawancara dan studi dokumentasi. Hasil penelitian menggambarkan bahwa dakwah KODI secara rutin mengadakan Pelatihan Kader Muballigh dalam menjawab permasalahan dakwah: permasalahan dakwah masyarakat di Ibu Kota Jakarta yang semakin beragam dan kompleks, baik dari masalah sosial maupun psikologis.

**Kata kunci:** Kebutuhan Manusia, Dakwah, KODI, Pelatihan Kader Muballigh

## Introduction

Humans have the energy to move their lives to meet life needs, are responsible for intellectual and social behavior, and can direct themselves to positive goals. In developments that never happen, humans involve themselves for the benefit of themselves and others and have the potential to make it often occur unexpectedly.

Dakwah should be a facilitator when *mad'u* (dakwah participant) is in various problems in daily life. Dakwah, as the meaning of the original sentence, should invite, embrace, not force or hit. Dakwah as light should not be polluted with darkness in the form of activities or words that hurt, blame, and even provoke others. As exemplified by the Prophet and confirmed in the Qur'an, dakwah must be with wisdom and *mau'idzhoh hasanah*. In its journey, the work of preaching is not only become the territory of the individual *da'i* but has been transformed into an organization; funds in dakwah are an inseparable part of the symbols of Islam. How will dakwah activities run smoothly if the funding is lacking? Dakwah and Islamic symbols must continue with or without financial assistance from the government because Islamic dakwah activities are obligatory for every Muslim. Be a listener of dakwah or become a preacher. Dakwah activities are communication and socializing with the community. So, how dakwah can reach the

community requires means. *Da'i* (the preacher) cadre education is still a necessity. This matter is a rational demand to overcome the problem of education and dakwah in the middle Public. With *da'i* cadre education, the achievement of *da'i* and competence educators of the people through the da'wah movement can be realized. The cause of the *da'i* cadre is a must in facing the challenges of dakwah in the global era and disruption.<sup>1</sup>

Every Islamic organization that stands aims to serve. However, this dedication cannot be done with intention alone; there must be action. Funds received from non-governmental organizations come from alms, zakat, and community donations channeled through Islamic institutions or mass organizations. However, zakat cannot be used for da'wah activities but must be distributed, as regulated in Islam. So, what can be used is funds from community donations. Those who participate in the world of da'wah take activity funds from their pockets. It is part of the worship and attention of the preachers to the community worship of Allah and their service to society. So, there must be a need for funds, but the problem is where the funds come from.

Funds sourced from the state budget are called social assistance and program assistance. This regulatory adjustment is what causes Islamic organizations to get funding from the government. It is where the partnership between Islamic organizations and the government is generated.

And education lasts a lifetime and is carried out in the household, school, and community environment. Because it's education is a shared responsibility between family, community, and government. Because education is a shared responsibility, educational institutions that have sprung up in the community are absolute. Islamic educational institutions that pop up in a society like KODI is an institution of Islamic education that can anticipate warding off various adverse effects caused by the influence of increasingly advanced science and technology. Therefore KODI becomes a means of preaching, coaching, and improving the quality of life of Muslims according to the demands of religious teachings.

From the above statement, it can be ascertained that humans are various variables, both from the individual and the environment/organization. Humans produce different behaviors that affect effective

---

<sup>1</sup> F. Abdullah. (2020). Strategi Dakwah Dewan Kemakmuran Masjid (Dkm). *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 11(2), 71-91.

managerial practices to recognize differences in individual behavior and may be considered in carrying out tasks. Therefore, humans are very closely related to organizations.

## Methods

The approach used in writing this paper is a literature study approach. At the same time, direct field research refers to primary and secondary sources, either candid interviews with the leaders of KODI institutions or the administrators. And refer to books, magazines, websites, and related files. The literature study is the same as research in general, but the research data obtained is secondary data using the literature study method. The three steps the researcher will take in preparing this article include: finding and collecting reference sources relevant to the research themes. Second, several scientific papers that have been collected are then processed and elaborated to explain the intersections of this article comprehensively. Third, as the last step, the researcher concludes explicitly by referring to the title raised in this study.

## Result and Discussion

### 1. The Human Nature

#### a. Humans as Individual Beings

The word individual expresses the most minor and most limited units.<sup>2</sup> According to Anton Bakker, individual means divided. This word does not mean that humans as a whole cannot be split, but as a limited unit, namely the unique human being.<sup>3</sup> The individual emphasizes the investigation into the certain realities of life and how they affect human life.<sup>4</sup> Individuals do not mean humans as a whole that is not divided, but as a limited unit, namely, as individual humans. So that they are often called "individuals" or "individual humans." The individual, in this case, is a human being who has distinctive roles in his social environment and a specific personality and behavior pattern about himself. However, in many ways, there are many similarities in

---

<sup>2</sup> Herimanto and Winarno (2010), *ilmu Sosial dan Ilmu Budaya Dasar*. Jakarta : Bumi Aksara. p. 41

<sup>3</sup> ibid

<sup>4</sup> ibid

addition to things that are specific about a person with other people.<sup>5</sup> It is clearly emphasized that the individual is a human being who not only has a distinctive role in his social environment but also has a personality, as well as a specific pattern of behavior for himself.<sup>6</sup>

The perception of individuals or the results of human observations with all their meanings is a whole of God's creation, which has three inherent aspects: physical organic, spiritual, psychological, and social. If there is instability in one part, it will have consequences on the other elements.<sup>7</sup>

Humans become more meaningful in the correlation to problems between individuals if their behavior patterns are almost identical to the behavior of the masses concerned. The process that increases the characteristics of individuality in a person to himself is called the process of individualization or self-actualization. In this process, individuals are burdened with various roles that come from living together, eventually forming a group that will determine the ability of a community. Individuals behaving according to emotional patterns have three possibilities:<sup>8</sup> a) deviate from the collective norm and lose their individuality. b) submission to the collective. c) third influencing society.

Humans as individual beings have physical and spiritual elements, physical and psychological elements, and body and soul elements. A person is said to be an individual human when these elements unite him. If these elements are no longer combined, a person is not called as an individual. Within the individual are physical and spiritual elements, physical and psychological elements; also, and body and soul elements.

According to Kusumanto Setyonegoro, personality is the overall individual behavior resulting from the interaction between bio-psycho-fiscal potentials (physical and psychological) carried from birth with a series of environmental situations. It is revealed in actions and actions as well as their psychological and mental reactions if they are stimulated. From the environment. He concluded that environmental factors (phenotypes) play a role in the formation of the distinctive

---

<sup>5</sup> Wahyu. *Wawasan Ilmu Sosial Dasar*. Surabaya : Usaha Nasional. p. 53

<sup>6</sup> *ibid*

<sup>7</sup> Yulia Singgih D. Gunarsa (2000) *Asas-asas Psikologi Keluarga Idaman*. Jakarta : Gunung Mulia, 3rd Ed, p. 103

<sup>8</sup> *ibid*

characteristics of a person.<sup>9</sup>

Humans are said to be individuals if their specific behavior patterns no longer follow general behavior patterns. In a mass, humans tend to get rid of their individuality. Because their behavior is almost identical to the conduct of the group in question. This relationship can be characterized by if humans in their actions lead to personal interests, then humans are called individual creatures; on the contrary, if their actions are relationships with other humans, then humans are said to be social creatures.<sup>10</sup>

Experience shows that if a person's devotion to himself is excellent, his service to society is negligible. Conversely, if a person's commitment to himself is small, his service to the community is extensive. Thus the process that is said to increase the characteristics of individuality in a person until he is himself is called the process of originality, or sometimes also called the process of self-actualization.<sup>11</sup> Humans, as the perfect creatures among God's creatures, consist of physical and spiritual elements. In the context of individual development, physical and spiritual growth integration is needed. Individuals are not able to stand alone but live in relationships between individuals. Thus, humans always make contact with other humans in life and living. Therefore, humans as individuals are also social beings who live in society. From birth until the end of their life, humans live in social groups or social units and in social situations that are part of the scope of a social group. The social group at the beginning of individual human life is the family. In the family, there is a sense of interdependence among fellow human beings that forms individuals to develop to adapt to life in society. It indicates that humans as individuals are not able to live alone. Still, they need to exist in a group (community) so that individuals are social beings.<sup>12</sup> This means that between individuals and groups, there is a reciprocal relationship and a very close relationship which is a functional relationship.

A person's activities aim at fulfilling self-interest and self-needs. As a creature with the unity of body and soul, individual actions meet the needs of mental, spiritual, psychological, and physical or biological needs. The fulfillment of these needs is to fulfill their needs.

---

<sup>9</sup> Sunaryo (2004) *Psikologi Untuk Keperawatan*. Jakarta : Buku Kedokteran EGC. p. 102

<sup>10</sup> *ibid*

<sup>11</sup> Wahyu. *Wawasan Ilmu Sosial Dasar*, *Loc. cit.*

<sup>12</sup> *ibid*

The view that develops the idea that humans are free and independent individuals is individualism. Understanding individualism emphasizes individuals' sustenance, dignity, rights, and freedoms. As free and independent individuals, humans are bound by anything by society or the state. Humans can develop and prosper in their lives and continue if they can work freely and do anything to improve themselves.<sup>13</sup>

#### b. Human as Social beings

And humans as social beings humans are constantly living with other humans (the community). A person cannot realize his potential only by himself. Humans will need other humans for this, including in meeting their needs.<sup>14</sup>

Following human nature, humans are social creatures or social beings; besides that, they also give in the form of a developing mind. The encouragement of the people who nurture from birth will always show themselves in various forms. So humans will always socialize in their lives. Humans are said to be social creatures, and also because in humans, there is an urge and need to relate (interact) with other people, humans will not be able to live as humans if they do not live amid humans. Cooley argues how he gave the name "looking-glass self" to see that others influence someone. He gave this name because he saw the analogy between the formation of one's self and the behavior of the person reflecting. If the mirror monitors what is in front of him, then according to Cooley, a person monitors what he feels as a response from society to him.<sup>15</sup> And, Cooley concluded that the "looking-glass self" is formed through three stages: In the first stage, a person perceives other people's views of him. In the second stage, a person perceives other people's assessment of his appearance. In the third stage, a person has feelings for what he feels as someone else's evaluation of it.<sup>16</sup>

#### c. Human As A Cultural Being.

Culture is one of the social sciences' theoretical terms. In general, culture is defined as a collection of knowledge that is socially passed down from one generation to the next. This meaning contrasts the

---

<sup>13</sup> A. Hadi & B. Uyuni. (2021). The Critical Concept of Normal Personality in Islam. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(1), 1-19.

<sup>14</sup> Herimanto and Winarno, *ilmu Sosial dan Ilmu Budaya Dasar*, *Op. cit*, p. 45

<sup>15</sup> Elly M. Setiadi dkk (2010) *Ilmu Sosial dan Budaya Dasar*. Jakarta: kencana. P. 69

<sup>16</sup> *ibid*

understanding of everyday culture, which only refers to a specific part of social heritage, namely the tradition of manners and the arts. The term culture comes from the Latin *cultura* from the root word *culture*, which means to develop or grow.<sup>17</sup>

Within the social sciences, the term culture has varied meanings, some of which stem from various models that try to explain the relationship between individuals, society, and culture. Individuals carry out activities and adhere to their beliefs according to their social or cultural heritage. It is not solely because of the sanctions or because they feel they find the motivational and emotional elements satisfying by pursuing these cultural activities and beliefs.<sup>18</sup>

In this formulation, the term social heritage is equated with culture. Furthermore, the model states that culture or social heritage is more adaptive socially and individually, easy to learn, able to last a long time, normative, and able to generate motivation. However, an empirical review of it led to a new definition of culture as given by EB Taylor, "*Culture is a complex whole which includes knowledge, belief, art, morals, law, etiquette, and other abilities and the capabilities acquired by humans as members of society.*"<sup>19</sup>

Most social scientists limit the definition of culture only to cover certain aspects of social heritage. Usually, the notion of culture is limited to the social estate that is mental or non-physical. Meanwhile, the physical elements and artifacts are deliberately set aside. It's just that the definition that has developed is the previous definition where culture is defined not only as a descriptive term for a collection of ideas, actions, and objects but also refers to mental entities on which to act and the emergence of particular objects.<sup>20</sup>

Various issues surrounding the integration of cultural definitions are related to other problems, namely, whether culture is a unified entity or not. If culture is seen as a collection of elements that do not form a coherent unity, then what must take into account is the fact that social heritage is permanently fused in a society. On the other hand, if we consider culture as a coherent whole, then the collection

---

<sup>17</sup> T.O. Ihromo (2006). *Pokok-Pokok Anropologi Budaya*. Jakarta : Yayasan Obor Indonesia. P. 1

<sup>18</sup> *ibid*

<sup>19</sup> Dwi Sukanti (2007). *Geografi dan Sosiologi*. Jakarta : Ganeka Exact. P. 19

<sup>20</sup> *ibid*



of its elements can be separated and distinguished from one another.<sup>21</sup>

Behind this ambiguous definition are other significant problems that must also solve. The diversity of definitions of culture itself can be understood as an active effort to uncover causal relationships between various elements of social heritage. For example, behind the limitation of the definition of culture on presentational aspects of social heritage lies the hypothesis that norms, emotional reactions, motivations, and so on are determined mainly by initial agreements about the existence, nature, and labels of things. For example, the norms of togetherness and feelings of being bound in kinship will only create if there is a category system that distinguishes relatives and non-relatives. Likewise, the cultural definition of relatives as 'people who relate by blood implies a common identity that facilitates the distinction. If artistic representation does have a causal relationship with norms, sentiments, and motives, then the definition of culture as the representation has focused on what is most important. It's just that the advantage of this sharp focus eclipse the definition's dependence on the underlying assumptions, which are often too simplistic.<sup>22</sup>

Every society during its life must have experienced changes; changes for the community concerned and for outsiders who study it can be in the form of changes that are not interesting in the sense of being less conspicuous. There are changes whose effects are limited or broad, and there are also prolonged changes, but some are also fast.

## 2. Human Needs for Dakwah

Naturally, humans want "oneness themselves" with God; that's why the movement and journey of human life is a spiritual evolution towards and closer to the Creator. That noble goal will ultimately direct and actualize the potential and hidden human nature to be used to achieve "spirituality progress."<sup>23</sup>

In these modern times, religion is a basic need that cannot rule out; not even for a moment can humans leave their religion. Religion is a view of life, and a practice that guides life and life, from birth to death, even from sleeping until going back to sleep; religion always will provide guidance to lead a prosperous life in this world and the hereafter. Cell phones that cannot be separated from the daily life of

---

<sup>21</sup> D'Andrade, R, *Culture in Jessica Kuper, & Adam Kupe*, op. cit, P. 67

<sup>22</sup> *ibid*

<sup>23</sup> Ali Abdul Halim Mahmud (1995). *Da'wah Fardiyah*. Jakarta : Gema Insani Press.

Indonesian people can be a tool to get closer to God through spiritual features.<sup>24</sup>

One example of a spiritual feature close to Indonesian society today is *adzan* (prayer call) time.<sup>25</sup> This application reminds users to pray five times a day. It is one of the features created to support techno-spiritual practice effectively. Apart from that, this feature also connects people with their religious experiences. According to Abraham Maslow, humans have five needs that form levels, a hierarchy from the most important to the least important and from easy to difficult to achieve or obtain. Human motivation is strongly influenced by the basic needs that need to be met. Maslow's needs must complete the most critical requirements and then increase to the least important ones. To be able to feel the pleasure of a level of the condition needs to be satisfied first needs that are at the level below it. Maslow's five (5) basic needs are listed from the most important to the least crucial:<sup>26</sup>

- a. *Physiological Needs* (basic needs), for example: clothing, food, shelter, and biological needs such as defecating, urinating, breathing, and so on.
- b. *Safety Needs* (security and safety needs), such as: Free from colonialism, free from threats, free from pain, free from terror, and so on..
- c. *Affiliation Needs* (social needs), for example, are: having friends, having a family, the need for love from the opposite sex, and others.
- d. *Esteem Needs* (a need for appreciation), for example: praise, certificates, honors, gifts, and many others.
- e. *Self Actualization Needs* (self-actualization needs), is the need and desire to act as they please according to their talents and interests.<sup>27</sup>

Towards the end of his life, Abraham Maslow realized and discovered that there were even higher needs in certain human beings, namely, metaphysical needs. In contrast to other conditions that are horizontal (related to the relationship between humans and humans),

---

<sup>24</sup> *ibid*

<sup>25</sup> Sugi Mulyono & Sartono Agus (2008). *Kumpulan Software Pilihan Yang Paling di Cari*. Jakarta : Mediakita. p 58

<sup>26</sup> E.B. Subakti (2008). *Sudah Siapkah Menikah*. Jakarta : PT Elex Media Komputindo. P. 39-41

<sup>27</sup> *Ibid*

metaphysical needs are more vertical (related to the relationship between humans and the Creator).<sup>28</sup>

So it is expected that the term Spiritual Quotient (SQ) then appears, which discusses 'who am I.' The term SQ became popular through the book *SQ: Spiritual Quotient, The Ultimate Intelligence* by Danah Zohar and Ian Marshall, respectively, from Harvard University and Oxford University. SQ is claimed to have a scientific basis and evidence. Neuroscientists in the 1990s discovered the existence of "God Spots" or God Spots in the brain. This God point is a collection of neural networks located in the brain's temporal lobe, the part behind the temples. Experiments using magnetic sensors found a correlation between thinking activities about sacred things such as peace, love, unity, and God and magnetic activity in the brain's temporal lobe. What is very appropriate for the discussion, in this case, is the human need for spirituality.<sup>29</sup>

### 1) Why Do Humans Need To Be Preached ?

Based on human nature research, why should preach to humans can be philosophically understood. Humans easily forget (the place is wrong and fails). Therefore, dakwah is very important for humans, especially *mad'u*, as a medium to remind and review things that are often overlooked by humans (religious teachings). Not only for *mad'u* but also crucial for the preacher as material for self-introspection, reminding him of things he forgot.<sup>30</sup>

Judging from the theory of human needs (spiritual needs), it can also understand that humans need peace of mind. One way is through dakwah. Humans will not be able to worship if there is no dakwah. Therefore, da'wah is so crucial for humans. There are two aspects of the importance of dakwah for humans, namely:

#### a) Preserving and Restoring Human Dignity

*Dakwah* is the preacher's effort so that humans remain good creatures, willing to believe in and practice Islamic teachings and values so that their lives become good; their human rights are protected, harmonious, prosperous, and happy in this world hereafter free from torture. From hellfire and obtain the promised pleasures of heaven. It is the height of human dignity that Allah

<sup>28</sup> *ibid*

<sup>29</sup> E.B. Subakti, *Sudah Siapkah Menikah*, *Loc. cit.*

<sup>30</sup> Ali Abdul Halim Mahmud, *Da'wah Fardiyah*, *op. cit.*, P. 159

desires. So that humans can carry out their functions under the purpose of His creation, namely as His caliph. Not a creature that always causes damage and bloodshed as the angels fear.<sup>31</sup> Therefore, *dakwah* must concentrate on monotheism, making God the starting point and at the same time the goal of human life. On the belief in monotheism, humans must carry out the obligation to serve themselves (serve) to God, whose form is vertically worshipping Allah and horizontally carrying out a treatise or mission, namely organizing life according to Allah's will. It is because da'wah is to invite people to live according to Islamic teachings based on monotheism. On the foundation of monotheism, Islam was built to be guided by its adherents. So that their lives are always good and not like livestock or creatures that are lower than animals. In other words, *dakwah* means efforts to maintain human dignity and keep the degree of humanity high, not degenerate, and not lower than objects, animals, and other creatures.<sup>32</sup>

b) Fostering morals and the spirit of humanity

It is also important and very needed by humans because humans will go astray without it. His life became disorganized, and his human quality deteriorated. As a result, humans will lose morals such as their conscience is closed, selfish, greedy, wild, will oppress each other, "eat" or "extort" each other, do damage to the world, so that the angel's status that humans are destructive creatures on earth and shed blood will come true.

Without *dakwah*, humans will lose love, sense of justice, conscience, and social and environmental concerns, because humans will become increasingly selfish, consumeristic, and indulgent. Humans will only care about themselves without thinking about their environment and not caring about the difficulties and sufferings of other people. Humans will also use anything to satisfy their desires. In such cases, corruption, accumulation of wealth, satisfaction with sexual life, and drug use become commonplace.<sup>33</sup>

Da'wah can also interpret as an effort to create conditions conducive to changes in thoughts, beliefs, attitudes, and behavior

---

<sup>31</sup> *ibid*

<sup>32</sup> *ibid*

<sup>33</sup> *ibid*

towards more Islamic thoughts, beliefs, attitudes, and behavior. In other words, through da'wah activities, a person or group of people will change their opinions, ideas, attitudes, and behavior in a more positive direction under the teachings of Islam. Dakwah is a noble task for Muslims. And dakwah activities must be appropriately managed so that the objectives of dakwah can be achieved, including the function of organizing dakwah.

## 2) Dakwah Organization

Modernization of ideas to face the challenges of globalization that create *mad'u* complexity is essential. Apart from modernizing ideas, Updating the dakwah institutions/organizations is also required. Dakwah organizations have a crucial role in preaching. Because by organizing, preachers can earn easier to do the task of preaching. Due to a dakwah organization, charges and actions have been carried out in a coordinated manner that is related to one another in the organization so that the organization's goals in preaching can run well. Different from preaching individually, of course, the *da'i* will issue extra energy to complete and fulfill their needs in the process of preaching, so it will be very burdensome and make it difficult for *da'i*.

Dakwah organization can be formulated as a series of activities to develop a framework that becomes a forum for all dakwah business activities by dividing and classifying the work that must carry out as well as establishing and compiling a working relationship between organizational units or their officers. Organizing that contains coordination will also benefit the integration of various abilities and expertise of the implementers of dakwah within a framework of da'wah cooperation, all of which are directed at predetermined targets. An organization is a cooperative relationship of several people to achieve a goal. In an organization, there are several people, there is a common goal, the interaction of everyone in the organization has a personal plan, and the exchange is always directed towards a common goal. Management is a series of activities carried out to streamline and streamline the achievement of organizational goals through utilizing human resources and other required resources. Organizing in the dakwah process is very important because this organizing process will produce a formulation of the dakwah organizational structure and the delegation of authority and responsibility. With the four steps previously stated in the organization's context, a pattern or form of

da'wah cooperation is arranged. Where each person who supports the cooperative effort knows what work to do, the extent of their respective authority, and the relationship between one another. with others in the context of this collaborative effort.<sup>34</sup>

Dakwah organizations aim to regulate all components and individuals in the organization dakwah. This division can be in the form of interrelated departments or units where the job description is specific and organized—assigning responsibilities to each team and individuals, establishing good relations with the preacher and the people behind the preacher, managing resources and organizational power of dakwah with appropriate allocations, and arranging logical and structured dakwah activities neat. To face the era of globalization, apart from modernizing ideas, dakwah organizations are also required to develop professionalism, namely the ability to follow a management process that contains three main activities: planning, implementation, and assessment.<sup>35</sup> Professionalism also demands energy administrators or managers devote their time to program success. Organizational development and management are closely related to leadership. Leadership is the center and core of the organization that faces modern times' challenges. In this case, Islamic organizations need contemporary leadership and professionalism.

### 3) Facilitated Dakwah Organization

According to DR. Buchari Zainun in Suyosubroto, five factors underlie human activities in organizations, namely: 1) specialization and division of labor; 2) coordination factor; 3) objective factors; 4) work procedure factors; and 5) environmental dynamics factor.<sup>36</sup>

The specialization and division of labor result from organizational growth, technological developments, and advances. In discipline, it is necessary to be aware of the dangers of the profession in organizations that often occur when they are so fixated on their work that they will

---

<sup>34</sup> Hamriani (2013). Organisasi Dalam Manajemen Dakwah. *Jurnal Dakwah Tabligh* 14(2).

<sup>35</sup> N. Luthfiyyah & B. Uyuni (2019). COMMUNITY DEVELOPMENT BASED ON THE GREAT MOSQUE [CASE STUDY OF AL-BARKAH, BEKASI MOSQUE] DAKWAH AND THE DEVELOPMENT OF ISLAMIC COMMUNITIES. *Spektra: Jurnal ilmu-ilmu sosial*, 1(1), 1-9.

<sup>36</sup> B. Uyuni (2020, September). The Medina Society as the Ideal Prototype for Community Development. In *Proceeding International Da'wah Conference* (Vol. 1, No. 1, pp. 80-104).

eventually become alienated regardless of their relationship with themselves and their work and with the work of others. The work results of people who are too specialized will have less value and benefits for the broader community because people in their field of specialization will only understand them. For this reason, specialists should not only be oriented towards work norms and results but also pay attention to the abilities of many people.

Specialization is beneficial when accompanied by coordination. Coordination creates an organization that is not only a tool to achieve goals. To realize the objectives, detailed, regular, and reliable work procedures must be established to reduce the wastage of time, energy, and costs. Work procedures act as a bridge that connects a perceived goal or need with the realization or fulfillment of a need.

Organization and administration are dynamic because the object and subject are living humans. Besides being influenced by the dynamics of the human personality, organizations are also affected by political dynamics, public opinion, the situation of society, changes in modern techniques, and various other administrative ecological factors. Changes in the state of society significantly affect the organization and administration of multiple appearances. Adjustment measures need to take to ensure the compatibility of the organization and administration with the changing circumstances and environment in which the organization operates.

The role of the government as a facilitator is to create conditions conducive to the implementation of development (bridging the interests of various parties in optimizing regional development). In addition, it is hoped that the role of local government as a facilitator in developing community participation and aspirations is also expect. Regions must look for alternative sources of development financing without reducing the hope that there will be assistance and financing from the central government and using public funds under the priorities and aspirations of the community. The community expects to be able to attract investors, both foreign and local, to encourage regional economic growth. Thus, the role of the government as a facilitator in community empowerment is to bridge the interests of various parties in optimizing regional development. And the government fully supports the efforts of the Indonesian Ulema Council (MUI) in realizing *Islam rahmatan lil 'alamin* in the life of a pluralistic nation. The style of Islam in Indonesia is identical with a persuasive and peaceful approach to

cultural dakwah, does not spread hatred, is far from extreme, and feels self-righteous. *“It shows that the spirit of our Islamic da’wah is to embrace, not beat, because the essence of preaching is to invite people to the path of goodness.”*<sup>37</sup>

### 3. KODI as the dakwah institution

Due to the complexity of society, the need for quality preachers, and the government’s responsibility to cooperate in facilitating the needs of the community, the KODI was formed. KODI is a non-regional institution in the field of religion domiciled in the Region carry out coordination, synchronization, and dynamics of activities da’wah in the Jakarta region. As Kodi was created and funded by the DKI Regional Government, there are decrees and other policies governing the organization.

#### a. Policy Law on KODI

1)The KODI Institution as referred to in paragraph (1) is led by by the chairman who is under and responsible for to the Governor through the Board of Trustees. To carry out the tasks as referred to in paragraph (1),

The KODI institution carries out the following functions:

- a) preparation of plans and budgets for the KODI Institution;
- b) implementation of programs and budgets and activities of the Institution score;
- c) organizing meetings and coordination meetings on a regular basis periodic or meetings deemed necessary to fostering da’wah institutions and organizations in the Regions;
- d) general policy formulation and operational implementation development program for da’wah institutions and organizations related to Regional Development Programs;
- e) implementation of the dynamics of da’wah activities through upgrading, discussion, seminar, mudzakah and publishing media as a means of Da’wah;
- f) implementation of care and maintenance of facilities and infrastructure from the Regional Government as well as other assistance for development of da’wah institutions and organizations, implementation of research, development, monitoring and

---

<sup>37</sup> M. K. Arif. (2021). Islam Rahmatan lil Alamin from Social and Cultural Perspective. Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam, 12(2), 169-186.



- g) evaluation of the implementation of da'wah in the Regions, h, collection and analysis of data, information, and community input as material for policy making local government related to da'wah;
- h) implementation of cooperation and partnership with various parties related to the da'wah activities of the Institution's partners KODI for the welfare and benefit of the people.
- i) The Governing Body has the task of managing the KODI Institution. (2) To carry out the tasks as referred to in paragraph (1), The Governing Body carries out the functions:
  - a) preparation of plans and budgets for the KODI Institution;
  - b) implementation of programs and budgets and activities of the Institution score;
  - c) organizing meetings and coordinating meetings on a regular basis periodic or other meetings deemed necessary to fostering da'wah institutions and organizations in the Regions;
  - d) general policy formulation and operational implementation development program for da'wah institutions and organizations related to Regional Development Programs;
  - e) implementation of the dynamics of da'wah activities through upgrading, training, coaching, discussion, seminar, mudzakah and media publishing as a means of da'wah;
  - f) implementation of care and maintenance of facilities and infrastructure from the Regional Government as well as other assistance for fostering da'wah institutions and organizations;
  - g) implementation of research, development, monitoring and evaluation of the implementation of da'wah in the Regions,
  - h) data collection, input information from the community and analyze as material for policy making Local Government related to da'wah;
  - i) implementation of cooperation and partnership with various parties related to the da'wah activities of the Institution's partners KODI for the welfare and benefit of the people;
  - j) and reporting and accountability for the implementation of main tasks and functions of the Governing Body.

#### b. The Program's of KODI

Some programs are belonging to KODI to increase da'wah activities in Jakarta. KODI DKI Jakarta conveyed the main ideas containing the evaluation and strategic recommendations for da'wah.

it is hoped that there will be an improvement in the quality of da'wah life in the capital city of Jakarta.<sup>38</sup>

- 1) Carry out strategic planning with partners of dakwah institutions that create professional preachers that can carry the dakwah of *rahmatan lil alamin*.
- 2) Hold periodic meetings with business partners to discuss problems faced by the community and provide solutions on how to handle them. In addition, it collects input from the district and analyzes it to be used as a draft policy concept for the governor.
- 3) Preparation of dakwah material on the website and via online messages get a way to make it easier for the public to obtain information related to religious issues, especially dakwah.
- 4) KODI published several printed media, including propaganda media magazines, leaflets, dakwah books, pocketbooks on dakwah ethics, Friday sermon books, etc.
- 5) Organizing seminars, workshops on contemporary Islamic issues and mental revolution issues.
- 6) The organization of Muballigh Cadre Education (PKM) has completed the 29<sup>th</sup> batch. This PKM aims to create capable and professional muballigh cadres in the future. And each batch consists of 75 participants.
- 7) KODI collaborated with several Islamic campuses and BAZNAS to provide opportunities for PKM graduates to continue their education at the undergraduate and postgraduate levels.

The Jakarta Islamic Dakwah Coordination (KODI), along with the DKI Jakarta Dakwah Institute Communication Forum (FKLD) and Syiar Dai Indonesia (SDI), formed the *Da'i* Caring Task Force. This dakwah event is called Outlook because we want to look back at the journey of dakwah in the capital until 2020 under the spirit of hoping for the blessing of Allah SWT. Because life is not for boasting or looking for fun but as learning material for tomorrow. This Outlook discusses the issue of the synergy of dakwah programs between dakwah institutions. This event is a combination of several dakwah institutions. Eight months of studying for dakwah together with alumni went well but not yet synergized in realizing the joint program. The handling of the issue of unity through dawah has only reached the Koramil and Polsek levels. Community leaders should be involved.<sup>39</sup>

---

<sup>38</sup> KODI official data

<sup>39</sup> *ibid*

c. PKM as one of KODI's Community Resource Development Program

In the implementation of dakwah, whether da'wah managed by an institution or dakwah carried out by individuals, preparation or preparing *da'i* personnel is absolutely necessary. That is, the *da'i* as the person who conveys the message of dakwah to *mad'u* (the target of dakwah) must work professionally according to his field of duty. Based on this argument, the placement of a qualified or professional preacher is an absolute must. This is because preaching cannot be done just casually. Before dakwah is carried out, it is necessary to make careful preparations, including the placement of the right people according to their respective fields of expertise. Because it is impossible for someone to write Islamic writings (messages) if he is not competent as a writer. Likewise, it is impossible for someone to give a lecture when he is not competent as a preacher. Thus, professional personnel are needed to be placed in appropriate places, each personnel's competence is required. to carry out the tasks assigned to him. A *da'i* is no exception, he must have the competence to carry out his duties in preaching. It also means that preaching should be managed professionally by professional hands as well. Professionalism sometimes will not necessarily be obtained by an institution when it recruits. Moreover, the institution that the person recruited entered was still foreign to him, of course he needed adaptation and coaching. Adaptation and coaching-even though it can happen naturally over time, but of course it will not be as good if it is fostered or cadreed. Coaching through a series of activities, such as training, hands-on practice, and other efforts will be much faster in bringing someone to a professional direction, rather than taking place naturally, which is certain here and there are many obstacles, both internal and external, that may arise faced.

In an effort to systematize the message of dakwah in particular and religious teachings in general. This PKM program includes 220 hours of face-to-face lectures plus a dakwah practicum. The main courses include *Ulumul Quran*, *Ulumul Hadith*, *Dirosah Islamiyah*, *Da'wah Islamiyah*, *Tabligh*, Writing Dakwah Information, and Introduction to Community Life.

The fundamental competencies expected from this PKM are participants able to:

- 1) Explore and develop Islamic teachings comprehensively;
- 2) Explore and develop reasoning and recognize various religious communication techniques;

- 3) Manage religious institutions;
- 4) Convey Islamic teachings, primarily through the *tabligh* approach; and
- 5) Conduct simple research and study of life and communication problems in various problems of the ummah through writing da'wah information.

The teaching team of this program is scholars, preachers, and Muslim scholars who have scientific integrity in their respective fields and have a comprehensive dakwah. And the students are Islamic youths who are talented, demanding, and called to pursue the field of da'wah as a fun job, educated at least Aliyah/SMA/equivalent. Participants who pass the final exam will receive a certificate of completion of study called *AKTA Muballigh*.

It makes communication space for dakwah and the community always in the spotlight of many circles, including the preachers. Formulation and format Dakwah should always find new freedom and dimensions in following the development of the times, the world of knowledge and technology. Without being supported by an accumulation of complete understanding, which help by the media and scientific findings, expertise and technology then adapt to the social reality of society. The message of dakwah as a call and holy call will be difficult to find the target point that leads to the path of wisdom.

The existence of a preacher who has good quality is needed to answer the problem of dakwah in the capital city of Jakarta, which is increasingly diverse and complicated. That's why the DKI Jakarta Province Islamic Dakwah Coordination (KODI) routinely holds the Muballigh Cadre Education (PKM) program annually. This program is in the context of preaching services and improving the quality of preachers," said Mohammad Latif, Secretary of the DKI Jakarta KODI PKM Program to [hidayatullah.com](http://hidayatullah.com), Wednesday (12/1) morning. The existence of a da'wah interpreter who has good quality is very much needed to answer the problem of da'wah in the capital city of Jakarta, which is increasingly diverse and complicated. That's why the DKI Jakarta Province Islamic Da'wah Coordination (KODI) routinely holds the Muballigh Cadre Education (PKM) program annually. Registration of prospective participants at the DKI Jakarta Provincial KODI office located at the Jakarta Islamic Center (JIC) Jalan Kramat Jaya Koja, North Jakarta. Minimum education of prospective participants is high school or equivalent. Each candidate must go through a series of tests.

Participants who are declared to have passed the selection will undergo a study period of one year. *"We only accepted 70 participants. There is no charge for each participant during the study period."*<sup>40</sup>

Muballigh Cadre Training was established in 1993. Until 2021, it has been recorded that 1,284 graduates have graduated from government agencies, which spread many benefits to the community. According to KH. Jamaluddin Hasyim. *"This number is not commensurate with the community's need for the presence of preachers and preachers. So we believe that this cadre program must continue to be improved, both in quality and quantity."*<sup>41</sup>

On another occasion, he also stated that 69 PKM graduates from the 27th generation attended this year's graduation. While the PKM program batch XXVIII in 2021, which is currently running, was attended by 75 participants. *"During our lectures, we experienced many obstacles, especially from the aspect of budget."*<sup>42</sup>

Da'wah, challenges in the capital city are very complex. PKM alumny must not be old, frozen, rigid, or exclusive and must not be anti-difference. Meanwhile, the Director of PKM KODI DKI Jakarta, KH Samsul Ma'arif reminded the preachers to prepare themselves well and have quality religious knowledge and other sciences. *"Dais must follow technological developments because preachers who do not follow IT developments will hamper their preaching."*<sup>43</sup>

The independence of Muslims in Indonesia is very dependent on their leaders. Based on the experience of Islamic countries in the world, in general, the leaders of the people do not make the country their treasury so that people are accustomed to working hard to improve their welfare and fulfill their needs. It was stated by the Director General of Islamic Guidance at the Ministry of Religion, Nasarudin Umar, in a talk show at Istora Senayan, Jakarta, yesterday. He gave an example, the experience of Turkey; for example, there is a tendency for every mosque to have a supermarket to meet the needs of Muslims to obtain food and other halal products. And it turns out that their people can help prosper their leaders. *"There is no independence of the people*

---

<sup>40</sup> <https://sinar5news.com/koordinasi-dakwah-islam-kodi-dki-jakarta-pendidikan-kader-mubaligh-pkm-angkatan-xxviii-2021/>

<sup>41</sup> *ibid*

<sup>42</sup> <https://www.rmoldkijakarta.id/69-mubaligh-lulusan-pendidikan-kader-mubaligh-diingatkan-tak-eksklusif-dan-anti-perbedaan>

<sup>43</sup> *ibid*

if the leadership of the people still depends on the government; sorry, like in Indonesia, the MUI's cash is mostly from the government, not to mention the figures of mass organizations who still have hands-on the government. So there is no independence of the people without the independence of the leaders of the people," he said. Nasarudin said that they had thought about the independence of these people since the time of the Prophet, but this habit has not been closely attached to Muslims, who are still completely dependent. Therefore, he continued, the habit of instilling independence of people must be continued and become the role of the ulama through the way of da'wah. However, he said, the phenomenon that occurred was even more concerning, where the ulama, who should be able to provide enlightenment in remote areas due to economic demands, had to leave their clerical duties to get a decent life. Nasarudin added that unlike in Iran and Brunei Darussalam, their ulema is only in charge of preaching and writing books. A special government program covers them through funds obtained from the community. "For the Indonesian people, it is a responsibility; if you want to be financed, the government does not have the power to fund it," he added.<sup>44</sup>

## Conclusion

The role of da'wah psychology is constructive about da'wah activities. Da'wah activities can take place smoothly and successfully; it requires knowledge of the psychology of da'wah because they deliver information from one person to another. So it is necessary to examine the basic principles of communication psychology. The success or failure of a da'wah activity is primarily determined by the mental attitude of the da'wah interpreter.

In modern society, the position and role of psychology can be said as an effective means of success or failure of the expected goals, both individually and in groups, because psychology provides a guide based on various theories about how humans should act for themselves or society.

In addition, psychology also provides ways to be more appropriate in solving human problems, both as individuals or as community groups, as well as being applied in religious matters, especially as a reference for da'wah methodology, which cannot abandon.

---

<sup>44</sup> ibid

From a psychological point of view, da'wah is seen as a carrier of change or a process. In terms of da'wah, psychology gives way to formulating the objectives of da'wah, selecting materials, and determining methods. For a Da'i, studying psychological processes where psychology can enable him to recognize various aspects or principles that can help him examine human behavior more critically. It can also give him a deeper understanding of behavior and psychology. It also provides a way to convey material and determine the method of da'wah to individual human beings who are totality (psychophysical) creatures with personalities from internal and external influences.

So what needs to be considered by the preacher is the situation and condition of the object community, especially the psychological situation. Humans are unique physical and spiritual beings. The process of change and personal development is very complicated. So the Da'i who deals with it is also complex, so his psychological role is very much needed.

## References

- Abdullah, F. (2020). Strategi Dakwah Dewan Kemakmuran Masjid (Dkm). *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 11(2), 71-91.
- Aji, D. M. *Strategi Pengkaderan pada Pendidikan Dasar Ulama di Majelis Ulama Indonesia (MUI) Jakarta Selatan* (Bachelor's thesis, Jakarta: FITK UIN Syarif Hidayatullah Jakarta).
- Arif, M. K. (2021). Islam Rahmatan lil Alamin from Social and Cultural Perspective. *Al-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, 12(2), 169-186.
- Ariliansyah, Andayani, 2008. Penerapan Pendidikan Kader Mubaligh KODI DKI Jakarta dalam Meningkatkan Kualitas Mubaligh. Bachelor's thesis, Jakarta: FIDIK UIN Syarif Hidayatullah Jakarta).
- Bakker, Anton, *Antroologi Metafisika*, (Yogyakarta : Kanisius, 2000), Cet.ke-1
- Brata Madya, Efi. Pentingnya Pembinaan Sumber Daya Manusia Dalam Organisasi Dakwah. *Al-Idarah: Jurnal Pengkajian Dakwah dan Manajemen* V(6) 2018. 1-12.
- Comte, Andre, *Spirituliatas Tanpa Tuhan*, Terj., (Tangerang : Alvabet, 2007), Cet. ke-1

- Daulay, M. Y., & Amini, N. R. (2019). PKPMPembinaan Kader Mubaligh/ Mubalighat Muhammadiyah 'Aisyiyah Dalam Kemajuan Dakwah Muhammadiyah Di Ranting Muhammadiyah Desa Sukasari Kec. Pegajahan. *Ihsan: Jurnal Pengabdian Masyarakat*, 1(1).
- Falah, R. Z. (2016). Menumbuhkan Sikap Berpikir Positif dalam Organisasi Dakwah. *TADBIR: Jurnal Manajemen Dakwah*, 1(1).
- Faqih, Abdul Latif, *Rahasia Segi Tiga ; Allah, Manusia, Setan*, (Jakarta : PT Inzan Publika, 2008), Cet. ke-1
- Gunarsa, Yulia Singgih D., *Asas-asas Psikologi Keluarga Idaman*, (Jakarta : Gunung Mulia, 2000), Cet. ke-3
- Hadi, A., & Uyuni, B. (2021). The Critical Concept of Normal Personality in Islam. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(1), 1-19.
- Hamid, A. (2016). Dakwah dalam Perspektif Paradigma Tradisionalisme dan Reformisme. *Kordinat: Jurnal Komunikasi antar Perguruan Tinggi Agama Islam*, 15(1).
- Hamid, A. (2017). Syiah antara Paradigma dan Problematika Masyarakat Madani. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 8(2).
- Hamriani. Organisasi Dalam Manajemen Dakwah. *Jurnal Dakwah Tabligh* 14(2) 2013.
- Herimanto dan Winarno, *ilmu Sosial dan Ilmu Budaya Dasar*, (Jakarta : Bumi Aksara, 2010)
- <https://www.rmoldkijakarta.id/69-mubalig-lulusan-pendidikan-kader-mubalig-diingatkan-tak-eksklusif-dan-anti-perbedaan>
- <https://sinar5news.com/koordinasi-dakwah-islam-kodi-dki-jakarta-pendidikan-kader-mubaligh-pkm-angkatan-xxviii-2021/>
- <https://www.rmoldkijakarta.id/69-mubalig-lulusan-pendidikan-kader-mubalig-diingatkan-tak-eksklusif-dan-anti-perbedaan>
- Ihromo, T.O., *Pokok-Pokok Anropologi Budaya*, (Jakarta : Yayasan Obor Indonesia, 2006), Cet. ke-1, h. 1
- Ismail, A. I., & Uyuni, B. (2020). Theology to Technology; The Shift of Facilities Media Da'wa in Millennial Era.
- Madya, E. B. M. E. B. (2018). Pentingnya Pembinaan Sumber Daya Manusia Dalam Organisasi Dakwah. *Al-Idarah: Jurnal Pengkajian Dakwah Dan Manajemen*, 5(6).
- Mahmud, Ali Abdul Halim, *Da'wah Fardiyah*, Terj. (Jakarta : Gema Insani Press, 1995), Cet. ke-1,



- Mulyono, Sugi & Sartono Agus, *Kumpulan Software Pilihan Yang Paling di Cari*, (Jakarta : Mediakita, 2008), Cet. ke-1
- Munawar, H. (2017). Pengaruh Pelaksanaan Kebijakan Pengembangan Agama Islam terhadap Koordinasi Penyuluh dengan Pengawas Pendidikan Agama Islam untuk Mewujudkan Efektivitas Program Pendidikan Agama Islam. *Jurnal Pendidikan UNIGA*, 11(1), 18-25.
- Luthfiyyah, N., & Uyuni, B. (2019). Community Development Based on The Great Mosque [Case Study Of Al-Barkah, Bekasi Mosque] Dakwah and The Development Of Islamic Communities. *Spektra: Jurnal ilmu-ilmu sosial*, 1(1), 1-9.
- Samsuddin, S., Iskandar, I., & Nurshamsul, M. (2020). Pendidikan kader da'i ormas Wahdah Islamiyah melalui halaqah tarbiyah. *Ta'dibuna: Jurnal Pendidikan Islam*, 9(2), 283-300.
- Sukanti, Dwi, (kk), *Geografi dan Sosiologi*, (Jakarta : Ganeka Exact, 2007), Cet. ke-1
- Sumadi, E. (2016). Keislaman dan Kebangsaan: Modal Dasar Pengembangan Organisasi Dakwah. *TADBIR: Jurnal Manajemen Dakwah*, 1(1).
- Suseno, Franz Magnis, *Filsafat Kebudayaan Politik, butir-butir Pemikiran Kritis*, (Jakarta : PT Gramedia Pustaka Utama, 1992)
- Sunaryo M. Kes, *Psikologi Untuk Keperawatan*, (Jakarta : Buku Kedokteran EGC, 2004), Cet. ke-1
- Setiadi, Elly M. dkk., *Ilmu Sosial dan Budaya Dasar*, (Jakarta: kencana, 2010),
- Semiun, Yustinus, *Teori Kepribadian dan Terapi Psikoanalitik Freud*, Terj., (Yogyakarta : Kanisius, 2006), Cet. ke-1
- Subakti, E.B., *Sudah Siapakah Menikah*, (Jakarta : PT Elex Media Komputindo, 2008)
- Tim Penceramah Jakarta Islamic Centre, *Islam Rahmat Bagi Alam Semesta*, (Jakarta : Alifia Books, 2005), Cet.ke-1,
- Tim Pengembangan Ilmu Pendidikan FIP-UPI, *Ilmu dan Aplikasi Pendidikan*, (Bandung : Imperial Bhakti Utama, 2007), Cet. ke-1,
- Uyuni, B. (2020, September). The Medina Society as the Ideal Prototype for Community Development. In *Proceeding International Da'wah Conference* (Vol. 1, No. 1, pp. 80-104).
- Wahyu. Ms, *Wawasan Ilmu Sosial Dasar*, (Surabaya : Usaha Nasional)
- Zahriyal Falah, Riza. Menumbuhkan Sikap Berpikir Positif Dalam Organisasi Dakwah. *Tadbir: Jurnal Manajemen Dakwah* 1(1)

2016. 185-209.

Zohar, Danah dan Ian Marshall, *Spiritual Intelligence; The Ultimate Spiritual Intelligence*, (London : Bloomsbury, 2000)