

## Al Qur'an as A Media of Journalism for Da'wah

M.Yoserizal Saragih, S.Ag, M.I.Kom

Faculty of Da'wah and Communication, State Institute for Islamic Studies/IAIN/UIN, Medan, Indonesia

---

**Abstract:** The development dissemination of Islam tends to increase through electronic media, as well as print media. Journalism as a tool has a very powerful effect though it may appear slower, but leaves a deep impression. The words (text) can be a thing that stimulates the psychological response of man, and it is caused by several things, that are: a. the beauty of the language. b. clarity of information. c. a very strong logic. 4. provide hope. 5. provide a warning. The Al-Quran through this journalism namely; Qaulan ma'rufan means the correct pronunciation, Qaulan Kariman means the polite word (Surah Al-Isra': 23), Qaulan Maysuran means appropriate greeting (Surat al-Isra': 28), Qaulan Balighan means greeting appropriate to the circumstances (Surah An-Nisa: 63), Qaulan Layyinan is gentle greeting.

**Keywords:** Da'wah; Journalism; Al Qur'an; Media Communication

---

### I. Introduction

Recently, the development dissemination of Islam tends to increase either through electronic media, as well as print media. Almost every day, even during the holy month of Ramadan, we could follow the broadcasting of Islam in all national TV stations. Speakers with his style that captivated interspersed with slang are trendy today supported with depth science they have. Presentation the development of Islam on TV, as the writer explains above, is more attractive to the public because it is visual. Beside audio visual, audio is also can be used to interact the audiences. From these ways, the method of delivery of messages should be packaged well and beautifully so that the public can receive the result of the presence of the journalism.

Islam means the spread of da'wah. Da'wah does not only mean lecturing as a traditional way, but can use a variety of modern facilities in other not out of date. The core of da'wah to bring people to Allah can be achieved. Journalism as a tool has a very powerful effect though it may appear slower, but leaves a deep impression. The essence of da'wah through journalism does not merely convey messages, but also a particular focus on what will be happened after finishing reading the media on the results of earlier journalistic product. For that, man is not only influenced by words but also the power of writing in relation to the language of da'wah. The words (text) can be a thing that stimulates the psychological response of man, and it is caused by several things:

1. The beauty of the language
2. Clarity of information.
3. A very strong logic.
4. Provide hope.
5. Provide a warning

**Allah says:**

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٦٥﴾

**Meaning:**

"Ask the man to the way of Allah with wisdom and good instruction, and arguing them in a good manner. Surely your Lord knows the best those who stray from the path. And He knows the best those who receive guidance".

Qur'an sees Islam journalism is da'wah through writing in order to spread Islam to the religion of Allah because the ultimate goal and the process of da'wah journalism is the Oneness of Allah as the only God worthy of worship.

Allah says in the Yusuf Verse paragraph 108:

قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ ۖ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾

**Meaning:**

."This is my way (religion), the people and I invite (you) to the God with real proof, all-holy God and I'm not including the people who are idolatrous.

## II. Method of Research

### a. Types of Research

The research conducted by the author is a library research means research conducted by the author with collecting data and materials as well as a variety of sources and literature that supports the discussion which has been selected.

### b. Data Source

Retrieval of data sources in this research, the author takes and obtains data which is divided into two, namely primary data and secondary data.

The primary data are taken from:

1. Tafsir Al-Maraghi (Ahmad Al-Marahgi, 1974)
2. Tafsir Al-Ahkam (Abdul hakim hasan binjai, 2006)
3. Tafsir Ibnu Katsier (Ibnu katsier, 1993)
4. Tafsir Al-Azhar (HAMKA, 1996)
5. Tafsir Al-Quran An-Nuur (Haski Ash-Shiddieqy, 1972)
6. Belajar Jurnalistik dan Nilai-nilai Al-qur'an (Amilia Indriyanti, 2006).

While the source of secondary data are:

1. Da'i Bersenjata Pena (Badiatul Muchlisi Asti, 2006).
2. Mahir Berjurnalistik (Z. Bambang, dick, 2006).
3. Jurnalistik Tujuh Menit, Jalan Pintas Menjadi Wartawan dan penulis lepas (Martin Moentadhim S.M, 2006).
4. Jurnalistik Kontemporer (Septiawan Santasa, 2005).
5. Jurnalistik Pembangunan (Dra.S.Rochmath Papat, 85).
6. Bahasa Jurnalistik (Drs, AS. Hans Sumandiria,, M.Si, 2006).
7. Jurnalistik Teori dan Praktek (Hikmah Kusumaninggrat, 2006).
8. Hukum Komunikasi Jurnalistik (M. Djan Amar, 1984).
9. Tafsir Al - Qur'an (Mahmud Yunur, 2000).
10. Dinamika Komunikasi (Onong Uchjana Efendi, 2001).
11. Politik Komunikasi Harmoko dan Rakyat ke Panggung Politik (Fachry Au, dkk, 1997).
12. Hubungan Masyarakat Studi Komunikologis (Onong Uchjana Efendi, 2002).
13. Psikologi Dakwah (Abmad Mubarak, 2001).
14. Pers Bebas tapi Dilibas (J. Anto, dkk, 2005).
15. Wawasan Dakwah (Abdullah, M.Si, 2002).
16. Main-main dengan Teks (Hemowo, 2004).
17. Pengantar Ilmu Komunikasi (Hafied, 2004).
18. Aku Menulis Maka Aku Ada (H.Zainal Arifin Thoha, 2005).
19. www.Akubisamenulis (PIP PP IRM, 2007).

## III. Discussion

### A. Meaning of Da'wah Journalism

Etymologically, journalism comes from the word jour. In French, jour means records or daily reports. So the meaning of journalistic is the activity which is associated with the recording or daily reporting. In the dictionary, journalism is defined as activities for preparing, editing, writing for a newspaper, magazine or other periodical issue. Based on the lexicon formulated on communication, the definition of journalism is the work of collecting, writing, editing and spreading of the word and essays for newspapers, magazines and other mass media such as radio and television.

Fraser. Bond F in An Introduction to Journalism says that journalism is all forms that make news and reviews regarding news to the observer group. Roland E. Wolseley in Understanding Magazines mention that journalism is gathering, writing, interpretation, processing, and dissemination of general information, opinions

observer, general entertainment systematically and reliably for publication in newspapers, magazines, and broadcast in the broadcast station.

## B. Islamic Journalism

Mass-media of Islamic journalism does not mean belong to Islam or Islamic press. For media who claims Islamic journalism does not mean the news contents of Islamic news, as well as Islamic societies do not reflect as an Islamic society (in accordance with Islamic values). Thus, Islamic journalism and Islamic mass media are two different 'worlds' even though there is a close connection between the two.

Islamic journalism refers to the process or journalistic activity based on the Islamic values. While the Islamic mass media is the product of a process of journalistic activity which is generally in the form of da'wah or set of journalistic with raw material concept of Islamic teachings which has no relation to the values of Islam.

All Islamic media that contains news and articles of Islam, may not be regarded as Islamic journalistic if the style of language has a 'bad writing', not in accordance with the rules of journalism, or even editorial policies tend to attack other Muslim groups to damage ukhuwah Islamiyah.

## C. Elements of Journalism in the Qur'an

Qur'an contains many elements of journalism. Among them, there are four that are considered most urgent in activities of journalism, namely: fairness, accuracy, free of charge, and constructive criticism.

### 1. Fairness

When journalists deliver the message, it should not be separated from the elements of compliance according to the ethics. Jongen Westerstahi suggested a view of objectivity includes factuality, truthfulness, relevance and impartiality. He is sure that not all elements apply in all cases have the same degree, or presented in a similar way. Fairness itself includes several elements:

#### a. Honesty in Communications

In the Qur'an, this honesty can be termed a mandate, ghair altakdzib, shidq, al haq. If the journalist follows these ethics, they will not give information in a lie, or known as lahw al 'hadith and al-ifk. The term lahw al 'hadith can be translated as a lying story. While al-ifk word implies false news.

#### b. Impartiality (Al-Adl)

Al-adl in Islamic term means to give something that is rightfully or take something equally. Another meaning is the same fair and balanced in a reward, such as qishasil, diyat, and so on. The word fair is also said to be opposed of dzulm. He is judged to be tyrannical. In Al-Qur'an, the word al-adl with any change in shape is repeated 28 times. Among others in Surat Al-An'am verse 152.

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۗ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانَ بِالْقِسْطِ ۗ لَا تَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا ۗ وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ ۗ وَبِعَهْدِ اللَّهِ أَوْفُوا ۗ ذَٰلِكُمْ وَصْنُكُمْ بِمِٰهٍ لِّعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾

This means:

"And when you say something, you shall be fair, even though he is your relative and thus fulfill God's promise that God commanded you so that you can remember".

The problem of the Muslim is a matter of speaking fair. It means having to communicate (exchanging information) with a completely impartial, balanced and of course in accordance with the right of person.

### 2. Accuracy of Information

Allah says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۗ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوْنَا أَوْ تَعْرَضُوا ۗ فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۗ ﴿١٤٢﴾

Meaning:

O ye who believe! Be ye truly enforcement of justice, bearing witness because God even against yourselves, parents or even your family. If he is rich or poor, then God knows for his welfare. Do not follow your desires because you want to deviate from turth. And if you distort words or reluctant to be witnesses, then Allah is knowledgeable of what you are doing.

In other to deliver true, valid and accurate news, a journalist must perform a search to various sources of news. Find some witnesses who have certainty known whether the news is true or not. So function of journalism as

truth of enforcement authorities can run. To achieve the accuracy of the data and facts as material information to be conveyed to the public, required careful study by the personal hygiene, especially journalists so it is known as investigative reporting.

#### IV. Free and Responsible

In acquiring and conveying the truth, journalists must have freedom. But this freedom is limited by the sentence of qad tabahhana al-rusyd min al-ghayi, and the aspects of the truth which is mentioned by the God is al-urwat al-wutsqa. In verse 36, Surah Al-Isra', Allah affirmed in the Qur'an, which means:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Meaning:

"And do not follow what you do not have hear about it. Truthfully, knowledge, observation and conscience, all of which will be held to account (responsibility)".

#### V. Constructive Criticism

Conveying that right is right and wrong is wrong, is a human being personal hygiene tasks. The goal simply wants to improve the situation into the good situation.

The Qur'an describes the task of telling the truth is a command that must be carried out either by individuals (individual) or group (collective). Further confirmed, every believer is asked to carry out an obligation in the form of work to persuade others to do good (al-khair), gets someone else to carry out good (al-ma'ruf) and forbids people to do bad things (al-munkar).

#### D. Characteristics of Islam Language Journalism

All journalistic activities is a missionary movement, with a record of what is written or published. The news which is published by a journalist is something that is da'wah, calling on the good and forbidding in the unjust. The journalist should use a polite language that reflects the da'wah.

There are few characteristics which becomes the distinguishing between the language used by the common journalistic compared with Islamic journalism, namely: simple, short, solid, straightforward, clear, clean, attractive, democratic, populist, logical, grammatical, avoid using words which is only understood by certain gourps such as "Atok" which means grandfather, avoid using foreign terms, using an appropriate word choice (diction), giving priority to active sentences, and finally as far as possible avoid to technical terms and must subject to the rules of ethics.

##### 1. Simple

Simple means always prioritizing and selecting a word or phrase that is most widely known by an audience or readers who are very heterogeneous, in terms of intellectual level as well as demographic characteristics.

##### 2. Brief

Brief means directly to the subject matter (to the point), not long-winded, do not spin, and do not waste the reader's time is very valuable.

##### 3. Solid

According to Patmoko, SK, senior editor of Rays of Hope in the book of Journalism Techniques, solid in journalistic language means every sentence and paragraphs must consist of a lot of important and interesting information for the audience. It means there is a clear distinction between short sentences and phrases.

##### 4. Unadorned

Means straightforward, unambiguous, avoiding euphemisms or smoothing words and sentences.

##### 5. Clear

Clear means easily captured intention which is not diffuse and vague. As an example, black is a clear color, white is a clear color, but when these two colors put colesely it is a clearer which one is called black and which one is white.

##### 6. Transparent

Transparent means honest, sincere, does not hide anything such as prejudice or slander.

### **7. Interesting**

Language journalism must be interesting. Exciting means able to generate interest and borders audience of readers, triggering appetite read, and make people who are asleep, awake instantly. Language journalism rests on the principle of exciting, true and raw.

### **8. Democratic**

One of the most prominent characteristic of language journalism is democratics. Democratic means language journalism is not familiar with the language level, rank, caste or other distinction and greet parties as found in the grammar of Sundanese and Javanese.

### **9. Populist**

Populist means any word, term or any sentence contained in the works of journalism should be familiar in the ears, eyes, and minds of an audience or readers. Language journalism must be populist, means acceptable and familiar to all levels of society.

### **10. Logic**

Logic means anything contained in words, terms, sentences or paragraphs journalism should be acceptable and not contrary to common sense.

### **11. Grammatical**

Grammatical means words, any term or phrase used and selected in language journalism must follow standard rules of grammar.

### **12. Avoid using Speech language**

Speech language is the word commonly used in everyday conversation informally. Speech language is words that are spoken in the coffee shop, including a city bus, or in the market.

### **13. Avoid using foreign words and terms.**

### **14. Choice an appropriate word (diction).**

### **15. Stresses at active sentence.**

Active voice is more easily understood and more preferably by an audience or readers rather than the passive voice.

### **16. Avoid using technical terms.**

### **17. Subject to the rules of ethics.**

## **E. Journalism as Media Communication of Da'wah**

Many years ago, journalism is a simple technique to communicate to create reports. But now, it is known widely and deeply discussed. Journalism itself does not directly come into the world in coincide with the printing press invented by Guttenberg. But we should understand that communication in journalism and the printing press turns out to have a close relationship that appears in our world.

Science communication or now it is popular with the term of journalism is growing rapidly in the period of entering the over half a century. It has not been long when compared to other social sciences such as law or sociology. The development of science communication is not directly coincide with the birth of the print media. The development of science communication depends on the situation and condition. Furthermore we can actually see that science communication / journalism recognized as a science because after doing long time research and finally it is fulfill the requirements to be a science with specific objects; systematically; methods; universal. It is determined later that the science is rooted in skill retorica at the time of Aristotle's life and achieves its rapid development in the period Cicero.

In ancient Greece, The study of Publication/Communications has been practiced and discussed as a skill or technique to connect with other people. From the explanation above, it can be drawn that journalism can be used as a medium of communication that is the masses, because the results and journalism is up to the community then becomes the consumption of the masses, thus forming public opinion.

Effects or responses will be seen some time later, because journalism is a communication process that does not only have a profound effect but slightly slower.

Qur'an also gives a very privileged position to journalists who conveys a message through his preaching as the best people, God said:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

This means:

You are the best people are born to men, sent to the ma'ruf, and prevent what is wrong, and believe in Allah. If the Booker believed, it would have been better for them, among them there are believers and most of them are people who are wicked.

#### F. Message of the Quran About Dakwah Bil-Kitabhah (Journalism)

Al-Quran is the holy book of useful and as the main reference of Muslims, but it is also in response to the problems faced by Moslem daily. Koran as a guide and reference for human life in general and Muslims in particular is also a material object da'wah that is why the discussion about the Koran certainly can not be separated from the discussion of da'wah.

Literally, the da'wah of Islam can be interpreted as calling people to pro-Islamic. Meanwhile, according to the terminology of science da'wah, Islamic da'wah is interpreted as a way to bring people wise to the beaten path in accordance with the command of God, for the benefit and happiness of the world and the hereafter. From the above description implies three things that are important in the implementation of the da'wah of Islam. If you want always have meaningful to humans, first invited in a way that is done in accordance with the conditions of the object of da'wah. If not, it will lose its appeal in the development of society. Second, humans are very diverse as its object or plural of the various aspects of life, so that awareness of the condition of the object pluralistic da'wah must be taken into consideration by a preacher when he formulates his message. Plurality in global community, so that any value will be developed in the community must consider such as diversity.

#### G. Journalism in the Qur'an

The rapid flow of information makes the world of journalism increasingly important amongst the people. In the context of the country and journalism, the public becomes aware of information about what is being done by the government. Especially news that directly relates to the rights of the people, besides the is the phrase "the public has a right to know".

The existancy of journalism is really rooted in the society. The public should know all information that is increasingly sophisticated with the flow of the times that continues rapidly from day to day in the law of human rights (Human Rights Act), the right to receive information properly protected as to which article 19, which states "everyone has the right and freedom to possess and convey opinions as well as information. In this case, freedom includes to hold opinions without interference and to seek, receive, impart information and thoughts through any media and do not see boundaries. But once freedom is also to be seen and the other side must not be violated rights of personality.

The position of journalism is very important in Moslem society. The effect is also vary, and the Qur'an always offers a solution to all the problems facing people throughout the ages, not to mention the problem of journalism. Many elements and values that can and should be explored as stated in the Qur'an.

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَاءَكُمْ فَاٰسِقٌ بِّنَبَاٍ فَتَّبِعُوْا اَنْ تُصِيبُوْا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوْا عَلٰى مَا فَعَلْتُمْ تَنِدْمِيْنَ ﴿١٠٩﴾

#### Meaning:

"O ye who believe, when it comes to you people who are wicked brings a message, then check carefully, so that you can inflict a disaster to a people without knowing the circumstances that causes you regret for the act".

## VI. Conclusion

Qur'an as the Muslim holy book used as a guide to life makes the position of journalism as a medium of mass communication. The result of this journalism to the community becomes the consumption of the people to shape public opinion. This proves that journalism can be used as mass media.

From the research and observations made by researchers, it can be concluded that there are some basic concepts offered by the Al-Quran through this journalism namely; Qaulan ma'rufan means the correct pronunciation, Qaulan Kariman means the polite word (Surah Al-Isra ': 23), Qaulan Maysuran means appropriate greeting (Surat al-Isra': 28), Qaulan Balighan means greeting appropriate to the circumstances ( Surah An-Nisa: 63), Qaulan Layyinan is gentle greeting (Surah Ta Ha: 44).

Al-Quran contains of many journalistic elements which can be divided into four namely: (1) fairness accuracy (to be fair), (2) the accuracy of the information, (3) Responsible, and (4) constructive criticism.

### References

- [1]. Al-Qur 'an Al 'Karim.
- [2]. Abdullah.Wawasan Dalcwah Kajian Epistimologi. Konsep dan Aplikasi Dakwah. Medan. IAIN.Press, 2002.
- [3]. Arifin, M. Psikologi Dakwah Suatu Pengantar Studi. Jakarta. Bumi Aksara, 1991.
- [4]. Au, Fachry, dkk. Politik Komunikasi Harmoko, Dan Rakyat ke Panggung Politik. Jakarta. Intermassa, 1997.
- [5]. Anto, J. Dkk. Pers Bebas Tapi Dilibas. Medan. KIPPAS, 2005.
- [6]. Arifin, Zainal Thoha. Menulis Karena Aku Ada. Yogyakarta. Kutub, 2005.
- [7]. Assegaff H. Djafar. Jurnalistik Masa Kini (Pengantar ke Praktek Kewartawanan). Jakarta. Ghalia Indonesia, 1982.
- [8]. AsSiddiqiye.Hasbi.Tafsir Al-Quran AnNur. Jakarta. Bulan Bintang, 1972.
- [9]. Cangram Hafied. Pengantar ilmu Komunikasi. Jakarta. Rajawali Press,2005.
- [10]. Djen,M. Amar. Hukuman Komunikasi Jurnalistik. Bandung. Diponegoro, 1984.
- [11]. Darmadi, Z. Bambang, dkk. Mahir Berfurnalistik. Yogyakarta.Amara Books, 2005.
- [12]. Departemen Agama RI. Al-qur 'an dan Terjemahan. Semarang. Toha Putra,1995.
- [13]. Effendi, Onong Uchjana, 1986.Dimensi-dimensi Komunikasi.Bandung : Alumi. 1986.
- [14]. \_\_\_\_\_, 2001.Dinamika Komunikasi. Bandung : Remaja Rosda Karya. 2001.
- [15]. \_\_\_\_\_, 2002.Hubungan Masyarakat Studi Komunikologis.Bandung : Remaja Rosda Karya.2002.
- [16]. Fraser, Bond F. Pengantar Jurnalistik. Bandung. Karya Nusantara, 1961.
- [17]. Hakim, Abdul Hasan Binjai.Tafsir Al-Ahkam.Jakarta. Pemand Media Group,2006.
- [18]. Hernowo.Main-main dengan Teks. Bandung. Karfa, 2004.
- [19]. Hans, AS. Sumadiria.Bahasa Jurnalistik. Yogyakarta.Simbiosa Rekatama Media, 2006.
- [20]. HAMKA.Tafsir Al-Azhar. Jakarta. Pustaka Panjimas, 1996.
- [21]. Ibnu, Katsyir. Makna Lafadz Qori'. Bandung. Pustaka Hati, 1993.
- [22]. IRM, PIP. Buku Panduan. [www.akubisamenulis](http://www.akubisamenulis). Yogyakarta.PPIRM,2007.
- [23]. Indriyanti, Amalia. Belajar Jurnalistik Teori dan Praktek. Bandung. Reihaja Rosda Karya, 2006.
- [24]. Kusuma, Hikmat Ninggrat. Jurnalistik Teori dan Praktek.Bandung. Remaja Rosda Karya,2006.
- [25]. Mappatoto, Andi Basao. Siaran Pers Suatu Kiat Penulisan. Jakarta. Gramedia Pustaka Utama, 1993.
- [26]. Laksana, Rivers, dkk. Media Massa Dan Masyarakat Modern. Jakarta. Prenada Media, 2003.
- [27]. Moenthadim, Martin SM.Jurnalistik Tujuh Menu.Yogyakarta.Andi, 2006.
- [28]. Mubarak, Achmad. Psikologi Dakwah. Jakarta. Firdaus, 2001.
- [29]. Muchlisin, Badiatul Asti. Da'i Bersenjata Pena. Bandung Ulumuddin, 2005.
- [30]. Mulkhan, Abdul Munir. Paradigma Intelektual Muslim.Yogyakarta.Sipress, 1993.
- [31]. Mustafa, Ahmad Al-Maraghi. Tafsir Al-Maraghi. Semarang. CV.Toha Putra, 1974.
- [32]. Parapat, Rochimah. Jurnalistik Pembangunan. Medan. Nasional, 1985.
- [33]. Syamsul, Asep M.Romli. Jurnalistik Dakwan Vlsi dan Misi Dakwah bilQalam. Bandung. Remaja Rosda Karya, 2003.
- [34]. Yahya, Thaha Umar. Ilmu Dakwah.Jakarta. Wijaya, 1983.
- [35]. Yunus, Mahmud. Pedoman Dakwah Islamiyah. Jakarta. Hidakarya Agung, 1965.
- [36]. \_\_\_\_\_ Tafsir Qur 'anulKarim. Jakarta. Hidakarya Agung, 2000.
- [37]. Roland, E. Wolseley. Understanding Magazines. Nederlands. Diurnalis Press, 1969.