

The Role of Islamic Preachers in Social Construction of Society of Palangka Raya Central Kalimantan Province (Review of the Islamic Religious Speech Materials)

Desi Erawati

Lecturer at State Islamic Institute (IAIN) Palangka Raya Central Kalimantan Province, Indonesia

Abstract: The obedience of society becomes keys of the success of Islamic Preachers role as a public figure in the community. The role of Islamic Preachers in social change through a procession of religious speech or religious guidance as a container in the form of Islamic study groups (Majelis Ta'lim) according to the schedule agreed upon. Islamic study groups in the town of Palangkaraya in great demand, especially women or mothers starts from noon until late afternoon. Seeing this phenomenon it would need to examine further how the role of Islamic Preachers in society, especially the study on the content/materials religious speech delivered by Islamic Preachers. This type of research approach was naturalistic descriptive qualitative research. The findings in the field that the people of the city of Palangkaraya more pleased to materials relating to domestic life and Fiqh (worship, relationship) related to everyday life. The strategy used is more dominant and the dialogue is religious speech.

Keywords: *role, Islamic preachers, society, study, materials, speeches*

I. INTRODUCTION

The role of religious figures in society is accounted for as well as the agent of religious as well as an agent of guidance. From the few phenomena that exist in society still looks the role of religious figures have a vital role to the dynamics of life in society, either in rural, urban or suburbs. Speaking about religious figures then it should not be forgotten is who the follower or the mass of religious figures such that society in which according to most sociologists of religion adhered to the concept that says every society requires a belief system common to legitimize the social order and belief as well as the common practice is certainly belief and religious practices.¹ While religion according to Indonesian Dictionary is a system or principles of belief in God, or also called by the name of Deity or other names with the teachings of worship and obligations relating to that belief. While religion in Indonesia plays an important role in public life. It is stated in the Indonesian national ideology of Pancasila: "Belief in the one and only God". The role of Islamic Preachers² that noteworthy are: First, the role of the improvement in social conditions, where the complexity of social problems in society could lead to irregularities, indifference towards fellow human beings, violation of law, as well as various other crimes. Almost all forms of irregularities, violations, as well as the criminal acts committed by religious man. This means there is a religious man, but he also acts as the destroyer of life and community life. He acts as a destroyer as possibly not appreciate and infidelity in performing their religious rites. In such conditions, religion has an important role to change the behavior of the people of that religion. Second, people's lives can only be fixed by a figure which change as it gets religious guidance. Although religion has no judicial rights against violators of the laws of social and society. However, religion still has the right and was instrumental in changing human behavior. Here happens, man has changed (because of the role of religion) so that the change was a wide impact on society.

¹ Bryan S. Turner, *Religion & Social Theory; Framework of Sociology in the existence of God among Thundering Reading Ideologies Contemporary*, (Yogyakarta: IRCiSod, 2006), p., 88.

² *Da'istill* one root with the word *da'wah* Dakwah. *Dakwah* comes from the Arabic language دعا- يدعو - دعوة (*da'a - yad'u - da'watan*). The word *dakwah* it comes from the base word of *da'a* that in the Encyclopedia of Islam interpreted as an invitation to Islam. Word *da'a* in al-Quran, repeated 5 times, while the word *yad'u* repeated 8 times and the word *da'wah* repeated 4 times. Word *da'a* was first used in the Koran with the meaning of snitch (ask for help to God) was Nuh AS. Then it means pleading for help to God that the performer is a man (in the general sense). After that, the word *da'a* calls upon God means that the performers are Muslims. Performers who cry that's called *da'ormubaligh*. According to Ahmad Suyuti, *da'or* مبلغ comes from the Arabic language يبلغ- يبلغ which means people who convey the teachings of Islam to the beneficiaries of propaganda. Ahmad Suyuti, *Amsilatut Tasrifayah*, (Yogyakarta: MitraPustaka, 1997), p., 11.

Islamic Preachers as a public figure in view of the community is very influential at all, see the phenomenon as it would need to learn much more by classifying the Islamic Preachers there, especially in the city of Palangkaraya, considering the diverse education, way of delivering his message and his followers (mass). Then see more how the characteristics of preaching material or content delivered, which would have an impact on changes in social life city of Palangka Raya in Central Kalimantan.

II. RESULTS AND DISCUSSION

2.1 Profile of preaching in Palangka Raya City of Central Kalimantan

Speaking about the role of Islamic Preachers things that should not be forgotten is the dimension of preaching itself, where the purpose preaching in Islam is to bring people with thoughtful way to the right path in accordance with the command of God, for the benefit and happiness of their world and the hereafter. There are some words that almost the same meaning as “Islamicpreaching” such as: lighting(information or explain), education, teaching, indoctrination and propaganda.³

The Islamic preaching according to Sheikh Ali Makhfudh is to encourage people to do good and follow the instructions (religion), calling on them to kindness and preventing misguidance in order to obtain happiness of the world and the hereafter. Then according Sheikh Muhammad al-Ghazali in his book *Ma'alah* that the Islamic preaching is a complementary program that covers all necessary knowledge of man, to give an explanation about the purpose of life and reveal signs of their lives in order to become the person who can tell which are allowed in liveand where prohibited area.⁴

After knowing the various meanings of Islamic Preaching by language, then that becomes the focus of discussion here is Islamic Preaching in the sense of inviting or calling. It is understood that the macro Islamic Preaching means liberation of mankind fundamentally, the actualization of the theological (faith which is manifested in the system in the field of social activities).

There are three elements of basic understanding of the definition of Islamic Preaching: first, Islamic Preaching is the process of delivering the religion of Islam from one person to another. Second, Islamic Preaching is the submission of Islamic teachings in the form of call-kindness and preventing misguidance and third, a conscious effort is made with the purpose of formation of an individual and society obedient and fully practice the teachings of Islam.⁵

More precisely the approach taken in the Islamic Preaching is a social approach that includes education approach, culture, politics, economics. While the first psychological approach, viewing the image of Islamic Preaching against fellow human beings who have the advantage over other creatures. Therefore was performed the persuasive approach, wisdom and compassion. Second, emotional approach can solve the problem in the sense of spiritual well with the guidance and counseling as well as with other methods.

Socialization is something that is fundamental to our development as human beings. Interact with others, learn how to think, to consider the reasoning and feelings. The end result is the formation of our behavior, including our thoughts and emotions in accordance with cultural standards.⁶

According to Narwoko⁷, there are two aspects that occur in the dissemination. First, those who have authority and power over individuals who are socialized called authoritarian socialization, for example, fathers, mothers, teachers, managers, and leaders. Second, people who have an equal position with individuals who were socialized called socialization equality, eg relative peer, playmate, or classmate. Socialization of authoritarian groups that occur in the context of the spread of social values in order to obey and respect social values that exist in people's lives, while equality is a socialization through a coordinated and cooperative partnership in spreading social values.

This article uses a descriptive qualitative research approach, because, according to Denzin and Lincoln qualitative researcher is working in a natural setting. Trying to understand, interpret the phenomenon as seen from the meaning that people give him. The materials used in qualitative research such as case studies, personal experience, introspection, biography, interviews, experiences, historical texts, social interaction and visual. Where it describes the problem on a regular basis and meaning in life individual or group.⁸

³ H.M. Toha Yahya Omar, *Islam & Preaching*, (Jakarta: Al-Mawardi Prima, 2004), p., 67-69.

⁴ *Ibid.* p., 67-69.

⁵ Moh. Ali Aziz, M.Ag, *Islamic Preaching Studies*, (Jakarta: Prenada Media, 2004), p.,04, 09-10.

⁶ James M. Henslin, *Sociology with Grounded Approach, 6th Edition, Volume 1*, (Jakarta: Erlangga, 2006), p., 74.

⁷ Narwoko, J.D. and Suyanto, B. (Eds), *Sociology, Introduction to Applied Text (second edition)*. (Jakarta: Prenada Media Group, 2006), p., 77.

⁸ Agus Salim, *Theory and Social Research Paradigm of Denzin Guba and Its Application*, (Yogyakarta: Tiara Wacana, 2001), p., 5-4.

The research subject in this case is the Islamic Preachers or Mubaligh were classified according to defined characteristics: firstly, Islamic Preachers who have a lot of mass (followers), secondly, continuity in the delivery of Islamic Preaching and third, the availability of facilities such as the place that made the course of Islamic Preaching. In this case the subject of this study is Islamic Preachers who are Muslims. The number of Islamic Preachers in the town of Palangkaraya plenty, so in this paper only focuses on Islamic Preachers from among senior and three of leaders among young people that they are all equally have a group that remains and the availability of means (the mosque, praying place, or in houses).

The society population of the city of Palangkaraya as many as 182.264 people. With an average population density of 71.61 per km² the spread of population by districts of uneven. Most are concentrated in the region Jekan Raya, as many as 9.437 people (49.49%) and the District Pahandut, as many as 7.142 people (37.19%). Subdistrict Sebangau 11.477 (5.98%). Bukit Batu as many as 11.043 people (5.76%). Rakumpit as many as 3.033 people (1.58%).

The condition house of worship in the city of Palangkaraya as many as 555 places of worship with the spread according to districts of the city of Palangkaraya consisting of five (5) districts.

Table 1. Data Number of Religious Community in Palangka Raya 2014

No.	Subdistrict	TOTAL POPULATION				
		Moslem	Protestant	Catholic	Hindu	Buddha
1	Pahandut	46.609	14.199	6.966	2.380	1.331
2	Jekan raya	79.584	46.133	3.574	2.262	196
3	Sabangau	12.593	3.010	270	438	139
4	Bukit batu	7.274	3.781	197	315	2
5	Rakumpit	913	3.432	45	510	-
Total		146.973	68.535	11.052	5.903	1.668

(Source: Ministry of Religious of Palangka Raya City 2014)

Table2. Data Number of Houses of Worshipin Palangka Raya 2014

NO.	Religious Affairs Office (KUA) subdistrict	Mosque	Small Mosque	Church	Hall Kaharingan / Temple	Wihara/ Other
1.	Pahandut	47	127	37	1	-
2.	Jekan Raya	60	102	65	3	2
3.	Sebangau	10	20	9	1	1
4.	Bukit Batu	16	23	9	4	-
5.	Rakumpit	4	5	4	5	-
Total		137	277	124	14	3

(Source: Ministry of Religious of Palangka Raya City 2014)

Most are concentrated in the Pahandut region, as many as 47 mosques, 127 small mosque (Musholla), 37 churches, and 1 Kaharingan Hall / Temple. As in the Jekan Raya Subdistrict, as many as 60 mosques, 102 pieces Musholla, 65 churches, 3 pieces Kaharingan Hall / Temple and 2 pieces Wihara. Sebangau Subdistrict 10 mosques, 20 small mosque, 9 church, 1 Hall Kaharingan / Temple and 1 Wihara. Rakumpit 4 mosques, 5 small mosque, 4 church and 5 Hall Kaharingan / Temple. Bukit Batu 16 mosques, 23 small mosque, 9 churches and 4 Hall Kaharingan / Temple.

2.2 The Implementation of Recitation (Speech) in Society of Palangka Raya City

Before talking about the impact of a lecture or study that has been done in advance, it would need to explain a glimpse of the procession of the teaching activities. Most of the other study, they initiated study before Asr prayer and after the Asr prayer, The first thing that is filled with the reading of Yasin and al-Waqiah then continued blessings on the Prophet, which is customary, and then after reciting prayers or hymns to the new Prophet is filled with religious speech, after that followed by a social gathering, this is one of their amplifiers to want to attend and come to study groups that have been provided. Although not all think so, gathering activities is to increase knowledge and establish a friendship rope. Public interest in the material / content of the lecture is a review of the matters of the household and of the laws of Islam, as expressed by one of the informants:

“...people prefer the look of their field of Fiqh (worshippers) are more enthusiastic when problems Fiqh of more fundamental issues such as worship of the most popular and it continued, except major holidays such as Ramadan Islam, As-Shura, the Mawlid or month of pilgrimage. If the problem primacy of charity, I did not do as many other speakers who discuss about it. I prefer to talk about the legitimacy of the Fiqh worship”.⁹ Similarly, described by some informants about the interests of society in general. “...more interested in the community town of Palangka Raya are matters of worship in terms of households and a more simple and easy to understand, not too complicated, touching the everyday life and do not strain.”¹⁰

Results of field observations during the study took place is not all worshippers to listen very carefully, partly to follow with humility others there who spoke with other worshippers or the rest of them were busy counting the preparations for conducting a social gathering, usually held after the completion of religious speech. Routines performed by worshippers or recitals mothers certainly had an impact or benefit to the worshippers in particular, given the frequency recitals solid enough there were two to three times a week starting at half past two in the afternoon until four o'clock in the afternoon after the Asr prayer. As stated below:

“(UI) does not appear to impact directly, but according to their own value added, the impact of the changes seen from the worshippers because it is associated with the act, according to them, it provides many benefits which initially not knowing to knowing, and yet they get in school, and this makes the power-added and add the quality of his worship. Not practiced directly, but only practiced in place only.

...(UG) the impact of changes in society, the problem of diligent practice in the mosque but in daily life beyond my reach. What is clear how we deliver it is an obligation to influence as much as possible. Public interest is different from the community Palangkaraya of South Kalimantan, because the more dominant students then easily deliver material different from the textual nature of society Palangka Raya which material should be associated with everyday life. In Palangka Raya Islamic Preachers at any age but looked of godliness from the Islamic Preachers.”¹¹

Islamic study groups in Palangka Raya city relatively numerous and very enthusiastic people turned in study and this routine runs by itself without any clear rules, clear terms, the most important of these activities is to get or increase religious knowledge, establish friendship, get to read verses of the Qur'an and the Prophet shalawat.

2.3 Islamic Preachers Speeches Material in Palangka Raya City

Considering the number of Islamic Preachers in the city of Palangka Raya pretty much, then the sampling using purposive sampling or sample intended, in order to simplify and affordable in the review of the content / materials speeches on the field. According to Faisal Sanafiah in qualitative research or the number of criteria used for the sampling of informants were not questioned during the answers or the results are the same and different, then it deserves to be informants numbered little or a lot.

Based on field observations regarding the educational background of the Islamic Preachers that we make most informants are no graduates of boarding Darussalam Martapura, Banjarmasin Pamangkih, others blend of boarding school graduates and college graduates are also active in community organizations, while understanding or insight and experience of the Islamic Preachers are classified into two types first, of the elderly or the length of Preaching, which is second from the young.

Total Islamic study groups which has been described above amounted to approximately 63 recitals were recorded from Religious Affairs of Palangka Raya city in 2013. According to the data source of Religious Affairs city of Palangka Raya not all recorded for each Islamic study groups (Majelis Ta'lim) or recitals does not report to the Religious Affairs Office (KUA) subdistricts of each place.

As well as the samples in this study are included that are not listed in the local district KUA, namely Majelis Ta'lim Miftahul Khairin Kampung Baru alley Belimbing with the amount of approximately 30-35 people, Majelis Ta'lim of Nurul Huda of Kampung Baru with the number of 35-40 people, Majelis Ta'lim Al Fattahin Bangas Permai with the number of 50-70 people. Then the Majelis Ta'lim al-Hijrahin complex Harum Manis approximately 30-35 people, Majelis Ta'lim in the mosque Al-Fallah road CilikRiwut Km. 1 amounted to 50-60 people, Majelis Ta'lim al-Muhajirin in Mendawai VI with the number of 40-50 people, Majelis Ta'lim Sabital Muhtadinin street of Pelatuk with the number of 100-120 people, and Majelis Ta'lim al-Furqon mosque with the number of 30-35 people, Majelis Ta'lim Al-Hijrah mosque with the number of 40-45 people.

⁹Interview with UI, Palangka Raya City.

¹⁰Interview with UG, UA, UK and UZ, Palangka Raya City.

¹¹Interview with UI, UZ, UG, UA and UK, Palangka Raya City.

Before entering on the contents / speeches material, to first see how the inclination or the public interest against the city of Palangka Raya description of the wisdom presented by Islamic Preachers. Public interest in the contents / speeches material is a touching study of domestic issues and the laws of Islam, as expressed below:

“...people prefer the fields of Fiqh seen them (worshippers) are more enthusiastic when problems Fiqh but it is also due to discuss more fundamental such as the issue of worship of the most popular and the material is serialized, for certain themes can be temporal except major holidays of Islam as Ramadan, As-Shura or the Mawlid. If the problem primacy of charity that I did not do as many religious clergy discuss about it. The most important and the primary is how to carry out the rites in accordance with Islamic law, the legitimacy of a practice depends on rights and wrongs the procedures.”¹² Just as revealed by UG and UZ, about the public interest in the city of Palangka Raya, as revealed from the interviews as follows:“...more interested in the community town of Palangka Raya are matters of worship in terms of household and simpler material is also easy to understand, not too complicated, touching the everyday life and not strained.”¹³

From several informants who performed as with UI, UZ and UG when the delivery of content must always use the back of the classics objective that the material presented does not overlap or be repeated. As the following:“...My Special Preaching on the matter or the field of jurisprudence, and given to mothers recitals remains though not necessarily in mosques, small mosques or homes on worshippers request. Strategies or lecture sequentially using the monitoring control book so as not unrepeatable previous material. Or it could be repeated for long enough. Dialogue can be done depending on worshippers.”¹⁴In terms of delivery of material UG also argues that there are indeed some recitals temporal nature or sudden, without having to use classic books, usually in certain months in Islam as Rabiul Awal, Muharram, Sha'ban, Ramadan, and other months, material presented in accordance with events that have been defined. for recitals of Islamic study groups (Majelis Ta'lim) which is still of course always using classic books in order to avoid repetition in the delivery as presented in the following:“...to recitals its nature remains the need for special guidelines in order to worshippers in a continuous learning process even though there is no final test, or evaluation when the lesson finished his book / khatam.”¹⁵For the speeches material Islamic Preachers usually refer directly to the books that will be presented. As indicated by the following informant:

“...For text or text that does not exist in written form. Recitals still was no direct text, because the knowledge gained is sometimes presented itself. Not only the preaching text but also speeches texts sometimes points only and that understands only the Islamic Preachers.

“...No script, meaning that no manuscript because it was used and the mothers also often forget to bring a book that has been copied, one book of tawhid. If fiqh on average had memorized..”

“...no script or a concept created for discussing about book reviews so directly refer to the book.”¹⁶

From some exposure about the script or the concept of the average or the majority of Islamic Preachers do not use text or a script, as a direct reference to the book that will be presented, and for the elaboration usually come by itself, having previously been read or memories. In contrast to most Islamic Preachers Friday sermon, nothing makes a script or text, will usually be given to worshippers during Friday prayers take place.

2.4 Methods of Islamic Preaching in Palangka Raya City

Regarding the material / content of lectures delivered using an sich lecture method, while the dialogue, not all Islamic Preachers using these methods because it is to maintain or read a book that has been prepared. As presented by some of the following informant:

“...in the delivery of more material on the lecture method, there can be dialogue but it is not often except those related to the problems of domestic life or worship. As for the content of religious speech material is always punctuated with words or stories that are entertainment pointless to give encouragement to the mothers do not get bored. If presented entertainment ranges from 20-25% only rest is the substance of the content of the lecture material. Sense of humor in Preaching is necessary, but should not be vulgar and remain in the context of the content of speeches delivered.”¹⁷

The contents of lectures delivered the Islamic Preachers basically interspersed with stories of entertainment with the intention that the worshippers do not get bored or fed up. Funny stories can be used as a

¹²Interview with UI, at 12.30 pm-finished.

¹³Interview with UG and UZ, Palangka Raya City.

¹⁴Interview with UI, Palangka Raya City.

¹⁵Interview with UG, Palangka Raya City.

¹⁶Interview with UG, UZ, UI and UK, Palangka Raya City.

¹⁷Interview with UZ, UI and UA, Palangka Raya City.

mandatory thing, although still on the substance of the content of the material in order to worshipers not tense, relax and feel comfortable to listen to the the wisdom or *tausiyah* description that is being given.

Speaking about the content of speeches material is certainly the time required is in the range 20-25 minutes. It is considered sufficient to convey the message of religion because it was felt worshipers to follow the teachings not only on one place even more, this is a basic consideration taken by the Islamic Preachers. Different later if speeches pertaining to Islamic holidays duration of delivery can be more than twenty-five minutes or it could be longer than one hour, due to temporary or discontinuous. In accordance with what was presented by some of the following informant: "...if the recitals that are routine takes around 20-25 minutes it was considered more than adequate, since the mothers of this recitals, attendance at recitals is not just one place could be more than one recitals. Because it does not need much to be submitted the most important even though the contents are simple but they understand."¹⁸ In a speeches delivered material performance of Islamic Preachers also affect the way or the lecture method is used, as one example UZ and UI is Islamic Preaching Preachers long enough in the city of Palangka Raya since 1995 until now and UI start Preaching from the 1980s until now, simple appearance, manners, style of speaking that is not fiery (standard), spirit and consistent in speechless. Unlike the Islamic Preachers of energetic young people, the sound of loud, passionate, charming, increase the spirit worshipers such as UG and UK.

III. CONCLUSION

The role of Islamic Preachers especially the city of Palangka Raya through Islamic study groups (Majelis Ta'lim) or for their routine, had a positive effect. The first considering the number of Islamic Preachers in the city of Palangka Raya quite a lot with different characteristics. The Islamic Preachers have fixed worshipers recitals, availability of containers / places that small mosque, mosques or homes on request that has necessity. Second, their contents / materials speeches was sustainable.

The findings in the field is the people of the city of Palangka Raya more pleased to materials relating to domestic life and jurisprudence relating to everyday life. The strategy used is more dominant speeches, dialogue can also be carried out in accordance with the speeches material. Review of the speeches material delivered largely revolves around the issue of Fiqh, worship and Fiqh Muamalat.

The implementation of Majelis Ta'lim routinely implemented beginning with listening to religious speech as well the activities of "social gathering" carried by worshipers recitals.

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¹⁸Interview with UG, UI, UK, UZ and UA, Palangka Raya City.

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