

# The Shifting of Dai's Reference from Printed Books to E-Book and Hadith Application

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**Keywords:** Hadith literacy, shifting of dai's reference, e-book, hadith application.

**Abstract:** This study aims to explore (1) shifting of dai's reference from printed books to e-book and hadith application; the difference of dai's hadith literacy from various institutions; and (3) educational background contributions to their hadith literacy. This research was a quantitative research. The samples of research were 90 *dai* in Pekanbaru city, Riau province which consisted of 44 persons affiliated in Association of Indonesian Mosques (IKMI) organization and 46 persons from Indonesian Council of Propagation (MDI). The data were collected by using test and questionnaire. From the data analysis, it can be concluded that there was shifting of dai's reference from using printed books to e-books and hadith application in enriching dakwah materials. E-books and hadith application were also used in validating hadith quality. This study also found that there was no significant difference in the literacy of hadith between dai from MDI and IKMI. Furthermore, educational background of dai did not contribute to the literacy of hadith significantly.

## 1 INTRODUCTION

In today's digital age, everyone cannot be separated from information technology. Information technology with various variants has become a part of modern human life. Someone with technology illiterate will be left behind. For a dai or preacher, the presence of technology should give positive support, namely as a medium that can succeed their missionary activities.

The word of *dai* derives from Arabic which means the person who invites. Dai usually interpreted as a person whose job preaching, preachers: through da'wah activities of dai spread the teachings of Islam. In other words, dai is the one who invites others directly or indirectly, through oral utterances, writing, or deeds to practice or disseminate Islamic teachings. Dai also makes efforts to change towards better conditions according to Islam. In Islam, dakwah is the best activity. Allah says: "Who is better than he who calls upon God, does righteous deeds, and says: "I am among those who surrender?" (Surah Fushilat: 33).

Dai can be considered as a guide to people who want to get the salvation of life of the world and the hereafter. As a guide, he must understand and comprehend in advance the paths that can be passed and which can not be passed by a Muslim, before he gives directions to others.

Therefore, a dai must fulfill certain qualifications or requirements before preaching. Shaikh al-Utsaimin mentioned, dai must meet the requirements at least: (1) knowledge or master what he preached; (2) to understand the condition of the audience; (3) be wise in its preaching (da'wah method); and (4) have good character in words, deeds, and good appearances (Fatawa Syaikh Utsaimin: 2/24). This study focuses on the first point of the above requirements, that is having a good knowledge or insight, especially the knowledge of the hadith or hadith literacy elicited from various references by using technological support.

The word literacy comes from the English 'literacy' which means the ability to read and write. Based on Cambridge Dictionary, literacy implies "(1) the ability to write and read; knowledge of a particular subject, or a particular type of knowledge. In contemporary context, literacy or literature has a very broad definition and meaning. Literacy can mean technological, political, critical-minded and sensitive to the environment. In this study, the term hadith literacy interpreted as knowledge or skill in the field of hadith of the Prophet. These skills include knowing and distinguishing between the Prophetic traditions and not the Prophetic traditions, and the distinguishing skills of the Prophet's hadiths which is popular in the society between the *sahih* (valid) and the invalid even the *maudhu'* (false). The literary

tradition of both *wurud* and *dhalalah* is very urgent in terms of the profession. dai is the person who carry the task of prophethood, that is delivering the divine message to the people.

The hadith is agreed by Muslims to become the second source of law after the Quran and becomes explanatory ( *bayan*) on the revealed revelation. "... and We have revealed unto thee the Remembrance that thou mayest explain to mankind that which hath been revealed for them, and that haply they may reflect." (Qs.16: 44).

Generally, in terms of quality, the hadith can be distinguished into: *hadith maqbul* (acceptable hadith), including hadith *sahih* and *hadith hasan*, and *hadith mardud* (rejected hadith), covering all hadith dhaif with various levels. The hadith which is the source of the law or which can be used as a hujjah is certainly the *maqbul* (acceptable) hadith, not the *mardud* or the rejected (al-Khatib, 2008).

The problem is, not all hadith widely circulated in the Muslim community are valid or *hasan*. Moreover, not whole of hadith recorded in the famous books of hadith like six or nine books of hadith are valid. Therefore, everyone, particularly dai should firstly search or ensure the quality of hadith which will be delivered. This is important as a form of scientific responsibility to the audiences and, of course, to God. The messenger of Allah has warned in his saying: "Whoever narrates from me a hadith that he suspects that is a lie, then he is one of the liars (because narrated)" (H.R. Ahmad, Muslim, Ibn Majah).

For the common people, when it is conveyed to them Prophet's utterances in their minds the hadith is valid (*sahih*) or *hasan* (which may be used). However, that hadith may be a part of hadith *mardud* (rejected). Therefore the competence or literacy of the hadith is important. It becomes one of the competencies that must be belonged to dai. In this regard, the dai is a guide who must know and understand in advance where the path that can be passed and which can not be passed by a Muslim, before he gives directions to others.

Based on the experience of attending religious speech, religious studies, and Friday speech in Pekanbaru, it commonly found that majority of dai or khatib were less concern about the quality of the hadith delivered. It can be seen from the phenomena: (1) dai or khatib conveyed the hadith without mentioning the narrators and the degree or quality of hadith; (2) dai or khatib still delivered the familiar hadith in society even though the quality was *daif* or even it is not from Rasulullah. Such conditions reflect the quality of the dai and exacerbate the understanding and practice of Islamic teachings in the community.

Thus it is necessary to explore the dai's hadith literacy by examining the shifting of dai's reference from printed books to e-book and hadith application and recommendations for their improvement of the dai's hadith literacy.

## 2 LITERATURE REVIEW

### 2.1 Qualifications of the Successful Dai

Dakwah, literally means claim, prayer, invocation-- refers to calling or inviting people to embrace Islam. The person carrying out the mission of da'wah is called da'i. There are several criteria or qualifications that should be possessed by the da'i so that their da'wah is successful. These qualifications are (1) should be knowledgeable, adequately trained, has good linguistics skills, and good speaking skills; (2) patience, steadfastness, and endurance are basic requirements for the success *da'wah*; (3) tolerance, moderation, forgiveness, and softheartedness are the most significant resources needed to win people's hearts; (4) must be generous, kind, respectful, and good mannered; (5) must be consistent in words and actions; (6) should constantly put his trust in Allah and turn to Him for support and guidance; (7) must be skillful in communications and cooperation with other Muslims working *da'wah*; (8) must be prepared for sacrificing time, money, and self-pride for Allah; (9) should be capable of opening communication channels with non-Muslim communities; and (10) should be aware of current problems, events, and important contemporary issues in his community as well as the world (Ashry: 59-60).

The above conditions may or may not all be in every *da'i*. However, experience shows that some of these conditions are more critical than others when considering individual personalities.

A person calling to Islam should have strong, solid knowledge of what he is calling to, which means the *da'i* should know Islam, and also know why Islam is better than any alternative paths.

He also has to be equipped with the knowledge of the science of dakwah (*'ilm al-dakwah*) to be able to invite others to the way of Allah with wisdom ( *hikmah*) and good preaching, as this was the method adopted by all messengers of Allah. For this, the dakwah should be cognizant of the hadith (pl. ahadiths), the sayings of Prophet Muhammad), *fiqh* (jurisprudence), *sirah* (life of Prophet Muhammad), *aqidah* (faith), history of the companions, as well as of the means and sources of dakwah that would help him understand the process through which the

peaceful expansion of Islam took place over a large part of the world (Solihin, 2008).

According to a hadith, seeking knowledge (*thalab al-ilm*) is mandatory for every Muslim. This is all the more applicable to a da'i who has to be well-versed in religious knowledge and has to practice what he/she preaches from the divine sources. Methodology of dakwah is derived from the shining examples of the Prophet (pbuh) who used different methods, depending upon the occasion, the place and the audience, for conveying the message of Islam. Dakwah entails myriads of tasks and responsibilities. It is an individual as well as a collective obligation. Families and organisations have their roles pertaining to da'wah activities.

*Tawhid* (unity and sovereignty of Allah), is a vital and integral component of dakwah. Dakwah has various objectives, the most significant of which is to convey the divine message and save humanity from moral, socio-economic and political degradation. Human beings have different ideological beliefs and are faced with multi-dimensional crises. Muslims should emulate the Prophet (SAW) who confronted and successfully resolved problems relating to the individual, the family, the society and the humanity at large. The da'i should possess noble traits like religious commitment, simplicity, discipline, patience, perseverance, and the spirit of cooperation. In addition, he/she should be aware of contemporary issues and problems. Intellectualism cannot be dispensed with. Understanding the psychology of the audience in the course of dakwah work is inevitable. This calls for a strategic and systematic approach to dakwah rather than strictly adhering to the traditional dogmatic approach.

## 2.2 The Importance of Mastering Hadith for Dai

Hadith, as understood, is one of the main sources in Islam. Through the hadith Islamic teachings can be practiced in perfectly. Therefore, a dai must have mastery of the hadiths well. Because, he is the one who will teach Islam to others. The low mastery of the hadith da'i will have implications for misconception among da'wah objects.

Yusuf al-Qaradawi, contemporary fiqh expert, noted that every da'i was also pressured to have adequate competencies related to theoretical principles in the field of hadith studies. However, in everyday reality, in various occasions when attending religious lectures in mosques, Qaradawi claimed to often find preachers who cited hadiths as blandly, without considering the quality of the *sanad* and its

*matan*. Inaccuracy in quoting this hadith is a common defect experienced by many da'i in various Muslim-majority regions. Dai's behavior in quoting hadith in a careless way in the practice of his da'wah is likened to a delirious person while sleeping at night (Ahsan, 2014: 69-87).

## 2.3 The Shifting of Dai's Reference

The global era that has engulfed all corners of the world, including Indonesia has taken place very quickly. It is undeniable that globalization is so strong that it also has global effects. This condition certainly requires superior ability. Mastering information technology is an absolute requirement that must be owned by individuals or communities, including the dai.

A dai should have a good vision of Islam. So that he has to continue studying lifelong learning with *ulama*. In the past, da'i has to come to the library to search for reference sources from original books and printed books, but now the trend has changed (shifting). Recent trends are known that online learning program (application) will continue to be an important part of lifelong learning in modern times (Vebrianto at al., 2012). In every global economic change, participation in lifelong learning is now needed for modern workers hoping to maintain their skills and competitive advantage. Therefore, an implication of an online application that is important for dai is to affect the process of understanding becomes easy and flexible and becomes positive (Rovai, 2007).

Concerning the readiness of the dai in conveying its da'wah syiar, the dai prefer to read books and books versus online applications. Concerning with advantages and priorities of printed books with e-books Stephen (2010) stated that the advantages book printing is still popular among readers for several reasons: looks and feels packing factor, easy sharing, advertising, second user, security, privacy, readability, preparation, technology results and for collection purposes. While the advantages of electronic books or e-books including online applications, offer benefits or priorities; customizable rendering, audio translation, interactivity, windows to the past, and downloading books, positive environmental impacts, privacy, social highlighting, ease of making and taking notes, can function as dictionaries, can be integrated with twitter and facebook, availability of topic search, navigation and can be used as a scholarly reference and become a librarian (Stephen 2007).

The Artino study (2010) shown that learners are more willing to take online learning and that they are very comfortable and have greater confidence in learning online and feel more satisfied in the experience of using online learning. Obtaining a regression analysis indicates that each online learning expert is estimated to have more efficacy and satisfaction, and a lower trust value assignment. With an online application a learner will be able to interact according to what they expect in the learning process to be able to improve their understanding and skills in understanding something, because it is easier to obtain knowledge.

In online learning and application program can improve knowledge and skills, this case same with a study conducted by Caballé (2010) showing that learning delivered with online help can improve the knowledge and skills of learners as a whole that arise during the interaction. The Kinzie and Berdel study (1990) shows that interaction causes the learning process to improve academic achievement and promote the motivation of learners. At the same time, interactions may increase learning skills and develop learning strategies by guarding the content of learning and directing the contents of online applications. If the learners are active in learning using the online application, they will pay attention to their own learning process, and it may be easier to see achievement and satisfaction.

Salomon, Perkins and Globerson (1991: 2-9) suggested that online applications is a critical factor in promoting environmental satisfaction. A rich and complete online application with complete hadist content can extend the short-term experience to each individual's long-term experience including the da'i and encourage more active learning (Vebrianto, 2011). Although learning by using online applications will cause problems to generate or acquire them, it is beneficial for learners to make it easier to acquire knowledge (Clark et al., 2011).

From the description above, the researcher suggests that it can produce online applications that can help the da'i to understand of the hadiths and to know the quality of the hadith of the Prophet Muhammad.

## 2.4 Da'wah Institution in Riau

The demands of da'wah are increasingly worrisome, so that a precise, accurate and calculating missionary strategy is needed with the reality of the current condition of the ummah. In this order, da'wah institutions occupy a key and crucial position to be able to play a role in designing, compiling, choosing

the right strategy to empower the community in accordance with Islamic orders and guidance.

Da'wah institutions as an organization have certain tools, work programs and relatively available funding sources, regular division of labor, leadership and management, human resources, and clear objectives, logically more able to diagnose the problems being faced by Ummah, to then determine the appropriate form of strategy for solving every social problem found in various aspects (Ginda, 2013).

The existence and role of da'wah institution like that makes the da'wah institution develop rapidly in Riau, including the Ikatan Mesjid Indonesia (IKMI) and the Majelis Dakwah Islamiyah (MDI) Riau Regional Coordinator in Pekanbaru, as one of several preaching institutions in the Province. Riau. IKMI has long been active and instrumental in managing and organizing da'wah activities as well as MDI, as part of efforts to empower the ummah. With investment in Human Resources (muballigh / muballighah) trained and reliable, IKMI Korwil Riau, as an Islamic da'wah organization, since its founding in 1975, while the MDI Korwil Riau was established in 1978. this da'wah institution has developed Islamic da'wah in various forms according to the form of da'wah in Islam. One of the important things in the implementation of this institution's da'wah has also carried out da'wah based on community development and developed a strategy of da'wah by utilizing potential and giving skills to the community to develop themselves in aspects of religious life. The implementation of da'wah has been carried out throughout the province of Riau, and with different layers of society, such as adolescents, children and adults (Ginda, 2013).

This Da'wah institution can carry out various da'wah activities to empower the Muslim community of Riau Province in various aspects. And as a fairly large da'wah organization, of course it can be understood that work programs in the field of da'wah are very broad and significant. For this reason, it is necessary to know the reference source and how the da'i can have good literacy in delivering his syiar in Riau.

## 3 METHODOLOGY

The study aimed to explore shifting of dai's reference from printed books to e-book and hadith application for the dai in Pekanbaru city and the difference of dai's hadith literacy from various institutions. The data collection method was using test and questionnaire. Test of

understanding the status of hadith was done to know the literacy of hadiths of the dai. The test was designed by the researchers in such a way in the form of giving the traditions of the popular in society then the respondent asked to choose or determine the quality is valid or invalid (very weak and false). Test of the understanding of the status of hadiths is accidents by a competent expert before being given to the respondent so as to be able to judge something that should be judged. The sample consists of 90 people dai who are members of two *da'wah* institutions namely Majelis Da'wah Indonesia (MDI) and Ikatan Masjid Indonesia (IKMI) Pekanbaru city. The analysis technique used is descriptive with percentage and comparative analysis to compare the competence of dai at both *da'wah* institution which become the research sample. Based on the results of this study and attention to the difficulties faced by respondents then will be recommended the best alternative in overcoming the problems faced by the dai.

#### 4 RESULT AND DISCUSSION

This section concerns with shifting of the dai's reference from printed books to e-books and hadith application. The data about dai's shifting are based on how to obtain the material for dakwah and how to evaluate the quality of hadith delivered to the audiences. In relation to the source of da'wah material, 80% or 72 respondents still used printed books or reference books, 17.8% or 16 respondents searched in the internet, while the remaining 2.2% or 2 persons asked to other *ustadz*. Meanwhile, dai used some ways in obtaining the material and assess the hadith quality. It is found that the use of the books or printed references is about 40% and 40.6% by using hadith and internet applications and 17.3% of respondents asked to muslim scholars of hadith.

The tendency of dai in using books or printed references actually contradicts to current trends in education. Recent trends tend to be online learning which is becoming an important part of lifelong learning in modern times (Artino A.R, 2010). Nevertheless, this finding indicates paradigm change among dai in using technology as the aids to be professional dai (preachers). It is amazing since there is interconnection between science and religion. It is true that a printed book or PDF book has its own advantages over online media as revealed by Stephen (2010) in his research. The advantages are the packaging factor, easy in sharing, advertising, second user, safety, privacy, ease of reading, provision, results of technology and for collection purposes. However, electronic books or e-books including

online applications offer more benefits such as customized exposure, there are audio translations, interactive presence, window to the past, positive nature impression, privacy, social features, ease in making and take notes, can work like a dictionary, can be integrated with twitter and facebook, the ease in the search topic, navigation and can be used as a scientific reference and become a librarian. Therefore Artino's study (2010: 272-276) shown that learners are more interested in taking online lessons and they are very comfortable and have greater confidence to learn online and feel more satisfied in the experience of using online learning. With an online application a learner will be able to interact according to what they expect in the learning process to improve their understanding and skills in understanding things, as it is easier to gain knowledge (Jonsson, 2005). Therefore, online learning is able to improve knowledge and skills as well as to improve motivation effectively (Caballe, 2011 & Kinzie, 1990).

The findings of this study also implies that dai can get more benefit from using technology to support hadith literacy and providing qualified references of hadith and hadith applications. It is reasonable since the use of technology is needed in this era, including by the dai to perpetuate skills and the advantages of competitiveness. Ying-Chi Chen (2012) pointed out the use of online applications are an important factor to offer satisfaction to the audience. The significant implication of an online application for dai is to give an impression to dai so that the understanding process becomes easy and flexible and becomes positive (Rovai, 2007).

Based on the above description, it is suggested to the dai to use an online application that can petrify the dai in mastering *dakwah* materials, and facilitate them in knowing *syarah* and the quality of hadith which will be delivered.

##### *Dai's Hadith Literacy*

The dai's hadith literacy was known from the respondent's answer on the test of mastery of the popular hadiths in the community submitted by the researcher. The data obtained about the hadith literacy were as follows: minimum score obtained by 11.76 and a maximum score of 67.65, average score (mean) 41.89, the standard deviation of 11.7. To look at the trends of the variables, the scores are then classified by the following criteria: (1) high levels: from mean + 1 SD upwards, (2) moderate levels: from mean - 1 SD to + 1 SD, (3) mean - 1 SD down.

Based on the data recapitulation and the result of calculation about the hadith literacy of dai in Pekanbaru city obtained the propensity level of

literacy of the hadith as contained in the following table:

Table 1: Level of Propensity of Dai's Hadith Literasi in Pekanbaru City

Category	Classification Score	Frequency	Relative Frequency (%)
Height	53.59 – 67.65	11	12.22
Medium	30.17 – 53.58	65	72.22
Low	11.76 – 30.18	14	15.56
	Total	90	100

From the above data it can be seen that the level of propensity of the literacy variation of the Prophet's tradition in the city of Pekanbaru is as much as 12.22% is in the high category, 72.22% medium, and 15.56% low. Thus it can be concluded that the tendency of variable literacy of the hadith of the Prophet of Pekanbaru city is in the medium category. It should be noted, however, that the moderate standards that researchers use here are based on the average score standard, not in terms of mastery of the material or tests given. This can be seen from the score obtained in the medium category is between 30.17 - 53.58 (in the range 0 - 100).

From the two dai groups examined, there is a difference of literary tradition between the dai who are members of the IKMI organization and those who are members of the MDI. The difference is actually only thin or not significant. The result of statistical analysis using independent samples t test to compare the literature of hadith from both institutions can be seen in the following table.

Table 2: The Difference of Hadith Literacy on Thebasis of Institutional Affiliation

Literacy Hadith	N	Mean	Std deviation	Score of t	Sig.
MDI	46	41,56	11.97	0.277	0.446
IKMI	44	42,24	11.54		

From the above table it is known that by using independent samples t test the value of t is 0.277 and its significance of  $p = 0.446 > 0.05$ . This means that there is no significant difference in the literacy of hadith between the dai derived from the MDI institution and the IKMI institution. Similarly, the average score obtained is almost the same that is 41.56 for MDI and 42.24 for IKMI with moderate category.

#### Level and type of education

Among the factors contributing to the literacy of hadith among the dai in Pekanbaru is the educational level factor. The background and level of education

of dai in Pekanbaru city were vary. Most of them have background of undergraduate degree (S1) as many as 61 people or 67,8%, then master (S2) as many as 23 people or 25,6% and 6 doctorate or 6,7%. While the category of their education 92.2% or 83 people religious education and the remaining 7.8% or 7 people have a general education background. That way, the contribution of educational background is also not so significant to the tradition of hadith literature.

#### Dai's view of the use of hadith dhaif.

There are very varied differences of opinion among the dai of Pekanbaru related to the use of hadith *daiif*, including the severe *dhaif*, to be practiced and made *hujjah* (argument) in religion, as in the table below:

Table 3: Respondent's Views on the Use of Hadith *Dhaif* to Be Practiced and Become Religious Argument

No	Options	Frequency	Percent
1	Strongly Disagree	9	10,0
2	Disagree	43	47,8
3	Do not Know /Hesitate	9	10,0
4	Agree	27	30,0
5	Strongly Agree	2	2,2
	Total	90	100,0

The table above illustrates the views of the dai regarding the use of hadith *daiif* and hadith which is very *daiif* to be practiced. Associated with a very *daiif* hadith, in fact, There is no difference among Muslim scholars that a very *daiif* hadith can not be used as *hujjah* at all. As for hadith *dhaif*, still disputed. Some scholars do not allow absolutely. This is according to Yahya ibn Ma'in, Abu Bakr ibn Arabi, al-Buhari, Muslim and Ibn Hazam. Second, according to Abu Dawud and Ahmad bin Hanbal that hadith *dhaif* can be practiced in absolute terms. Third, according to Ibn Hajar al-Asqalani, hadith *dhaif* can be used as a *hujjah* in the case of *fadhail a'mal*, *mawaidz*, *al-tarhib wa al-tarhib* if eligible (Idri, 2010). These requirements are: (1) the hadith is specific to *fadhailul a'mal* or *tarhib and tarhib*. Should not be for creed or *ahkam* (such as *halal*, *haram*, obligatory, circumcision, *makruh*) or Qur'anic interpretation. Thus, a person who will bring the hadiths *dhaif* must first know which hadith *dhaif* that belongs to the *fadhailul a'mal* and which hadith *dhaif* that enter the faith or *ahkam*; (2) the hadith is not very *dhaif* moreover *maudhu'*, vanity, and hadiths that have no origin; (3) the hadith is not believed to be an unquestionable tradition of the Prophet; and (4) the hadith has a common basis of hadith or other valid proposition (Qardhawi, 1995).

So if there are still 30% of respondents who answered "agree" and 2.2% of respondents who answered "strongly agree" this means they agree to

use hadiths *dhaif*, even very *dhaif* as a religious proposition. This is an odd view and certainly disregard the majority of the Muslim clerics as above.

## 5 CONCLUSION AND RECOMMENDATION

Based on the discussion of the shifting of dai's reference from printed books to e-book and hadith application and the difference of dai's hadith literacy from IKMI and MDI institutions it can be concluded that there was shifting of dai's reference from using printed books to e-books and hadith application in enriching dakwah materials among the dai in Pekanbaru city. However, majority of the dai still used printed books. E-books and hadith application were also used in validating hadith quality. This study also found that there was no significant difference in the literacy of hadith between dai from MDI and IKMI. Furthermore, educational background of dai did not contribute to the literacy of hadith significantly.

Background and education level of dai in Pekanbaru city varies. Most of them have background of undergraduate education (S1) as much as 67.8%, then master (S2) 25.6% and 6.7% doctoral education. While their education category

92.2% or 83 people religious education and the remaining 7.8% or 7 people have a general education background. Nevertheless, this educational background does not contribute significantly to the literacy of hadith.

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