

## AL JAM'İYATUL WASHLIYAH'S DIGITAL DAWAH TO RESPONDING CHALLENGES OF 5.0 ERA

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### Abstract

This study aims to map the ideal dawah model in the Al Jam'iyatul Washliyah organization with the title Al Jam'iyatul Washliyah's Digital Dawah to Responding Challenges of the 5.0 Era. The objectives of this study: 1. How are the methods and media of Al Jam'iyatul Washliyah's dawah? 2. How is the relevance of Al Jam'iyatul Washliyah's dawah media? This study uses the Krippendorff's Qualitative Content Analysis measurement model, a research technique that can produce conclusions that can be replicated or validated while still considering the context. Content analysis is a research technique that produces various conclusions by systematically and objectively identifying the specific characteristics of a text. Six steps in analyzing content are: Unitization, sampling, recording or coding, reduction, inference, and narration. The findings of this study are: 1. The method of dawah Al Jam'iyatul Washliyah is with wisdom, mau'izah al-hasanah, and mujadalah billati hiya ahsan. The dawah media of Al Jam'iyatul Washliyah are: a. Oral Media, b. Written Media, c. Amali Media. 2. Al Jam'iyatul Washliyah's dawah is still relevant in society, but it is necessary to improve the methods, models, media and techniques more modern. This dawah model is important to discuss with the arguments: 1. Dawah is the spirit of Islam, without dawah activities Islam will not develop to areas that are difficult to reach and even feared will die. Remote areas are vulnerable points to the death of Islamic teachings and sharia if they do not receive serious attention, especially throughout Indonesia in general and the remote areas of North Sumatra in particular. 2. Serious efforts are needed to update the developments of the times and always upgrade every device in the organizational structure of Al Jam'iyatul Washliyah and even be able to create new prototypes or models in dawah if they do not want to be left behind.

Keywords: Preaching model; Ideal; Islamic scholars.

### INTRODUCTION

Dawah is soul than Islamic law, without activity preaching Islamic teachings do not will develop until to difficult areas for reachable even worried will dead. Interior area is point vulnerable death Islamic teachings and law if No get serious attention, especially throughout Indonesia as a whole general and the interior areas of North Sumatra in general special.

Al Jam'iyatul Washliyah, is Islamic mass organizations that always preaching in various terrain and conditions, both interior as well as urban areas. In North Sumatra itself, almost all Muslims know Al Jam'iyatul Washliyah which has fight develop Islamic preaching far before the Republic of Indonesia was formed and stood. Track record or methods and models of dawah washatiah used by Al Jam'iyatul Washliyah preachers and scholars in spread relative Islamic teachings easy accepted by society at that time.

However along changing times, emerging various mass organizations and sects or manhaj preaching such as Salafi, Tablighi, Hizbut Tahrir Indonesia (HTI), Fron Pembela Islam (FPI), even Ahmadiyah and Shia with free developing in Indonesia, all of which that give new nuances in the world of preaching. A little lots presence mass organizations and manhaj this coloring the model of preaching in Indonesia if no want to considered as rivals. They be creative create various

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prototypes and models of significant and relevant preaching for society, appear with approach more social impressive and has mark sell in various market share.

At least Al Jam'iyatul Washliyah, must looking in the mirror from other Islamic organizations in Indonesia in develop Islamic preaching, especially its predecessors. Nahdlatul Ulama, strives modify model of preaching among Nahdliyin for the sake of adapting current development (Suryani, 2019). Even Nahdlatul Ulama, continue develop its preaching model in accordance with development public (Syakur, 2016). Nahdlatul Ulama, in activity preaching in the middle public multicultural develop patterns and models of preaching use convey message effective preaching target that is Islamic society which is compound from cultural, ethnic, linguistic and religious aspects. Therefore Nahdlatul Ulama, in carry out preaching multicultural based wisdom local in the middle society pluralist. Nahdlatul Ulama, uses a known dawah model as a Model of Preaching Multicultural (Syakur, 2016).

While Muhammadiyah is more choose for open self to Western methods and models for change social (Arifin, 2017). Even though at the 47th congress in Makassar, mass organizations this has introduce a model, namely the dawah model enlightenment based community as form actualization of the jamaah movement for implemented and become movement massive in Muhammadiyah's movement to front (Redaksi T., 2024).

See business seriously done by two mass organizations that is Nahdlatul Ulama, and Muhammadiyah in particular formerly appeared in Java this and growing almost everywhere all corners of Indonesia and expanding until to foreign countries. Then already Al Jam'iyatul Washliyah should also evaluate the dawah model which is its dawah jargon and is developed in the midst of Indonesian society today This is because Al Jam'iyatul Washliyah without a clear model of preaching will floating and far away missed, because day this lots Al Jam'iyatul Washliyah preachers who preach in a way individually and using each method and approach is appropriate skill or his skills.

For example, presence Ustadz Abdul Somad in the middle scene preaching international a little treat longing Al Jam'iyatul Washliyah residents towards the scholars who have active in the world of preaching in the early days the revival of Al Jam'iyatul Washliyah. Why Al Jam'iyatul Washliyah should make Ustadz Abdul Somad as branding preaching in the digital era this?

This article try mapping and providing description about the ideal model of dawah in Al Jam'iyatul Washliyah. Because as far as this writer see that the model of dawah washatiah which combines between old and young ideologies is an ideal model, but the question is the model still relevant for maintained in the midst of the era of globalization, the era of digitalization and society millennials mature this?

## **RESEARCH METHOD**

This study used Krippendorff's qualitative content analysis measurement model, a research technique that can generate replicable or replicable inferences and validate data while still considering context (Krippendorff, 2018). Krippendorff, added that content analysis is a research technique that generates various inferences by systematically and objectively identifying the specific characteristics of a text (Krippendorff, 2018). The six steps in analyzing content: Unitizing, sampling, recording or coding, reducing, inferring, and narrating.

## **RESULT AND DISCUSSION**

### **History of Al Jam'iyatul Washliyah's Dawah**

One of objective the establishment of Al Jam'iyatul Washliyah in Medan in 1930, was for fill in the emptiness of the world of dawah in North Sumatra. Movement preaching has done pre independence until moment to day (Nasution, 2001). Al Jam'iyatul Washliyah's scholars no wasting every time as business for realize objective preaching with systematic and orderly. Al Jam'iyatul Washliyah's scholars, always look for road best for make the dawah programs that have been carried

out a success planned. Various approach done with a number of stages for ensure Muslim society is truly understand Islamic law to the maximum possible as well as preaching to non-Muslims.

Importance position dawah in Al Jam'iyatul Washliyah, so that organization this must formulate in a way it's true that the dawah program will be implemented to be implemented with good and right target. Although, at the beginning the establishment of Al Jam'iyatul Washliyah, not direct form institution ---new preaching realized in 1934--- after formation administrators spread across several area (Sulaiman, 1956). Six month first Al Jam'iyatul Washliyah not yet lots do activities big, only limited to courses and activities tabligh. Spirit preaching for invite public do goodness and prevention to evil has embedded in soul Al Jam'iyatul Washliyah's leaders when that (Sulaiman, 1956).

History records the journey long preaching carried out by Al Jam'iyatul Washliyah's scholars, both in a way organized and in a way individual, always get challenge well-received by the community customs and party ruler when that (Dutch and Japanese colonialism). However, thanks to belief and hard work, Al Jam'iyatul Washliyah's scholars succeed Islamize thousands public the Inland of Batak Land and Karo Land which still exist adheres to the Palbegu religion (animism) (Rozali, Tradisi Dakwah Ulama Al Jam'iyatul Washliyah Sumatera Utara, 2016).

Some articles publish about activity preaching in North Sumatra, especially Al Jam'iyatul Washliyah's activities led by a very good book teacher proficient with The Gospel is the Al Jam'iyatul Washliyah's leader, Muhammad Arsyad Talib Lubis (1908-1972 CE), he is persistent fighter face christianization and upholding Islamic law in all field (Syah). This is in harmony with one of them task Al Jam'iyatul Washliyah's preaching is to convey Islamic preaching to non-Muslims, especially the Batak and Karo communities. This is in accordance with the basic principles of Al Jam'iyatul Washliyah. which states: Conveying the call of Islam to people who are not yet Muslim (Pengurus Besar Al Washliyah, 1955).

### Al Jam'iyatul Washliyah's Methods and Media for Dawah

Methods and media in preaching own a very important role for dawah can accepted by everyone layer communities that have very limited understanding about religion. Author try to explain in a way general related with the methods and media of dawah used by the dawah preachers and Al Jam'iyatul Washliyah's scholars, the targets and related activities with preaching the.

When discussing about method preaching in general referring to the verse Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ بِالنِّبَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.

Based on content paragraph said, then at least there is three method the dawah in it namely: Wisdom, *mau'izah al-hasanah*, and *mujadalah billati hiya ahsan*.

Wisdom, namely accurate and precise information that can be convince and eliminate doubt, with enter the spirit of monotheism with faith faith, arguments and clear explanations so that convincing reason. Including in wisdom is with use ordinary and pleasant arrangement of words accepted reason and not using inappropriate words understood or difficult understood by the recipient preaching as did Muhammad (570-632 CE) (Hasanuddin, 1988).

Good advice (*Mauizah al-Hasanah*), namely descriptions that provide possible guidance and advice awaken and open door heart for obey all Islamic guidance. Descriptions this done with clear and without hurtful other people's hearts. Method this intended to the people who accept and have commit with Islamic principles and thoughts. They no need except advice for remind, soften heart, and clear all existing turbidity (Haidir, 2025).

Dialogue with a good way, namely give argument or evidence that can be reject rebuttals and opinions of others. Method *Mujadalah Hasanah* is methods permitted by the Quran, namely with preacher give explanation to other parties with use principles and conclusions logic so that they can reflect on it, accept it truth or no against call preaching again.

Frequent methods used in spread Islamic preaching in the interior and urban areas are with method lectures, dialogues, discussions, muzakarah (Rozali, Tradisi Dakwah Ulama Al Jam'iyatul Washliyah Sumatera Utara, 2016), and so on with objective convey wisdom. In transfer science method lecture is the most classic and considered the most effective of its time. Only just method this tend own limitations time and place. Besides that, there is also a method exemplary practice directly by the preachers and Al Jam'iyatul Washliyah's scholars in life daily.

As a organizations based on Islam, distribution Islamic teachings are the main agenda. Already goods of course, organization this must use various types of media in the world of dawah, such as bulletins, newspapers, radio, television, internet and various print media others. However, if seen behind the media of dawah Al Jam'iyatul Washliyah very simple very that is consists of from: Oral media; written media and; practical media (Nasution, 2001).

### *Oral Media*

Dawah by oral media this is activity main with various form activities that apply the media. In context This besides held at the mosque and surau, Al Jam'iyatul Washliyah also held it in various place like field open, stage and meeting hall (Redaksi D., 1993). Because in these places the usually delivered lectures, recitations, sermons, and so on in the end experience development includes: a. preaching through lecture; b. preaching through religious studies; c. preaching through course preacher; d. dawah through Friday sermons, and; e. preaching through fatwa (Nasution, 2001).

The media of dawah implemented by Al Jam'iyatul Washliyah, from category preaching with oral is with form institution training of ulama. Objective main institution cadre training this formed is for produce scholars who will connect Islamic preaching at Al Jam'iyatul Washliyah. These cadres of scholars on purpose prepared for forward and control preaching in various areas in North Sumatra in particular. These prospective clerics equipped with various skills and knowledge basics Islam. So that what was conveyed in the field preaching can accepted by society and provide deep impression (Rozali, Tradisi Dakwah Ulama Al Jam'iyatul Washliyah Sumatera Utara, 2016).

Friday, no just is one chance for gather with fellow Muslims, will but is chance for add knowledge about Islam and filling empty spirituality with hear lecture a week once. Opportunity gold this no left alone so only, arranged are related programs with Friday sermons in as many mosques as possible maybe. Then, no surprised at that time if found in several branch Al Jam'iyatul Washliyah who prepared What is the name the preachers or preacher and the names of the mosques where the preacher is will give lecture or Friday sermon (Nasution, 2001).

Not all problems that occur in society found law in Quran and Hadith, while problem public the more many and require clarity law, then already should Al Jam'iyatul Washliyah has a fatwa council, which is this fatwa council will emit decision to problem the as law. Then since beginning establishment Al Jam'iyatul Washliyah already form a fatwa council (Sulaiman, 1956). With thus if appear conflict in the midst of a crowd about law something, then you are welcome for request explanation law to the Al Jam'iyatul Washliyah's Fatwa Council. The birth of the Al Jam'iyatul Washliyah's Fatwa Council in 1933 provided a positive bias for development law and movement Al Jam'iyatul Washliyah. Al Jam'iyatul Washliyah's Fatwa Council, establishes its fatwas based on Madhhab Syafi'i is appropriate with Al Jam'iyatul Washliyah's Articles of Association & Bylaws (Tanti, 1997).

### *Written Media*

Al Jam'iyatul Washliyah's scholars have written various works in magazines, newspapers, books, and other forms, contributing to the voicing of aspirations and ideas that are beneficial to the wider community. Among the magazines they have published are: Medan Islam Magazine,

Raudhatul Muta'allimin Magazine, Dewan Islam Magazine, al-Islam Magazine (Rozali, Tradisi Dakwah Ulama Al Jam'iyatul Washliyah Sumatera Utara, 2016), and many others.

In addition to the magazines published by Al Jam'iyatul Washliyah, there are also other writings in the form of bulletins and books, both small, medium and large in size. Bulletins and books also tried for give explanation or enlightenment to public wide about Islamic laws, phenomena society and education. Al Jam'iyatul Washliyah's scholars write bulletins and books the with clear, structured arguments with evidence or facts that confirm or reject something contradictory things with Islamic teachings. Therefore, preaching through writing also not lost importance with a number of another way to convey Islamic teachings.

Al Jam'iyatul Washliyah's scholars try printing and publishing books in various theme and title according to interest or needs various layer community. Attention Al Jam'iyatul Washliyah to publishing book proven with formation the assembly in charge supervise matter this, namely: Assembly Reading/Publishing 1934 (Sulaiman, 1956).

Al Jam'iyatul Washliyah's Scholars own far- reaching vision to front, the process of education and preaching will end along with increase the age of the teachers and scholars who teach his knowledge, for that media is needed that will used for convey various knowledge that ever taught. A thought expressed in written work not will once dead while the writing is still read and maintained with good. This condition become the attention of Al Jam'iyatul Washliyah's scholars, so that formed various media that will become intermediary between scholars, Al Jam'iyatul Washliyah's organization, members and the community wide.

#### *Amali Media*

Dawah through amali have positive influence to object or the target. The Al Jam'iyatul Washliyah's preachers not forget do preaching based on experience or implementation guidance and teachings of Islam to the maximum maybe (Nasution, 2001). Al Jam'iyatul Washliyah aware that a preacher must moreover formerly apply Islamic values and philosophy as one method his life as well as live it. A preacher already duly decorate himself with noble morals, as it has been exemplified by the apostle, with example the he no just captivating heart his people, will but also become proof in convey holy mission (Rozali, Tradisi Dakwah Ulama Al Jam'iyatul Washliyah Sumatera Utara, 2016).

At the beginning the founding of Al Jam'iyatul Washliyah has highlight preaching amali, besides preaching with oral and written messages of preachers also provide examples direct with actions in life every day. The messages conveyed through preaching amali This known faster until to public compared to two methods preaching previously. Since beginning establishment, in establish schools and madrasas always accompanied with sincere intentions, this thing seen with the role of teachers in look for wood and cutting tree for make pillars and walls building school said. After building school stand up, the teachers are also looking for students. They no expect nothing and nothing request wages, but what is expected only ajrun minallah. Efforts this keep going done for advancing Al Jam'iyatul Washliyah (Nasution, 2001).

This dawah amali always highlighted by Al Jam'iyatul Washliyah's scholars everywhere they is. It also gets response positive from the people of North Sumatra, in fact is existence request from public local for establish schools, madrasas and branches of Al Jam'iyatul Washliyah which became need for public (Nasution, 2001). Success this show that the Al Jam'iyatul Washliyah's scholars not just understand rules preaching, they can also manifest qualities that are commendable and gentle, virtuous good character, friendly and patient in face various obstacles and problems people. In context this can see during the struggle Indonesian independence, Al Jam'iyatul Washliyah's scholars work together in struggling. Even No a little bit between those who finally detained by the invaders and died in the field war. Lubis (1908-1972 CE), must entered to in prison Sukamulia Medan in 1948, because his propaganda for oppose colonizers (Washliyah, 2002).

#### **Al Jam'iyatul Washliyah's Model Dawah Ideal and Relevant**

Notice aspect socio cultural and socio historical the establishment of Al Jam'iyatul Washliyah in North Sumatra, then Dawah Model Washatiaah is form actualization the most ideal way to perform dawah organization this. With attention or focus on groups public Mandailing and Malay are not can separated from Shafi'i's Mahdhab.

However, in the preaching Model Washatiaah this need developed more ideal and relevant methods, approaches and strategies for to face various layer society that continues develop in accordance with their respective characters in an actual model of dawah. Dawah approaches and strategies the focused-on groups public from the lowest class until the highest class.

Al Jam'iyatul Washliyah's Organization no a centrist clerical organization, which relies on figure figur certain such as Muhammadiyah with Ahmad Dahlan and Nahdlatul Ulama with Hasyim Asyari. However, the Al Jam'iyatul Washliyah's scholars always try grow up name organization this and put aside name personal. Although in a way visible eye there is what is the name the great scholar of Al Jam'iyatul Washliyah who has enlarge and perfume name organization this, like Lubis (1908-1972 CE) (Rozali, Muhammad Arsyad Tholib Lubis (1908-1972) Ulama yang Membesarkan Al Jam'iyatul Washliyah, 2018), Adnan Lubis (1912-1968 CE), Nukman Sulaiman (1917-1996 CE) and others. Characters the figures of these scholars in preaching good both personally and in a way organization it seems worthy for made into as a significant ideal model in Al Jam'iyatul Washliyah's dawah in the future come.

This digital era, it seems that millennials already almost no know names of Al Jam'iyatul Washliyah's scholars said. Later appear a very phenomenal and capable figure accepted by various circles. Presence Ustadz Abdul Somad in the middle scene domestic and international is a spectacular and many things (Admin, ciayumajakuning, 2019) give changes that are not only felt by Al Jam'iyatul Washliyah but the world of dawah at the world level.

Phenomenon the emergence of preachers popular like Ustadz Abdul Somad, mark shift in media for preaching in Indonesia with utilizing social media. There is a market for messages conservative the more add popularity they. This is explained Julian Millie at the Seminar on the Role of Dai in Indonesian Politics at Monash University, Melbourne, on February 15, 2019. Seminar on the theme "Are Muslim Preachers Pushing Indonesian politics to the right?" Millie said: "I see people also like Abdul Somad. because of his personal style, style his speech as Malay from Riau" (Admin, ABC Australia, 2019).

In the era of digitalization this it feels like difficult for separate between social media and the community Millennials are one of the targets of dawah Islamic. Togetherness with the boom of social media, the presence Ustadz Abdul Somad, with power the magnet beyond rational judgment. This means that interest public to his lectures that sometimes make some people were amazed and gaped. Everywhere, in the city as well as in remote villages he like sugar for hungry ants (Ali, 2018).

Ustadz Abdul Somad, became an idol of the people, almost everyone segment. People from various affiliate, with a little exception, accept it with full enthusiastic. From Nahdlatul Ulama, Muhammadiyah, wa circles bill specifically Al Jam'iyatul Washliyah, so that to those affiliated with non-religious organizations such as Pancasila Youth, various community or the opposite is also true caliphate like Hizbut Tahrir Indonesia, also enjoy his lectures.

From the people small in remote villages, up to professors at universities high, also high-ranking Police and TNI, even officials high state wants invited him. Even the vice president in a way special once give respect to him at the moment give lecture at a mosque in Jakarta. Even it is said reportedly the President Republic of Indonesia has also want to invite him.

No only lectures on land, air, the real world even the virtual world. Lectures on social media, especially YouTube, are one of the the most popular lectures. His lectures are uploaded, edited, cut, and shared. Then be one of the most viral lecturers among people Indonesian society. Even lectures It is also often secretly heard by non-Muslim friends. Maybe because of course interesting for they or, also because looking for something positive or negative (Ali, 2018).

Why Ustadz Abdul Somad so famous? Question this suddenly tickling curiosity public homeland, especially contemporary Muslims. Why religious teacher or scholars from Islamic mass organizations, such as Nahdlatul Ulama and Muhammadiyah, do not Can as famous as him? (Subarkah, 2018) This is can seen from followers on Instagram, Facebook and Subscriber on YouTube.

From the phenomenon this Al Jam'iyatul Washliyah should be capable formulate a model of preaching carried out by scholars of the same class Ustadz Abdul Somad this. Because adult Muslims this turns out to have an idol who is not a cleric from structure standard Islamic organizations such as Muhammadiyah, Nahdlatul Ulama and Al Jam'iyatul Washliyah.

## CONCLUSION

Al Jam'iyatul Washliyah in the past own what is the name big and fragrant name organization this with preaching, education and charity social. Today if no want to it is said profiteer name phenomenal preacher and cleric so we pull thread red that Ustadz Abdul Somad is man of the match for Al Jam'iyatul Washliyah. However, we not know after he whether organization this will still exist in the world of preaching. If the organization this no capable be creative and have power competition with organization other, not only stagnant will but decline. Therefore, that necessary business for always up to date and always upgrading every device that exist in the structure and throughout public Washliyyin. Yes, so tomorrow day will happen shift, and will other ideal models emerge as perpetrator main in Al Jam'iyatul Washliyah's dawah. That is our world, as Cyclical Theory developed by Ibn Khaldun that time continues turn nothing stop, and in the end it's over too. Kullu man alaiha faan (all of the above) earth this finished.

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