

## **Da'wah of Islam in the Era of Generation Z: Study of Takhrij and Syarah Hadith**

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### **Abstract**

This study aims to discuss hadiths about Islamic da'wah in the Z generation era. This research uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about Islamic da'wah in the Z generation era in the history of Bukhari No. 1365. The results and discussion of this study indicate that the status of this hadith is of authentic quality which is maqbul ma'mul bih as evidence. This study concludes that the hadith narrated by Bukhari No. 1365 is relevant to be used as motivation in spreading Islamic da'wah with various delivery methods, especially in generation Z.

**Keywords:** Generation Z; Hadith; Islamic Da'wah.

### **Introduction**

Da'wah is an activity, or procedure to achieve a certain goal, namely to provide instructions or guidelines in various stages of da'wah activities. Because every da'wah activity will be in vain if there is no clear purpose. With the growth of a rolling civilization, da'wah has increasingly complex problems, making its work even more difficult. The role of the da'wah leader must be able to motivate others to achieve the goals they set for themselves because they will have a significant impact on the activity. The general public's perception of preaching is synonymous with something monotonous, such as lectures. Given that they are involved in da'wah activities in society mainly through lectures, this point of view is clearly unfairly blamed. Even though it has profound theoretical and practical implications, da'wah is not only interpreted in a very narrow sense. In a case, activity, or procedure to achieve this particular goal, it takes an object to achieve its success. One of them is the general public. Based on data

from the Central Statistics Agency (BPS), there are around 27.94% of the population in Indonesia who are born in the 1997-2012 generation. Proving that generation Z is the dominating population. (Harahap, 2022) he stated that generation Z is a generation characterized by a high understanding of technology. According to Qurniawati R. S and Nurohman, generation Z are all generations born in the digital world with complete technology, such as Personal Computers (PCs), gaming devices, cellphones, and the internet. (Harahap, 2022). Therefore, this study is interested in discussing Islamic da'wah to generation Z from the perspective of hadith.

The results of previous research have been presented by a number of researchers related to generation Z and Islamic da'wah. Harahap (2022), "The Existence of Da'wah Values Among Generation Z," UIN Sunan Kalijaga Yogyakarta. This study aims to discuss the development of Islamic da'wah methods to generation Z. This research method is qualitative through literature study with syarah hadith. The results and discussion of this study include the notion of Islamic da'wah, the understanding of generation Z, the development of Islamic da'wah methods, and the effectiveness of social media that helps Islamic da'wah to take place. This study concludes that the spread of Islamic da'wah by involving the existence of social media can attract the attention of more generation Z (Harahap, 2022).

The current research and the results of previous research have similarities, namely discussing Generation Z. However, there are differences between the current research and previous research. Previous research discussed Islamic da'wah to generation Z from an Islamic perspective, while current research discusses Islamic da'wah to generation Z according to hadith.

A framework of thinking is needed as an outline logical flow to answer the problem of Islamic da'wah to generation Z according to hadith. Da'wah is an activity, or procedure to achieve a certain goal (Mahmud, 2020). The purpose of this is to provide instructions or guidelines in the various stages of da'wah activities. Because every da'wah activity will be in vain if there is no clear purpose. Generation Z is a generation that cannot be separated from activities that are on social media and makes it easier for them to find and see something they want, they prefer to play online, scroll Instagram, watch Tiktok and other things that can waste time uselessly (Qurniawati, R. S., & Nurohman, 2018). As for social media, it can be a means of gaining knowledge if young people can make the best use of it (Febriani, S. R., & Desrani, 2021). Therefore, today's da'wah activities can be allocated more to social media. This can attract the interest of generation Z to continue learning and improving their religious knowledge through social media. That way the use of social media can

have a greater beneficial impact on generation Z which is expected to become a superior and quality generation. The concept of da'wah in Islam can be understood based on hadith. Hadith is anything that originates from the Prophet Muhammad, whether it is spread in hadith books or actualized in society, which is known as *sunnah* (Soetari, 1994). The hadiths regarding the da'wah of Islam are very abundant. Among other hadith narrated by Bukhari No. 1365, Has told us Umayyah bin Bistham, has told us Yazid bin Zurai', has told us Rauh bin al-Qasim from Isma'il bin Umayyah from Yahya bin 'Abdullah bin Shayfiy from Abu Ma'bad from Ibn 'Abbas radhiallahu'anhum that when the Prophet SAW sent Mu'adz radhiallahu'anhu to Yemen, he said: "You will come to the People of the Book, so the first da'wah that should be done to them is to invite them to worship Allah. If they have If you know Allah, then tell them that Allah has made it obligatory for them to pray five times a day and night. And if they have done it, then tell them that Allah has made it obligatory for them alms (zakat) from their wealth to be given to the needy of them. have obeyed it, then take from them (according to the provisions) and maintain the sanctity of human property " (Saltanera, 2015). The discussion of hadith on Islamic da'wah is a field of study of hadith science. The science of hadith is the science of hadith (Soetari, 1994). Hadith about generation Z can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on this discussion of hadith science, it can be concluded how Islamic da'wah is according to hadith.

A theoretical foundation is needed for a theoretical foundation in conducting discussions. This study applies the theory of hadith science. In the science of hadith there is the science of *dirayah* hadith (Soetari, 2005), knowledge whose material object is *rawi*, *sanad*, and *matan* hadith. *Rawi* is the narrator of hadith, *sanad* is the chain of narrators of hadith, *matan* is the text of hadith (Darmalaksana, 2018). The science of hadith determines the validity requirements (authenticity) of a hadith, namely: *Rawi* must be '*adl* (have commendable personality qualities) and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity), namely a combination of '*adl* and *dhabit*; *Sanad* must be connected (*muttasil*) in the sense that it cannot be interrupted (*munfashil*); and *Matan* cannot be wrong (*syadz*) and cannot have defects ('*illat*) (Darmalaksana, 2020). If it meets all the requirements for authenticity, then the status of the hadith is called *shahih*, whereas if it does not meet any of these conditions, the quality of the hadith is called *dhaif* (Darmalaksana, 2020). According to the science of hadith, *shahih* hadith are *maqbul* (accepted), while *dhaif* hadith are *mardud* (rejected) (Soetari, 2005). However, a *dhaif* hadith can be promoted to *hasan li ghairihi* if there are *syahid* and *mutabi* (Soetari, 2015). *Syahid* is a *matan* of another hadith while *mutabi* is a *sanad* of another hadith (Mardiana &

Darmalaksana, 2020). Even so, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul* hadith but cannot be practiced (*ghair ma'mul bih*). (Soetari, 2005), this depends on context in the sense of situation and condition.

The main problem of this research is that there is Islamic da'wah in the era of generation Z. The formulation of the problem of this research is how to preach Islam in the era of generation Z. This research aims to discuss hadiths about Islamic da'wah in the era of generation Z. Theoretically, this research is expected to have implications for the benefits usefulness to add to the knowledge of takhrij and syarah hadith. Practically, this research is expected to provide benefits and uses as knowledge about Islamic da'wah in the Z generation era according to hadith.

### **Research Methods**

This study uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Book 9 of Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others. Data collection techniques were carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the hadith syarah method. Takhrij hadith is the process of taking hadith from the book of hadith to examine its authenticity (Darmalaksana, 2020). While syarah hadith is an explanation of the hadith matan (text) to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (D. P. Sari, 2017), until a conclusion is drawn.

### **Results and Discussion**

#### **1. Result**

The stages of takhrij hadith require the issuing of hadith from the hadith book which is then examined for its validity. After tracing the hadith with the keyword "dakwah" in the Encyclopedia of Hadith Book 9 of Imams, a hadith narrated by Bukhari No. 1365. The editorial text of the hadith below:

حَدَّثَنَا أُمَيَّةُ بْنُ بَسْطَامٍ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبُدٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ عَلَى الْبَيْمَنِ قَالَ إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةَ اللَّهِ فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ حَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِنْ أَمْوَالِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ

Have told us Umayyah bin Bistham, have told us Yazid bin Zurai', have told us Rauh bin al-Qasim from Isma'il bin Umayyah from Yahya bin 'Abdullah bin Shayfiy from Abu Ma'bad from Ibn 'Abbas radhiallahu'anhuma that when the Prophet SAW sent Mu'adz radhiallahu'anhu to Yemen, he said, "You will come to the People of the Book, so the first thing you should do is preaching to them is inviting them to worship Allah. If they already know Allah, then inform that Allah has made it obligatory for them to pray five times a day and night. And if they have carried it out, then inform that Allah has made obligatory on them alms (zakat) from their wealth to be given to the poor of them. If they have obey them, then take from them (according to the provisions) and maintain the sanctity of human property "(HR Bukhari No. 1365).

The next stage is the assessment of the narrators and the continuity of the sanad as shown in the table below:

**Tabel 1. List of Rawi dan Sanad**

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin 'Abbas bin Muthalib bin Hasyim	-	68 H	Marur Rawdz	Abu Al-Abbas	-	Ibnu Hajar al-Astqalani: Shahabat; Adz-Dzahabi: Shahabat	Sahabat
2	Nafidz, Maulana Inbu 'Abbas	-	104 H	Marur Rawdz	Abu Ma'bad	-	Abu Zuriah: Tsiqah; Yahya bin Ma'in: Tsiqah; Ibnu Hibban: Disebutkan dalam 'ats-tsiqaat; Ibnu Sa'id: Tsiqah; Ibnu Hajar al-	Tabi'in among the middle class

							'Asqalani	
3	Yahya bin 'Abdullah bin Muhammad bin Syaifiy	-	-	Marur Rawdz	-	-	Yahya bin Ma'in: Tsiqah; an Nasa'i: Tsiqah; Ibnu Hibban: disebutkan dalam 'ats-tsiqaat; Ibnu Sa'd: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah; Adz-Dzahabi: Tsiqah	Tabi'in (not seeing sahabat)
4	Ismail bin Umayyah bin 'Amru bin Sa'id bin Al 'Ash	-	144 H	Marur Rawdz	-	-	Ibnu Hibban: disebutkan dalam 'ats-tsiqaat; Ibnu Hajar al-'Asqalani: Tsiqah Tsabat; Adz-Dzahabi: Tsiqah	Tabi'in (not seeing sahabat)
5	Rauh bin al-Qasim	-	141 H	Bashrah	Abu Ghiyats	-	Yahya bin Ma'in: Tsiqah; Abu Zur'ah: Tsiqah; Abu Hatim: Tsiqah; An-Nasa'i: Laisa bihi ba's; Ibnu Hibban: Disebutkan dalam 'ats-tsiqaat; Ibnu Hajar al-'Asqalani: Tsiqah Hafidz; Adz-Dzahabi: Tsiqah Tsabat	Tabi'in (not seeing sahabat)
6	Yazid bin Zura'i	-	182 H	Bashrah	Abu Mu'awiyah	-	Ahmad bin Hambal: Shaduuq mutqin; Yahya bin Ma'in: Tsiqah; Abu Hatim: Tsiqah imam; Ibnu Sa'd: Tsiqah hujjah; An-Nasa'i: Tsiqah; Ibnu Hajar al-'Asqalani: Tsiqah tsabat; Adz-Dzahabi: Hafidz	Tabi'ut Tabi'in middle class
7	Umayyah bin Bistham bin al-Muntasir	-	231 H	Bashrah	-	-	Abu Hatim ar-Rozy: Mahaulu Assh Shidq; Ibnu Hibban: Disebutkan dalam 'ats-tsiqaat	abi'ul Atba' among the elderly
8	Muhammad bin Ismail al-Bukhari	194 H	256 H	Bukhara	-	-	Amirul Mukminin fil al-hadits	<i>Mukharrij</i>

Table 1 shows that the hadith of Bukhari No. 1365 narrated by eight narrators. All narrators are only known to have died, except for Yahya bin 'Abdullah bin Muhammad bin Syaifiy whose year of death is not known. While Bukhari's biography, mukharrij al-hadith, is known in full, namely he was born in 194 H. and died in 256 H. The scholars gave positive comments to the narrators.

According to the theory of hadith, the first *rawi* means the last *sanad* and the first *sanad* means the last *rawi* (Soetari, 2015). The hadith above includes *muttashil* (to be continued) seen from the continuation of the *sanad*. The condition for the continuation of the *sanad* is *liqa* (meeting) between the teacher and the student (Soetari, 2015). *Liqa* can be seen from their contemporary existence and are in the same area. Judging from the country, they are in adjacent territory. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, the hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the chain of *sanad* are likely to meet between teachers and students. The above hadith is not odd or flawed. Not odding in the sense that it does not conflict with the Qur'an, hadith which is stronger and common sense, while not defective in the sense that there are no insertions, reductions and changes (Soetari, 2015). Although not in the same *lafadz* form, the hadith narrated by Bukhari No. 1365 has support from other hadith content, namely Nasa'i No. 5502, Tirmidhi No. 1255, and others (Saltanera, 2015). In other words, the hadith has *syahid* and *mutabi* (Mardiana & Darmalaksana, 2020).

Hadith narrated by Bukhari No. 1365 was considered valid. Sahih hadith is valid for the practice of Islam.

## 2. Discussion

Hadith narrated by Bukhari No. 1365 is valid in the sense that it is accepted as a proposition. The role of da'wah in Islam is very important. It is called that because the propagation of Islam will also determine the progress of the people of a nation. Da'wah of Islam occupies a significant and strategic position in the Al-Qur'an and As-Sunnah. The practice of da'wah by Muslims has had a significant impact on the beauty and adaptability of Islam to contemporary times, both historically and practically. Hadith which illustrates that the existence of Islamic da'wah has existed since ancient times, including the hadith narrated by Ahmad No. 16995, as follows: "Al-Hakam bin Nafi' has told us, Ismail bin Ayyasy from Dlamdlam bin Zur'ah from Shuraih bin Ubaid from Katsir bin Murrah from Utbah bin Abdu, that the Prophet SAW said, "The Caliphate is in the hands of the Quraysh, the law will be held by the Ansar people,

the da'wah will be in the land of Habasyah and the Hijrah will always be in the bodies of the Muslims and Emigrants" (Saltanera, 2015).

Da'wah is a good deed, therefore the purpose of da'wah is to maintain the goodness taught in Islam in individuals and society (Habib, 1982). Da'wah is a charity that cultivates potential and maintains good deeds. Therefore, da'wah is an activity that plays an important role in upholding Islam. Good deeds cannot happen without this preaching. The great reward that flows to the person who preaches consistently even after he dies. Rasulullah SAW., said: "Who exemplifies good deeds in Islam, then those actions are followed by examples (others), then a reward will be recorded for him like the reward of those who imitate him without the slightest reduction in the reward of those who imitate him. Whoever sets an example of a bad deed, then the deed is carried out by someone else, then a sin will be written down for him like the sin of the person who imitates him without reducing those who imitate him "(HR. Muslim from Jarir bin Abdillah ra).

It has been emphasized earlier that generation Z is a generation that cannot be separated from activities that are on social media and makes it easier for them to find and see something they want, they prefer to play online, scroll Instagram, watch Tiktok and other things useless they can spend time with (Qurniawati, R. S., & Nurohman, 2018). As for social media, it can be a means of gaining knowledge if young people can make the best use of it (Febriani, S. R., & Desrani, 2021). According to the Ministry of Communication and Informatics (Kemkominfo), currently there are 82 million people using the internet in Indonesia. With this capacity, Indonesia is ranked eighth in the world. Eighty percent of these internet users are teenagers between the ages of 15 and 19. Indonesia is ranked fourth in the world for Facebook users (D. K. Sari et al., 2019). The latest technological advances are like two blades that require special care from all sides. Besides having many advantages, the internet also has many disadvantages and troubling effects, including pornography, fraud, and violence, all of which originate in cyberspace (Syaputri, 2018).

We need a da'wah strategy to minimize the problems faced by Generation Z in their lives so that deviations can be overcome and prevented that will harm Generation Z and others. Therefore, da'wah needs to be packaged in the right way (Arifin, 1994). Da'wah must appear real, based on facts, and in context. As a work to provide Islamic answers to different problems in the lives of Generation Z, the teachings are made sense by the definition put forward by Syekh al-Child al-Khuli that attempts to move individuals from a state to a better state. The elimination of this situation places him in an artistic situation, from a situation of destruction to a situation of decent life, from a situation of



underdevelopment to a situation of progress. The transfer of this state has a very broad meaning and covers all aspects of human life (Asrori, 2004).

A variety of methods can be used to attract the attention of generation Z in viewing Islamic da'wah, including discussion methods, question and answer methods, da'wah methods with exemplary examples and what has more potential to attract generation Z is the da'wah method with technological means. (Nurudin, 2004). of the many da'wah methods intended for generation Z, this method that uses technological means has great potential in spreading Islamic da'wah. Social media reporting is also very effective and efficient, as evidenced by the rapid dissemination of information to various directions. In addition, social media da'wah has many advantages that make it easier for mad'u to obtain religious information. Da'wah on social media can be enjoyed at any time, but keep in mind that da'wah can be done in various ways, not only from the pulpit (Qurniawati, R. S., & Nurohman, 2018). Da'wah shared on social media has the advantage of making da'wah simpler and easier to spread to all corners. In addition, da'wah documents shared on social media can be stored and last a long time, so they are not only useful at certain moments. Because there are still traces of footage after it has passed, people want to see it again; therefore, preaching through social media has many benefits, from the smallest to the biggest; the only obstacle people face is buying an internet package (Febriani, S. R., & Desrani, 2021).

Hadith narrated by Bukhari No. 1365 is not only accepted but accepted for Islamic practice. It was emphasized that Islam places great emphasis on the important aspects of da'wah. Along with the advancement of information technology that is of great interest to Generation Z, it is necessary to use social media as a means of Islamic da'wah. In turn, social media does not only bring negative aspects but is a challenge for new innovations for positive things, especially as a medium for Islamic da'wah to generation Z in the country.

## **Conclusion**

Hadith narrated by Imam Bukhari No. 1365 is considered valid because it is valid or acceptable as a proposition. The discussion of this study explains that the hadith narrated by Bukhari No. 1365 is relevant for the development of more diverse Islamic da'wah methods in the Z generation era, so that this becomes an opportunity for further research by applying a comprehensive analysis. This research recommends that Muslims can spread Islamic da'wah to all generations and can become the inspiration for Generation Z to always learn and improve religious knowledge.

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