

Issues and Challenges of Islamic Education Teachers in Da'wah Through Writing Against Teenagers

Siti Zakiah Bahron, Nursafra Mohd Zhaffar, Ahmad Faiz Ahmad Ubaidah

UiTM Negeri Sembilan Branch, Rembau Campus, Jalan Kampung Pilin, 71300 Rembau, Negeri Sembilan, Malaysia

Corresponding Author Email: nursafra@uitm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v11-i2/14336>

DOI:10.6007/IJARPED/v11-i2/14336

Published Online: 16 June 2022

Abstract

Fostering noble values and awareness messages is one of the goals of da'wah through writing activities that may have a great impact on teenagers. In assuring the quality of da'wah writing for an Islamic Education teacher (IET), a broad variety of issues and challenges will undoubtedly arise, particularly in the attempt to develop Muslim young as anticipated from the Philosophy of National Education (FPN) and the Philosophy of Islamic Education (FPI). Challenges such as mastery of knowledge and skills, technology and mass media, as well as IET's environment and society, must be considered because these challenges have an indirect impact on the quality of message delivery of da'wah writing and implications on society's perception of the national education system. Although there are many other problems to da'wah writing, this research focuses on the issues of IET in da'wah through writing to teenagers utilizing literature sources and prior studies. This concept paper will attempt to address IET's concerns and challenges, and this research will identify gaps and potential for development in increasing mastery of IET da'wah writing expertise in Malaysia.

Keywords: Noble Values, Islamic Education Teacher, Teenagers, Da'wah Through Writing, Challenge

Introduction

Compared to the role of Islamic Education teacher (IET) in da'wah *bil hal* and da'wah *bil lisan*, the writing of da'wah and IET continues to attract less from the public attention. In addition, IET's roles as Murabbi (Tamuri, 2006; Baba, 2006; Mahmud, 2011; Mohammed, 2011; Jaafar, 2019; Kasmin et al., 2019), socialization agent (Ishak et. al., 2017; Hie et. al., 2018), and transformation agent (Nawi, 2020) are among the roles of IET that demonstrate the involvement of IET in da'wah *bil hal* and da'wah *bil lisan* which is used as a guide in producing quality IET quality model. The role of IET as a da'wah writer, on the other hand, has received far less attention. Yaakop et. al (2013) provide evidence that this is supported by a rigorous screening of the validity of accurate information, as well as compliance with the quality of messages written in the mass media Ibrahim (2001); Yaakop et. al (2013) provide evidence

that this is backed by a rigorous screening of the validity of accurate information. In contrast to independent genre writing, such as Indie genres, which has unrestricted access to the publication and marketing of their writing materials due to the lack of interference from the authorities (Ashaari et. al., 2018). But in da'wah writing, mastery of strategies and communication skills is essential to stimulate the attention of the *mad'u* (teenagers) in the message and substance of da'wah that is meant to be taught and used in the context of everyday life. Following that, teens are able to study and evaluate the applicability of the message of da'wah literature as guidance for Muslims who live their lives following Islamic law as taught by the Quran.

The selection of influential reading material is the outcome of rational action based on knowledge and values as a Muslim gives rise to noble conduct and civilization, which develops an outstanding personality (Zhaffar et. al., 2016). The message and quality of the da'wah material should be appropriate to the type of thinking of the youth. On the other side, if the message and facts are overly heavy and overloaded with information, teenagers will be less appreciative of the message they are attempting to portray. As a consequence, teenagers are no longer interested in reading the da'wah's writings. Thus, the necessity of da'wah through writing by IET is emphasized so that it may be utilized as a guide with materials from the Qur'an and Sunnah that are translated into practical form by IET's duty as a role model and *Murabbi* to teenagers. However, a lack of strategy and understanding in the manner of da'wah through this writing may result in a lack of application of values that are mere as regular reading material that has less influence on teenagers.

Previous research has shown that the writing strategy for da'wah is greatly influenced by technological factors and mass media (Yaakop et. al., 2013; Adam et. al., 2015; Had, 2014; Zabidi, 2014), and this applies to all types of writing. Moreover, according to Musa (2013), technical aspects and mass media are also contributing to the decrease in the reading of printed writing materials such as newspapers and other forms of mass communication. The ability to produce da'wah writing that captivates the attention of teenagers in reading requires mastery of information in judging correctness, as well as writing abilities in processing and organizing thoughts into da'wah writing content (Badruddin et. al., 2017). Teenagers' ability to process and organize information is determined by the approach used in the processing and arranging the information. In line with the findings of Ashaari et.al (2018), a study conducted in Malaysia on the appeal of Indie books among young readers discovered that the genre's uniqueness was based on five attractions, which were title attraction, language style processing, message content, interesting graphics, and the role of new media. Even yet, teens are not only drawn to entertaining in and of itself, but also to content that is written and presented under the teen's inclinations and preferences. As a result, the IET must develop a detailed and well-organized strategy, which is a precise step in ensuring that the purpose of filling in the useful reading material is true to the young, who are the intended audience for the da'wah message.

This article will explore the issues and challenges that IET faces in da'wah through writing to teenagers, particularly in terms of knowledge preparation and strategy, technology and mass media, and IET's surroundings and society. As a result, it is anticipated that the discussion from this research will serve as a guide for IET as a da'wah writer in the future to be prepared in developing the understanding of professionalism as a da'wah writer. This

research will also identify gaps and possibilities for growth in Malaysians' grasp of IET da'wah writing expertise.

Issues and Challenges

Mastery of Knowledge and Skills

Teenagers are high school students aged 12 to 19 years old who are still in school. Because of their poor Islamic beliefs and peer influence, they are vulnerable and susceptible to conduct that violates school regulations and Islamic law throughout this stage of adolescence. However, other factors, such as the teenager factor, family history, parenting style, and school, all contribute to the misbehavior (Othman et.al., 2017).

Cases of youth misbehavior often cover the pages of the press, indicating that the rising trend of criminal cases and social misconduct is worsening and impacting the country's educational systems (Ahmad, 2020). According to news reports, 17-year-old teenagers was recently detained in connection with an abortion case in Butterworth (Rosli, 2021) and a bullying issue at MRSM (Zahari, 2021). The consequences of these occurrences of social symptoms are often linked to the failure of the national education system and the outside community's opinion of how the IET operates in implementing noble principles and simple characteristics in the lives of teenagers. Looking at the situation, it is apparent that the pure values in teenagers are being degraded as a result of the absence of the creation of pure values in the souls of teenagers.

Furthermore, present are issues related to a lack of understanding and application of teaching aids (BBM), whether they are ready to use or have been designed by the IET himself for use in the school. According to prior research, there are many obstacles to the use of BBM, including time constraints related to tight schedules, managerial burden, and the necessity to finish the syllabus within the specified timeframe given (Ilias et. al., 2013). Research conducted by Islamic Education innovation teachers (IEIT) indicated that time limitations are the main reason for a lack of BBM in Islamic educational facilities (Abdullah et. al., 2020). The IET must be well understood to put out the necessary effort and skill in interpreting BBM. However, because of time restrictions and tight schedules, the BBM was not presented as thoroughly away as it should have been. As a consequence, students are unable to comprehend what they are learning at a deep level throughout the teaching and learning process (PdP). This remark is consistent with the results of Muhamad's (2015) research, which found that one of the limits of IET changing instruction is a consequence of time constraints in terms of preparation for teaching sessions. Further evidence for this conclusion comes from Rashed's (2016) research, which found that the BBM preparation phase takes between 2 and 3 days for a single teaching session.

The challenge faced by IET in the application of noble values in writing da'wah to teenagers is thus a significant one since teenagers need a positive role model to imitate. Writing activities for da'wah need a sense of scope and context before they can be utilized as a writing platform. The mastery of knowledge is very important in this situation because the IET must employ the skills it has to transform messages and concepts into the scope of da'wah writing. A da'wah writer (IET) who has mastered deep and wide information can generate high-quality da'wah writing and be a compelling force in the lives of teens who want to read. For example, a IET who specializes in book writing would be an excellent choice. Using the strategies and type of language used in writing, writers may grab the attention of teenagers and help them understand the substance of the information they are trying to express to them. Through the programs that have been offered, IET has been able to learn the

techniques and strategies of da'wah writing, which has helped the organization grow. But if IET as a da'wah writer lacks in-depth knowledge and is therefore not skilled in guiding da'wah writing, effective da'wah writing will be impossible due to the limitations of creativity in combining information ideas for which quality writing results should be achieved as a result of using it.

The IET serves as the foundation for the process of moral formation in teenagers. Given the role performed by IET as a role model, moral, and personality builder, IET is regarded as an official professional organization (Musnizam et.al., 2012). To guarantee that these experts are in the appropriate skill range, IET must know to convey the message effectively. The IET should be in accordance with the techniques for delivering da'wah as advocated by the Qur'an and the Sunnah of Rasulullah ﷺ, as well as with the principles of Islamic law. With the knowledge and abilities, they possess, they may persuade teenagers that IET is a credible source of information that they can use as a guide, reference, and role model for their lives.

Technology and Mass Media

The rapid evolution of technology has altered the landscape of the world of da'wah, particularly in the area of writing-based da'wah. In this day and age of technological complexity and the introduction of numerous contemporary gadgets such as smartphones, tablets, and laptops, the role of preaching delivered orally is no longer practical and relevant (Mokhtar et. al., 2021). There is evidence that da'wah through writing, whether in the mainstream media or print, has substituted other methods of da'wah *bil lisan* such as face-to-face communication. It is as much as these developments are consistent with the currents of modernity and technical sophistication, they show a good development trend in da'wah writing. However, it also creates opportunities for issues to arise that might have an impact on the interests and dispositions of teenagers. When it comes to reading content, those who find it pleasant and entertaining are more likely to be interested.

Dr. Akmar Hayati Ahmad Ghazali and Associate Professor Dr. Siti Zubaidah from the Universiti Putra Malaysia (UPM) presented their research findings on reading in print media to the UPM Communication Department. They discovered that teenagers read newspapers to relieve their problems and loneliness, according to Dr. Akmar Hayati Ahmad Ghazali and Associate Prof Dr. Siti Zubaidah (Musa, 2013). Furthermore, according to the findings of the research, the primary criterion for determining the selection of reading material is the selection of writing messages that are both entertaining and engaging to the heart and cognitive development (Musa, 2013). This is not an exception in the case of the writing message that the IET is attempting to emphasize in the da'wah through the written text. As a consequence, it can be inferred that results of da'wah writing that are informative, straightforward, and do not require a lot of filling seem to be more likely to spark the attention of teens and encourage them to continue reading the results of da'wah writing produced by IET.

Other research has indicated that the complexity of the devices on the market promotes teens to be exposed to the usage of gadgets that are difficult to monitor and limit their use (Ghani et. al., 2015). These conclusions are reinforced by the occurrences of information as well as incorrect facts about religion being disseminated without restriction by those responsible (Had, 2014; Ghani, 2015; Adam et. al., 2015; Ahim, 2020). Today's teens are extremely reliant on the internet as a source of reference material search as well as Islamic religious studies due to the internet's ability to deliver all types of Islamic information fast and efficiently (Ahim, 2020; Halim & Rahim, 2010). Their inclination to use the internet to look for

religiously related things may lead to a variety of undesirable symptoms that culminate in social deviance. If they are not watched and led in their quest for reading material that helps them, they will stray and further breach their ethics and morals as a Muslim teenager.

According to Talib et. Al (2017), the limits of knowledge and the complexity of information technology may harm teenagers' views and thinking. Messages written for WhatsApp, Telegram, Facebook, YouTube, Instagram, Twitter, and other platforms are, in part, distinct and even diverge from the actual teachings of Islam. This incident clearly demonstrates that there are irresponsible parties that are always looking for methods and chances to conduct irregularities by spreading false information in order to mislead Muslims, particularly teenagers in general. As a result, one of the main obstacles that IET has in resolving the aforementioned concerns is keeping up with quickly growing technology to avoid falling behind with current technological breakthroughs. Quality da'wah writing as well as intriguing and effective delivery techniques (written presentations) may enable messages, knowledge, and information to enter teens' spirits successfully.

Following that, it is necessary to agree on the dissemination and explanation of right facts from Islamic Education expert teachers related to a problem so as not to mislead and limit the thinking of teens who are still immature. In this case, one of IET's challenges in da'wah writing may be determining how to create da'wah writing material that can shift the tendency to find information on the internet without authentic sources to dakwah reading equipped with descriptions and facts from IET who are experienced in producing da'wah writing. If sources acquired from the internet, such as the Quran and Hadith, are relied on, such as the verses of the Israiliyyat version, there is a risk of factual errors (Mokhtar et. al., 2021). As a consequence, it is important to return to the original source in verifying the material and avoid misunderstanding in order to maintain the authenticity of facts, especially those relevant to Islam.

IET Environment and Society

The intensely controversial subject of Islamization in the field of education has an impact on the motivation of school pupils (teenagers) and IET in particular. This is due to the pressure and governmental action in publicizing this subject, which creates significant difficulties for teens in recognizing and using all of the expertise and knowledge obtained in school. On the basis of parent concerns, requests have been made to eliminate the influence of religion in schools. This parental worry stems from the notion of the Islamization process in schools as a result of the elimination of religious programmes and rituals such as congregational prayers and Islamic Day festivities, which have an impact on students' academic performance (Salleh, 2020). On the other side, others argue that the amount of time allotted to Islamic Education should be expanded in order to offer a full grasp of religious beliefs (Hashim, 2018). As a result, this problem restricts the IET's educational efforts, particularly among teenagers, since the restrictions of direct da'wah activities in schools are disliked by certain parents and the community.

Following that, Islamic Education is a topic that must not only be studied and understood but also practiced in daily life. Islamic education has the potential to develop a civilization that is creative, moral, and cohesive. However, Islamic Education is seen as unimportant, and focus is given to courses with a powerful outcome on professional marketability (Zaid, 2018). As a result of the lack of application of Islamic values in the subject of Islamic Education, da'wah through this writing is expected to be able to be a medium for

the application of pure values by filling useful content as one of the other methods to fill the void of value filling that Islamic Education subject cannot support. The capacity to supply writing material while balancing the needs of knowledge of the world and the hereafter to guarantee that the aims of *Ummatan Wasoto* (balance ummah) may be realized is the difficulty encountered by IET in da'wah via writing. Adolescents would seek to absorb all information without abandoning Islamic topics, which serve as the major foundation for becoming pious Muslims if da'wah literature on the idea of Islamic Education and the role of teenagers in the growth of the ummah is used.

As most schools now place more emphasis on the element of academic excellence, such as by hosting workshops on exam answering techniques, it is seen that schools are increasingly concerned with grades and rankings of academic quality. In contrast, activities that help students improve their talents, such as poetry writing workshops and "*nasyid*" lyrics composition, had less participation from students as a result of a lack of exposure and attention from the school. When compared to the amount of money received through the Islamic Education Council alone, the school provides a significant amount of money for these academic activities. Specifically, these issues are connected to the school activity management system, which presents a difficulty to the implementation of da'wah through writing among IETs.

The need of instilling high morals and values in the educational environment can therefore be clearly understood as a difficult job for IETs to undertake. Discussions about scholarly topics and discussions about the production of religious writing materials must be fostered in order for the aim of producing students who are balanced in this world and the hereafter to be achieved successfully through the efforts of all parties involved in the educational process. Indeed, if every member of the school community realizes and understands the need of fostering Islamic principles, then a positive atmosphere (*bi'ah solehah*) may be produced in the school via the effort of practicing da'wah through writing, as noted by IET, can be established.

Conclusion

The situation of moral and personality disintegration of high school pupils demonstrates how far they have fallen from Islam's fundamental teachings. Islam is highly concerned with highlighting the filling that tries to build each individual's personality strength. As a result, every teacher, including IET, plays a part in shaping students' personalities and establishing excellent values in them. Following that, IET is able to explain the personality component to teens by providing an example of a Muslim with a personality. Da'wah through writing is one means of giving da'wah in an attempt to transmit messages capable of shaping and guiding teens toward higher and praiseworthy personalities. The Muslim community desperately needs IET to write and publish Islamic content, particularly for teens, since the da'wah literature that will be published is capable of attracting interest in the authentic Islamic way of life. It has the potential to influence the development of their thoughts as well as changes in their lifestyle. Needs in terms of feeding the mind may be successfully met by the authoring of planned and arranged Islamic content.

Finally, the issues and challenges of IET in da'wah through writing to teenagers is a subject that all writers, particularly IET, must address. IET must improve its understanding in term to keep up with current technological breakthroughs. The advancement of technology

allows for a methodical approach in assembling and authoring da'wah literature so that teenagers have access to reading materials that foster the development of individuality and pure ideals. The findings of this research will serve as a guide in the future development of da'wah content by IET through writing.

Acknowledgment

Appreciation and thanks to the main supervisor, Dr. Nursafra binti Mohd Zhaffar and Ustaz Ahmad Faiz bin Hj Ahmad Ubaidah for providing guidance and contributions of ideas throughout preparing this concept paper.

Corresponding Author

Nursafra binti Mohd Zhaffar

UiTM Negeri Sembilan Branch, Rembau Campus, Jalan Kampung Pilin, 71300 Rembau, Negeri Sembilan, Malaysia.

Email: nursafra@uitm.edu.my

References

- Abdullah, W. A. A. W., Razak, K. A., & Hamzah, M. I. (2020). Pengurusan Masa Guru Inovatif Pendidikan Islam. *O-JIE: Online Journal of Islamic Education*, 8(2), 33-39.
- Adam, F., Anuar, M. M., & Ali, E. M. T. E. (2015). Cabaran Media Baru Sebagai Medium Pembelajaran Agama Dan Penyelesaiannya Dari Perspektif Islam. *Jurnal Islam dan Masyarakat Kontemporari*, 9, 12-23.
- Ahim, R. (2020). Dakwah Islamiah Mendepani Cabaran Revolusi Industri 4.0. *Journal of Asian Islamic Higher Institutions*, 5(1).
- Ahmad, O. (2020) Jenayah pelajar sekolah membimbangkan. Berita Harian Online. Retrieved from February 23, 2022, <https://www.bharian.com.my/berita/wilayah/2020/12/760676/jenayah-pelajar-sekolah-membimbangkan>
- Ashaari, M. F., Hamzah, M. F., Yaakub, L., & Rasit, R. M. (2018). Tarikan Terhadap Buku Indie Dalam Kalangan Pembaca Muda di Malaysia. *Islamiyyat*, 40(2), 169-178.
- Baba, S. (2006). Pendidikan rabbani. Kuala Lumpur: Karya Bestari Sdn. Bhd.
- Ghani, N. M., & Ghazali, S. (2015). Tindak Balas Pengguna YouTube Terhadap Kes Buli Dalam Kalangan Remaja di Malaysia. *Sains Humanika*, 6(1).
- Had, A. (2014). Dakwah Melalui Internet di Malaysia: Masalah Dan Cabaran. In *Seminar Antarabangsa Dakwah dan Etnik: Perspektif Multi Disiplin. Pusat Kajian Dakwah Orang Asli dan Pribumi. Bangi: Universiti Kebangsaan Malaysia*.
- Halim, U., & Rahim, S. A. (2010). Penglibatan Digital: Akses Dan Penggunaan e-Agama Dalam Kalangan Generasi Muda Muslim. *Jurnal Komunikasi Malaysia*, 27(2), 121-135.
- Hashim, M. A. (2018). Subjek agama perlu seimbang, peruntukan waktu ditambah, saranan Mufti Pulau Pinang. Malaysia dateline. Retrieved from December 15, 2021, <https://malaysiadateline.com/subjek-agama-perlu-seimbang-peruntukan-waktu-ditambah-saran-mufti-pulau-pinang/>
- Hie, Y. H., Samsu, K. H. K., & Adnan, Z. H. (2018). Peranan guru sebagai agen sosialisasi dalam membentuk perpaduan kaum di sekolah. *Akademika*, 88(2), 95-108. <https://doi.org/10.17576/akad-2018-8802-07>
- Ibrahim, M. R. (2001). Intelektualisme & dakwah masa kini. Kuala Lumpur: Universiti Malaya

- Ilias, M. F., Ismail, M. F., Jasmi, K. A., Ilias, M. F., Ismail, M. F., & Jasmi, K. A. (2013). Faktor Dorongan Dan Halangan Penggunaan Bahan Bantu Mengajar Oleh Guru Pendidikan Islam di Sekolah Bestari. In *3rd International Conference on Islamic Education* (pp. 943-953).
- Ishak, M., Abiddin, N. Z., & Fakhruddin, F. M. (2017). Eksplorasi Peranan Guru Pendidikan Islam Sebagai Agen Perubahan Masyarakat Dari Perspektif Pendidikan Pengembangan. *International Journal of Education, Psychology and Counseling*, 2(6), 214-230.
- Jaafar, N. (2019). Pengaruh Efikasi Kendiri Terhadap Kualiti Guru Pendidikan Islam Sebagai Murabbi: Kajian di Sekolah Menengah Kebangsaan Malaysia. *Asia Pacific Journal of Educators and Education*, 34, 65–85. <https://doi.org/10.21315/apjee2019.34.4>
- Kasmin, R., Baharan, M. F., Mohsin, N., Kila, N., & Hassan, M. A. (2019). Amalan Kualiti Guru Dalam Kalangan Guru Pendidikan Islam Di Sekolah Kebangsaan. *Journal of Management and Operation Research*, 1(4), 1-23.
- Mahmud, A. G. (2011). Pendidikan Islam: Harapan Dan Masa Depan. Kongres Pendidikan Islam Kebangsaan 2011 Anjuran Kementerian Pelajaran Malaysia. Dynasti Hotel Kuala Lumpur, 4-7 Disember.
- Mohammed, H. (2011). Pendidikan Islam Melalui Pendekatan Holistik. Kongres Pendidikan Islam Kebangsaan 2011. Anjuran Kementerian Pelajaran Malaysia. Dynasti Hotel, 4-7 Disember.
- Mokhtar, S., Thia, K., Othman, I., Moharam. M. (2021). Prospek Dan Cabaran Implementasi Dakwah Dalam Media Kontemporari: Satu Analisis. 5th International Conference on Teacher Learning and Development (ICTLD) 2021, Johor Baharu.
- Muhamad, N. A. F. (2015). Pengaruh tahap kepercayaan epistemologi Islam dan tahap konsep sendiri terhadap amalan pengajaran Guru Pendidikan Islam (Doctoral dissertation, Tesis Dr. Fal., Fakulti Pendidikan, Universiti Kebangsaan Malaysia).
- Musa, S. (2013). Media cetak perlu berubah untuk menarik pembaca remaja. UKM Portal Berita. Retrieved from February 23, 2022, <https://www.ukm.my/news/arkib-berita/tahun-2013/disember-2013/media-cetak-perlu-berubah-untuk-menarik-pembaca-remaja-2/>
- Musnizam, M., Tamuri, A. H., & Ya, R. (2012), March, Konsep Berilmu Di Kalangan Guru Pendidikan Islam Satu Keperluan Dalam Membangunkan Modal Insan. In *Proceedings of the International Seminar on Teacher and Islamic Education [SEAPPI2012], Senai, Johor Bahru, Malaysia* (pp. 8-9).
- Nawi, Z. M. (2020). The Role of Islamic Education Teachers in Bringing Transformation to Social Mobility in Society. *Jurnal Islam dan Masyarakat Kontemporari*, 21(3), 178-188. <http://dx.doi.org/10.37231/jimk.2020.21.3.429>
- Othman, M. K. H., Yusof, M. Z. M., Puteh, A., & Roslan, N. (2017). Permasalahan Dan Cabaran Guru Dalam Membentuk Nilai Pelajar di Sekolah Menengah. *Jurnal Sultan Alauddin Sulaiman Shah, (Special Issue)*, 1-10.
- Rashed, Z. N. (2016). Amalan Pengintegrasian Ilmu Sains Dan Al-Quran Dalam Pengajaran Pendidikan Islam Di Maahad Tahfiz Sains Negeri Selangor. *Fakulti Pendidikan. Bangi: UKM*.
- Rosli, S. M. (2021). Remaja 17 tahun ditahan kes buang bayi. Sinar Harian. Retrieved from February 23, 2022, <https://www.sinarharian.com.my/article/168459/berita/Semasa/Remaja-17-tahun-ditahan-kes-buang-bayi>

- Salleh, N. H. M. (2020). Pengetua pertahan penekanan agama di sebalik kritikan terhadap ritual 'berlebihan'. *Freemalaysiatoday*. Retrieved from December 15, 2021, <https://www.freemalaysiatoday.com/category/bahasa/2020/01/22/pengetua-pertahan-penekanan-agama-disebalik-kritikan-terhadap-ritual-berlebihan/>
- Talib, N. A., Abdullah, M. Y., & Salleh, M. A. (2017). *Cabaran Dakwah Islam Di Alam Siber (Challenges of Islamic Dakwah in Cyber Space)*.
- Tamuri, A. H. (2006). Model Guru Pendidikan Islam: Konsep 5 Mim. Seminar Amalan Pengajaran Guru Pendidikan Islam. 1 April. Anjuran Fakulti Pendidikan. UKM.
- Yaakop, N. A. M., Halim, N. F., Musa, M. S., & Johori, M. R. (2013). Tekno-Daie: Peranan Dan Cabaran Daei Di Alam Maya. In *Kertas yang dibentangkan di Seminar bicara dakwah kali ke-14, pada* (Vol. 8).
- Zabidi, A. Z. M. (2014). Membina Pengisian Berpengaruh Dalam Media Baharu Melalui Penulisan Dakwah. *Al-Hikmah*, 6(2), 78-90.
- Zahari, B. J. (2021) Nasihat jangan tonton video lucah jadi punca. *Berita Harian Online*, Retrieved from November 30, 2021, <https://www.bharian.com.my/berita/kes/2021/12/898884/kes-buli-mrsm-nasihat-jangan-tonton-video-lucah-jadi-punca>
- Zaid, R. H. R. (2018). Sekolah kebangsaan telah berubah jadi sekolah agama. *Astro Awani*. Retrieved from February 23, 2022, <https://www.astroawani.com/berita-malaysia/sekolah-kebangsaan-telah-berubah-jadi-sekolah-agama-tun-dr-mahathir-194183>
- Zhaffar, N. M., Hamzah, M. I., Razak, K. A., & Abdullah, W. A. A. W. (2016). Ke Arah Guru Pendidikan Islam Sebagai Pemikir Kritis. *Sains Humanika*, 8(3).