



Community Communication Strategy Bangun Raya in Maintaining Harmony between NU and Muhammadiyah Religious Groups

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Abstract

Komunikasi adalah proses pengiriman dan penerimaan pesan. Tujuan komunikasi adalah agar komunikator melakukan apa yang dimaksudkan dalam pesan. Komunikasi dapat berhasil ketika orang memersepsikan kedekatan atau kesamaan pesan komunikasi. Jika tidak, konflik akan muncul. Konflik mempengaruhi keharmonisan. Konflik dapat memperkuat harmoni atau memecah belah suatu bangsa. Strategi dalam komunikasi diperlukan untuk memperlancar proses komunikasi, terutama dalam komunikasi antar budaya atau agama. Budaya dan agama sangat rawan konflik, sehingga komunikasi antar budaya atau agama sangat diperlukan di Indonesia karena bahasa Indonesia sangat beragam. Dengan kata lain, fungsi komunikasi adalah untuk memelihara kerukunan multikultural atau multiagama. Tujuan dari penelitian ini adalah untuk mengetahui strategi komunikasi masyarakat Bangun Raya dalam menjaga kerukunan antar kelompok agama NU dan Muhammadiyah. Selain itu, penelitian ini bersifat kualitatif. Dalam pengumpulan data dilakukan secara observasi, dengan melakukan pengamatan di lokasi penelitian. mengenai analisis data, dimulai dari pengumpulan data, reduksi data, data presentasi hingga penarikan kesimpulan. Hasil penelitian ini menunjukkan bahwa strategi komunikasi yang dilakukan oleh masyarakat NU dan Muhammadiyah di Bangun Raya ialah komunikasi intrapersonal, komunikasi interpersonal, komunikasi kelompok, dan komunikasi antarbudaya. Selain itu, juga terdapat empat faktor yang dapat mempererat suatu hubungan antara dua kelompok agama ini yakni Muhammadiyah dan NU, yaitu adanya kesadaran akan perbedaan pemahaman, tingkat suatu pertemuan yang tinggi, dan adanya hubungan kekerabatan.

Kata Kunci: Komunikasi, Budaya, NU, Muhammadiyah

Keywords: Communication, Culture, NU, Muhammadiyah.

Abstract

Communication is the process of sending and receiving messages. The purpose of communication is for the communicator to do what is intended in the message. Communication can be successful when people perceive the closeness or similarity of the communication message. Otherwise, conflicts will arise. Conflict affects harmony. Conflict can strengthen harmony or divide a nation. Strategies in communication are needed to facilitate the communication process, especially in communication between cultures or religions. Culture and religion are very prone to conflict, so communication between cultures or religions is very necessary in Indonesia because the Indonesian language is very diverse. In other words, the function of communication is to maintain multicultural or multireligious harmony. The aim of this research is to determine the communication strategies of the Bangun Raya community in maintaining harmony between the NU and Muhammadiyah religious groups. Apart from that, this research is qualitative in nature. Data collection was carried out observationally, by making observations at the research location. regarding data analysis, starting from data collection, data reduction, data presentation to drawing conclusions. The results of this research show that the communication strategies carried out by the NU and Muhammadiyah community in Bangun Raya are intrapersonal communication, interpersonal communication, group communication and intercultural communication. Apart from that, there are also four factors that can strengthen

relations between these two religious groups, namely Muhammadiyah and NU, namely awareness of differences in understanding, a high level of meeting, and the existence of kinship relations.

Keywords: *Communication, Culture, NU, Muhammadiyah*

Introduction

People in Indonesia can be said to be heterogeneous creatures. What is meant by heterogeneous here is a society that has many differences, be it ethnicity, ethnicity, race, even beliefs (religion). (Chandra et al., 2019) In addition to heterogeneous creatures, humans are also social creatures. The meaning of social beings here is that humans cannot live without help from others. Everything that someone wants or needs, will definitely need someone else in even a small matter. For example, when you are sick, you definitely need a doctor, even if you are If you have a medicine field, someone who is sick will need the help of others to take medicinal plants and then mix them.

Similarly, in religion, man needs a priest or one who can direct him to goodness. In Indonesia, there are six kinds of religions recognized by the state, namely Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism.(Akhmadi, 2019)

Speaking of religion, the majority of Indonesian people adhere to Islam, although there are differences of opinion. As is known, Islam is guided by four imams of the madhab namely Imam Hanafi, Imam Maliki, Imam Shafi'i, and Imam Hambali. Indonesia has two major Islamic organizations, namely Muhammadiyah and Nahdatul Ulama (NU), which have many differences between them. Many areas of Indonesia are equally occupied by both organizations. One of them is Padang Gelugur District located in West Sumatra Province.

Muhammadiyah is an Islamic organization founded by K.H. Ahmad Dahlan. While

Nahdatul Ulama (NU) is an organization founded by K.H. Hasyim Asy'ari and is the majority community in Indonesia. These two groups are inseparable in everyday life, both in neighborliness, work, and so on. A different group usually has conflicts with other groups. The conflict in question is a form of problem that occurs or that can cause hostility between two or more groups.

But there are also those who can accept a difference around them or make it an addition to knowledge. Similarly, the Muhammadiyah and NU religious groups have many differences in carrying out worship, giving rise to disputes between the two. Problems usually do not occur in organizations, but in societies that are adherents between the two. Along the way, these two major organizations were the most productive organizations to build dialogue within the Islamic Community with the aim of stemming the tide of radicalism.(Akhmadi, 2019)

The number of inter-religious harmony in Indonesia is one of the important factors for the success of national development. To create a harmonious and fulfilling life, one of the most important, sensitive and vulnerable people in one's life must be part of the harmonization process. Reading about religious sects in each region can help reduce the potential for conflict in Indonesian society.

Similarly, in Bangun Raya, Padang Gelugur District, initially local community groups, namely Muhammadiyah and NU, had disagreements between opinions in carrying out worship. NU people in the area say that the Muhammadiyah group only takes Sharia laws that make it easier. It means only carrying

out what is obligatory, and only performing a worship that according to the group is easy to carry out without adhering to one of the recognized madhhabs.

On the contrary, the Muhammadiyah community considers the NU group only to complicate religion. What was not taught by the Prophet was instead done by the NU group. For example, like a throne when someone dies. The NU group feels it is a tradition to pray for the dead. Although the Prophet did not perform tahlilan, the Prophet told His servants to always pray for fellow believers.

But for now, the people of NU and Muhammadiyah have coexisted in terms of social and education. Help each other when holding an event both welcoming the holy month of Ramadan and traditional events. Because of this, the two groups of people often interact with each other, supported also by today's sophisticated education that teaches the need for differences between communities, in order to create a strong brotherhood.(Pajarianto & Mahmud, 2019)

Research Methods

This research uses a qualitative method of case studies that are descriptive, with observation techniques, namely observing the object of research. Sudjana and Ibrahim explained that research is an activity carried out systematically to collect, process, and design information using certain techniques in order to find answers to problems that arise.(Hoirul Anam & Suwadi, 2022)

A good case study should be done directly in real life from the case to be researched. However, case study information is obtained not only from the case under investigation, but also from all parties familiar with the matter. According to Bungin, an

interesting case study is the freedom of researchers to explore the object of their research and the freedom to determine the field they want to develop.(Hoirul Anam & Suwadi, 2022)

The nature of research is the process of producing descriptive information about people in the form of written or spoken words and observable behavior. Thus it can be said that qualitative research can be interpreted as field research whose purpose is to express in words the symptoms of a particular object and develop or describe certain phenomena in accordance with the findings in the field

Results and Discussion

A. History of Nahdatul Ulama

Nahdatul Ulama was born on January 31, 1926 as a representative of an ideological traditionalist ulama *ahlusunnahwal-jama'ah*, notable persons include K.H. Hashim Asy'ari. K. H. Wahab Hasbullah and Ulama at the time of reform activities began to expand, the scholars were not so organized, but they already had a very strong relationship with each other. Celebrations such as nosto, the anniversary of the death of a kiai, sometimes bringing together kiai, the surrounding community, or former students of his pesantren, are now spread throughout the archipelago. (Hidayat, 2019)

The purpose of establishing Nahdatul Ulama is for religious reasons, namely the preservation of Islam *ahlussunnahwal-Jama'ah* as the background for the establishment of Nahdatul Ulama. Religious background rooted in teachings *Ahlussunnahwal-Jama'ah*(followers of the Shafi'i school) during the national movement. Further, the organization seeks to act in accordance with the motive of its establishment, which is to achieve *izzatul Islam wal-Muslim*, or in other words form an Islamic society *ahlussunnahwal-*

Jama'ah.Ahlussunnahwal-Jama'ah itself refers to one who follows the path of the Prophet and his companions from the Qur'an and the Sunnah.(Fuad, 2020)

B. History of Muhammadiyah

Muhammadiyah was founded in Kauman Village, Yogyakarta, on 8Dzulhijjah 1330 H/18 November 1912 by a man named Muhammad Darwis, later known as K.H. A. Dahlan. The word Muhammadiyah literally means followers of Prophet Muhammad. The use of the word Muhammadiyah intends to connect (association) with the teachings and traces of the struggle of the Prophet Muhammad. The aim is to understand and apply the religion of Islam as the teachings of the Prophet Muhammad so that he can live the life of the world according to the will of Islam. In this way, the pure and true teachings of Islam can breathe life into the development of Muslims and the people of Indonesia.

C. Arrival of NU and Muhammadiyah in Pasaman

In the 19th century the reformers led by Tuanku Imam Bonjol in West Sumatra adhered to puritanism similar to the Wahabis who spread their understanding through violence to the Paderi war. In 1912 the Muhammadiyah organization was born, followed by Al-Irshad and the Islamic Union. When this organization was born, there were fierce disputes between students and reformers over tahlilan, selamatan, and the issue of pilgrimages to the tombs of saints.

In the 19th century, the idea of a renewal movement was born by Muhammad bin Abdul Wahab along with the Wahhabiyah movement which followed the ideas of Imam Ahmad bin Hanbal. The Wahhabi Scholar Pesantren movement in Indonesia is eager to protect religious life following one of the four imams, namely Imam Hanafi, Imam Shafi,

Imam Malik and Imam Hambali. Some religious people also participated in religious movements and played an important role as pioneers of religious movements. Muhammadiyah which originated from the Bukittinggi branch was brought by Abdul Aziz Maulana Kali and Abdul Munthalib to PasarUsang in 1928, and began to develop it. This received a good response assisted by residents, then inaugurated on February 4, 1937. With the establishment of the branch leadership marked the development of Muhammadiyah branch in the Pasaman area.

D. Different Views of NU and Muhammadiyah

The people of NU and Muhammadiyah have different views on worship. For example, when performing morning prayers, the NU group will carry out the qunut prayer, while the Muhammadiyah group does not carry it out. Then in Ramadan, the NU community performs 20 rakaat tarawih prayers, while the Muhammadiyah community performs 8 rakaat. NU society is guided by one of the four schools of jurisprudence (Hambali, Maliki, Shafi'i, and Hanafi), while Muhammadiyah society is not bound by imams of the school of jurisprudence. In terms of tahlilan, barzanji, or some kind of kenduri, the Muhammadiyah community does not do such things, while the NU community does. The difference between NU and Muhammadiyah is inseparable from the history of their appearance. NU was born in a rural area so it has a lot of free time to worship. While Muhammadiyah was formed in urban areas which required most adherents to be individualists in implementing the sunnah.(Sofiana, 2022)

E. Interfaith Harmony

Islam teaches not to quarrel with one's fellow brothers. Tolerance is a form that is very influential in terms of unity or mutual unity between one group and another. Not

only religion, Indonesia also advocates tolerance for its people who are different races and religions. So that Indonesia has the slogan *Bhineka Tunggal Ika*, which means that even though they are different, they are still one.

In the Big Indonesian Dictionary (KBBI) there are two meanings of the word tolerance, namely: reduction of violence, and avoidance of extremes. (Abror & Abror, 2020) Tolerance is divided into two types, namely passive and active. Passive tolerance is when we let go of something without reacting, while active tolerance is when we react to something and are able to tolerate it. Passive tolerance is an attitude that accepts differences as something real in human life. There is no other way but to accept differences as an inescapable fact. Proximity to the idea of inclusion brings tolerance closer. While tolerance is not just a matter of accepting reality and diversity, but being actively involved in building coexistence, it is a necessary condition for active tolerance.

The Bangun Raya community views tolerance as an attitude and action to be able to carry out activities in community life together without distinction of religion or organization. We should all respect each other's beliefs and beliefs should be respected alternately. Religions and sects play an important role in the success of national development in Indonesia. Creating a harmonious and healthy life requires some of the most sensitive and conflict-prone people in the world. The portrait of inter-religious harmony in each region is important because it provides a foundation to overcome potential conflicts in Indonesian society.

F. Communication Strategy of NU and Muhammadiyah Community in Bangun Raya in Maintaining Harmony

Strategy is a way to achieve a specific goal. Strategies can be used both individually and in groups. (Nofiani & Mursid, 2021) So, when an individual or group wants to achieve a desired goal, there needs to be a good way or strategy. While communication is a form of conveying information from communicator to communicant verbally or nonverbally, either one way or two directions. It can be defined that a communication strategy is an effective design in conveying messages so that communicants can easily understand and accept what is communicated, so as to change one's attitude or behavior. Communication strategies used by NU and Muhammadiyah religious groups in Bangun Raya are intrapersonal communication, interpersonal communication, group communication, and intercultural communication.

1. Intrapersonal Communication

Intrapersonal communication is communication to oneself. That is, relying on reason in doing things. This is the initial stage for a person to be able to accept what is happening around him. This communication is also known as self-introduction or discussing with yourself. (Maharani et al., 2023) The Muhammadiyah and NU communities in Bangun Raya have intrapersonal communication strategies within themselves, making it easier to interact in society. It can also be said that intrapersonal communication is a form of people's self-awareness to remain harmonious and peaceful. With the early stages of oneself, other communications delivered will be easier to succeed with their respective awareness.

2. Interpersonal Communication

Interpersonal communication or interpersonal communication is

communication carried out by two people face-to-face or not. The NU and Muhammadiyah communities carry out this communication in buying and selling transactions, dialogue about renting agricultural land, renting tilapia and carp ponds. (Anggraini et al., 2022)

3. Group Communication

Group communication can be interpreted as communication that takes place in groups. The people of Muhammadiyah and NU often hold discussions at one of the Bangun Raya coffee shops. The discussion here is about religious teachings to education. Bangun Raya community communication is informal, because group communication is defined as a form of formal or informal discussion.

4. Intercultural Communication

The last strategy is the strategy of intercultural communication. This communication is defined as interpersonal communication carried out by people from different cultural backgrounds. It has been explained earlier that the people of Pasaman, especially Bangun Raya, have several different cultural backgrounds. Activities in intercultural communication here are in terms of *mardahan* (cooking) during marriage. Another intercultural communication is the formation of indigenous groups to facilitate when holding weddings or deaths.

G. Influencing factors in the harmony of a religious group (NU and Muhammadiyah)

1. Kinship

Pasaman Regency is an area in West Sumatra which is used as a region of Minang people from Pagaruyung and

Tapanuli from North Sumatra. This is because the Pasaman area is so close to the border of West Sumatra and North Sumatra. The indigenous people in Pasaman come from the Minangkabau tribe. This is as contained in a folk story that increases in Pasaman society, namely the story of *RajoSontang*.

Once upon a time, the first people to occupy the Pasaman area came from Pagaruyung, an ethnic Minangkabau. Then when the popularity of gold trade in West Sumatra around the 14th century, most of the residents of Luhak Agam made Pasaman as their regional destination. The Mandailing tribe originating from North Sumatra came after the Minangkabau ethnicity occupied the area. The early arrival of the Mandailing people was not free from the formation of the Paderi Movement when it penetrated the 19th century in Minangkabau¹.

Therefore, Pasaman regency has been occupied by two major ethnicities namely Minangkabau, Mandailing, and Tapanuli since the 19th century. So that makes the area has had many descendants to date. Inter-ethnic marriages have occurred since that century, as have marriages between Muhammadiyah and NU religious groups. From marriage, kinship relations will be well established.

2. Awareness of Differences

¹ (Undri, 2019)

Fostering an attitude of tolerance towards differences in understanding in every social relationship begins with the nature of awareness. The general awareness of the importance of respecting the differences between both the Muhammadiyah and NU groups made the mutual interaction between the two smooth.

A high level of tolerance can be expressed when all of the groups respect other groups that hold their traditions without interfering with each other. One of them is when NU holds tahlilan or yasinan recitation, the Muhammadiyah group as neighbors can appreciate without interfering. Vice versa when the Muhammadiyah group holds a practice or recitation, the NU group appreciates the event.

One of the reasons for the awareness in the people in Bangun Raya is because the people are aware that they live in the region. Even Pasaman natives who come from Pagaruyung with Minang ethnicity are also said to be merantau. This situation is because Pasaman used to be a forest. Bangun Raya community acknowledges this, so that the community continues to help each other in religious and traditional activities.

This awareness also comes from higher education, which results in the successors of young people in Bangun Raya being able to build their birth areas to remain peaceful and away from conflict. Now it is no longer a problem for different religious groups because of the Muhammadiyah school

built in Bangun Raya. The majority of Bangun Raya residents are NU.

The Muhammadiyah School in Bangun Raya was originally only at the elementary school (SD) level. However, in the 1990s, the Muhammadiyah Sontang school accepted students from elementary, junior high, and high school levels. Named Muhammadiyah Sontang because this school used to be in the majority of Muhammadiyah neighborhood called Sontang, precisely adjacent to the village of Bangun Raya.

3. High meeting rate

The third factor that can strengthen relations between NU and Muhammadiyah religious groups in Padang Gelugur sub-district is the high gathering. The people of NU and Muhammadiyah as coexisting and neighboring communities in Padang Gelugur made the two groups greet each other and smile at each other. Being open to each other in communication makes social interaction between the two can be well established without any obstacles.

Living in the same environment and side by side like a family relationship, always working together and collaborating. So it is no secret that the second society between religious groups meets and interacts every day, both individually and in groups. The communities of these two groups cooperate with each other and help each other in several activities, either energy, physically, or materially. This can minimize negative bias that can cause prejudice against both religious groups.

As explained earlier, there are Muhammadiyah schools in NU-majority neighborhoods. This triggered frequent meetings between the two groups. The Muhammadiyah school is also not uncommon to find students and even teachers who adhere to NU. It can be seen that there is no problem with these two religious groups.

In addition to schools, there is also a coffee shop that is a meeting for fathers in Bangun Raya. As researchers observe that sometimes the fathers who drink coffee in the shop discuss religious laws. Even adherents of NU and Muhammadiyah exchanged ideas on religious matters. This kind of communication is commonly called interpersonal communication or interpersonal communication. Interpersonal communication is defined as a communication process that occurs between two or more people informally.

There are also traditional events that make a high sense of tolerance. The majority of the Bangun Raya community is ethnic Batak Angkola who come from Padangsidempuan North Sumatra. Other communities include Javanese, Mandailing, and Minang ethnicities. Batak custom is known for its kinship system called *DalihannaTolu* (triple furnace). *DalihannaTolu* is a structural order consisting of *kahanggi*, *mora*, and *anak boru*. *Kahanggi* is a group of families of the same tribe or who have the same lineage as others in one area. *Mora* is a respected family group, and which is a family group that gives daughters. While *Anak Boru* is a family group that

takes wives from the *Suhut* group (host of traditional actors).

From the traditional Batak kinship system, a sense of help was obtained in the event of marriage and death. When there is a traditional event or religious event that will be held, the community will cook in one of the nearby residents' houses using the tools of unity of *wirid yasin* mothers. It can be said that in fact the tools of unity belong together. How to get the tools of unity, every week coincides on Friday afternoon when the mothers of Bangun Raya Yasinan, there is a quotation of a kind of cash as much as Rp. 2,000.00 per family head. For Muhammadiyah mothers who live in Bangun Raya, occasionally visit *wirid yasin*. But not *yasinan*. For those who cannot pay on that day, can go to the secretary's house which then the secretary deposits to the treasurer.

Discussing the unity cooking utensils earlier, it was agreed that when you want to use it, the cash to arrive on that day must be paid off. If it is not paid off, then the cooking utensils cannot be used. This is a form of justice for people who are diligent in paying and who are lazy to pay. In traditional events, there are groups that when in their group carry out customs, then that group becomes the right hand in taking care of everything such as cooking. This group is called *sahudon*. Because the people of Bangun Raya and Sontang, the majority of whom are ethnic Batak Angkola, the custom that is carried out is the Angkola custom. In wedding customs, there is such a thing as *markuras* or *manggiling*, which is cooking together.

The first day before the wedding, the traditional group and Karang Taruna cook together with their predetermined portions.

Pasaman is also known as a morning and evening market that sells kitchen needs such as vegetables, fish, fried foods, to cakes, although there is still a large weekly market in each district. Most Pasaman areas open markets in the morning from dawn around 05:30 WIB to 08:00 WIB, as well as in Bangun Raya. But in Sontang there is an afternoon market, meaning that the market is only open in the afternoon every day around 15:00 WIB to 17:30 WIB. This can be said to be a complement to the needs between the two villages that have two understandings related to religion. Sellers at the Bangun Raya morning market and sellers at the Sontangcampur afternoon market between NU and Muhammadiyah. In the morning there are several Sontang people who sell or even buy at the Bangun Raya morning market. Vice versa at the Sontang afternoon market.

For youth meetings, deliberations are held for one meeting every week, precisely on Thursday nights. The meeting was held after Isha prayers at one of the residents' houses at around 20:00 WIB. For young people who are NU first read Yasin, then hold deliberations on the development of activities. Young people in Bangun Raya and Sontang are called *Naposo Nauli Bulung* (Karang Taruna).

Conclusion

From the explanation described above, it can be concluded that the people of Padang

Gelugur District have a high level of difference between the Muhammadiyah community and the NU community. The difference initially became a conflict in which the two groups ridiculed each other or raised each other's egos in maintaining each other's beliefs were the most correct. But with the development of the times, along with the high education in society, the two groups (Muhammadiyah and NU) understand each other's differences. These two religious groups mingle with each other in social terms, often interacting in terms of buying and selling farming. Often these different societies interact, making the two often discuss their respective views in terms of religion. Because of mutual discussion, meeting each other in a stall casually, making these two religious groups become more and more in terms of work in close relations in brotherhood.

Communication strategies carried out by the NU and Muhammadiyah communities in Bangun Raya are intrapersonal communication, interpersonal communication, group communication, and intercultural communication. In addition, there are also four factors that can strengthen a relationship between these two religious groups, namely Muhammadiyah and NU, namely the awareness of differences in understanding, the level of a high meeting, and the existence of kinship.

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