

CHALLENGES AND SOLUTIONS TO THE ISLAMIC CENTRES IN UNIVERSITIES AS A FIELD FOR PROPAGATION OF DAKWAH IN THE NEW TECHNOLOGICAL ERA

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Abstract	<p><i>The Islamic Centre, also known as the Institutional Mosque among members of Higher Learning Institutions, serves the same role as a mosque—primarily as a place to perform prayers. However, beyond this, the Islamic Centre should also serve as a hub for the dissemination and delivery of dakwah (Islamic outreach) among the campus community and surrounding society. The study was conducted to identify the challenges and solutions closely related to ensuring that the dissemination of da'wah can be effectively implemented in a university. This study is to ensure that the role of Islamic Centers in the dissemination of dakwah is appropriate according to current conditions. Every program or activity organized should be tailored to suit the target audience or mad'u, so that the objectives of the dakwah can have a positive and meaningful impact. Furthermore, the method of delivering dakwah should be carefully considered to ensure that the knowledge shared resonates effectively with the public.. The use of modern technology in Islamic Centres can enhance the image of religious institutions so they are not left behind in the era of modernity digitalization and the current Fourth Industrial Revolution (IR 4.0). In addition, social media channels that are widely used and popular should be studied and utilized so that the Islamic message can reach its intended audience. Dakwah practitioners must learn and understand the use of modern technologies and social media platforms to align with current trends in continuing their dakwah efforts for ongoing development. The role of Islamic Centre administration is also crucial in ensuring that the goals and objectives of making the Islamic Centre the heartbeat of Islamic dakwah dissemination can be successfully realized. Therefore, such a study is suitable to be conducted using a qualitative method.</i></p> <p>Keywords: <i>Centre, Dakwah, Technology, Social, Preacher.</i></p>
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INTRODUCTION

Mosques are widely recognized by the public as places where Muslims perform congregational prayers and perform varieties of communal activities such as celebration of Islamic Festivals community teaching and learning. Similarly, the Islamic Centres in public (UA) or private universities (US) serve a role like mosques within the campus environment. These Islamic Centres, also referred to as Institutional Mosques, also play various roles in promoting Islamic teachings and the spread of Islam.

Looking back at the actions of the Prophet Muhammad (PBUH), he used the mosque as a place to gather the Muslim community, organizing knowledge sessions, meetings, and other activities to ensure the mosque, being the house of Allah SWT, always remains active. Mosque are also become a centre of economic activity where it is narrated that the Rasulullah SAW, Messenger of Allah would sometimes place wealth (before distributing it to the Muslims) at Mosque regarding to the Hadith Riwayat al-Bukhari (421)

Therefore, the role of the Islamic Centre must be empowered for the well-being of the ummah, particularly the campus community. The glory and privilege of the Islamic Centre is the sama as the role of the mosque which must be utilized by all Muslims.

Allah SWT states in Surah Al-Taubah (9:17–18):

"It is not for the polytheists to maintain the mosques of Allah while they testify against their own disbelief. For such people, their deeds are in vain, and they will be in the Fire forever (17). The mosques of Allah should only be maintained by those who believe in Allah and the Last Day, establish prayer, give zakat, and fear none except Allah. It is they who are expected to be on true guidance (18)".

In exegeting these previous verses, Ibn Kathir RHM highlight that it is not fitting that those who associate others with Allah in worship should maintain the mosques of Allah that were built in His Name. Therefore, Allah SWT testifies to the faith of those who maintain the mosques, where they are the Houses of Allah on the earth. Allah SWT also promises that He is generous to those who visit Him in the mosques for serving and upholding His religion with honesty. (Ibn Kathir 1431H, 4: 260-262).

Generally, society sees the Islamic Centre is a place for students to perform the five daily obligatory prayers. However, this perception needs to be corrected and refined so that the role of the Islamic Centre is not limited to performing prayer but also functions in contemporary dakwah efforts. Given the successful role of mosques during the time of Prophet Muhammad (PBUH), their function must be further strengthened to build the ummah's strength, meet administrative needs, and enhance the performance of modern higher learning institutions (Azlina, Norafifah & Norajila, 2016).

The objective of this study is to examine the challenges faced by Islamic Centres in disseminating Islamic teachings through da'wah activities. One of the main challenges identified is the shortage of staff or volunteers to support programmes and initiatives that sustain the vibrancy of the Islamic Centre. The cultivation of a knowledge-based culture should be further strengthened through the consistent organisation of religious and academic classes that cater to a wide demographic—from children to adults, including university students. Such efforts are essential to meeting the evolving needs of contemporary Muslim society. (Nur Alya Izzanie et al., 2024)

Based on previous studies, many scholars have discussed the roles and functions of mosques from various perspectives that have been applied in efforts to strengthen mosque institutions in the contemporary era. However, these roles and functions have not been fully realised. One of the key factors contributing to this shortcoming is the failure to enforce laws that support the proposed initiatives.

The support and commitment of responsible authorities are crucial in ensuring the success of such proposals. For instance, the concept of mosques as tourism products has gained increasing attention due to its inclusion in the national tourism policy. Nevertheless, this shortfall should not be attributed to a single party; rather, it reflects a shared responsibility among all relevant stakeholders who must play their respective roles effectively. (Siti Dalila & Nor Afizah, 2019)

THE ROLE OF ISLAMIC CENTRES IN DA'WAH AND ISLAMIC EDUCATION

In Arabic, "Masjid" means "place of prostration". The mosque holds a noble position in Islam and with Allah SWT because of its primary function as place of worship sincerely for Allah alone (Hamka, 1989; Al-Jaziri, 2004). Allah SWT says in Surah Al-Jin (72:18):

"And the mosques are for Allah (alone), so do not invoke anyone along with Allah".

According to Wahbah al-Zuhayli, this verse signifies the glorification and exaltation of the mosque (1418H: Vol. 29, pp. 175–176).

During the Prophet's time, the mosque was not only a place of worship but also a centre for various community activities. Its functions included not just religious rituals but also general societal activities like education, administration, social unity, politics, and community welfare. In the context of educational institutions, the mosque—also known as the Islamic Centre—serves as a place that provides various forms of religious knowledge to both campus residents and the surrounding community.

The function of this Islamic Centre is not limited to performing prayers; it also acts as a platform to cultivate interest in religion and to strengthen religious knowledge through a variety of activities and programs implemented. (Bani Hidayat & Nor Hayati, 2019) Revitalizing the mosque means maintaining and enlivening the congregation in this sacred institution. This effort should be strengthened to make mosques centres of global ummah development.

This includes physical infrastructure, leadership efficiency, the religious awareness of surrounding communities, and the geographical location of the mosque (Nubi Muhammad Hasan, 2002). Islamic Centres in universities play the same role as mosques, differing only in their establishment and location. While Islamic Centres are in institutions, mosques are in residential areas. Since the Prophet's time, mosques have been centres for both worship and education.

They also functioned as cultural hubs, information centres, economic development venues, and military strategy locations (Miftah Faridl and Faturrahman DJamil, 2002). Therefore, those responsible must emphasize in ensuring that Islamic Centres can serve and perform modern dakwah needs. University communities, including staff and students, should enliven these centres with worship and dakwah programs.

Neglecting this responsibility—or worse, preventing people from connecting with the mosque or Islamic Centre—is condemned by Allah in Surah Al-Baqarah (2:114):

"And who is more unjust than one who prevents the name of Allah from being mentioned in His mosques and strives toward their destruction? It is not for them to enter them except in fear. For them is disgrace in this world, and they will have a great punishment in the Hereafter".

The empowerment of this Islamic Centre is related with dakwah. Based on a study by Mohd Farid and Mohamad Khairi (2016), Islamic Centers need to increase the number of publications related to dakwah programs for students, as well as efforts to publish dakwah pamphlets to be distributed to students periodically. The Islamic Center also needs to establish and empower student associations to be supporters and secretariats for the implementation of the dakwah programs organized.

Apart from that, there is a need for cooperation from certain relevant parties, especially the management, in providing financial means and other equipment to the Islamic Center so that through the funds, the Islamic Center management can implement da'wah programs continuously and more effectively from time to time.

One of the methods for implementing programs at this Islamic center is through fund collections obtained by the Islamic Center. A variety of programs can be funded through Friday prayer collections, donations, and other sources. These funds must be used effectively; otherwise, negative perceptions may arise among contributors and majority stakeholders. Financial resources should be allocated to high-value spiritual programs and timely reported (Nor Rosmawati, 2016).

Dakwah is an obligation upon every Muslim, regardless of place or time. Its methods must align with contemporary circumstances. In this situation, the role of the Islamic Centre should be fortified with strategic plans, programs, and development projects to demonstrate their effectiveness as centres of worship and dakwah (Ab. Halim Tamuri, 2021). Delivery methods and content are key to capturing the audience's attention (Ahmad Sahlan & Mohd Nizam, 2020).

Infrastructure, preachers, and religious activities must be improved in quality and quantity to meet modern needs and present benefit for the Muslim communities (Nor Azlina, Norafifah & Norajila, 2017). Therefore, the data collection procedure in the study area, aimed at formulating the research problem, was carried out using a qualitative method. This method employs several forms of data collection such as library documents, interviews, observations, and document analysis as well as other references. Through this type of research, the desired information can be obtained more easily and accurately (Muhammad Tasmin, 2020)

EPOWERING ISLAMIC CENTRES IN LINE WITH TECHNOLOGICAL DEVELOPMENT

The development of information technology around the world is advancing rapidly, with various new tools and innovations being discovered and utilized to enhance the effectiveness of human activities. The shift from manual work to the use of technology is considered a reform within the information technology system that has evolved over time. This continuous progress has made technology an essential part of human life, becoming a necessity in managing daily activities (Muhamad Danuri, 2019)

Technology is a tool that helps people around the world carry out various activities and tasks related to their daily lives, including those in the fields of education and knowledge. It is also considered a field of study that focuses on systems and methods, particularly through the use of applications, to assist and facilitate human activities more efficiently. (Ana Maritsa et al., 2021) The findings of this study indicate that teenagers who are exposed to information technology are more motivated to engage in virtual sharing through social media and to improve their grammar and vocabulary.

In addition, they are quick learners, which has a positive impact on the advancement of various fields. The continuous development and use of technology are crucial for enabling the country to keep pace with developed nations and to produce a highly knowledgeable human capital capable of contributing to the progress of the national education system and socio-economic development. (Noradilah Aziz & Lai Wei Sieng, 2022)

Today's Islamic Centres must embrace technological advancements. Youths and future generations live in a tech-driven world. Many turns to social media for guidance—even on religious matters (Giray, 2022; Tjiptono et al., 2020; Abdullah et al., 2018; Turner, 2015). Thus, Islamic Centres must bridge campus life with religious values and ensure dakwah efforts evolve alongside with technological progresses.

Evidently, technology can support a lot of dakwah means and programs. University and Islamic Centre leadership must assess what is needed to ensure that they are at the forefront of these waves of technological advancement and progresses. Surveys should be done regularly in identifying students' preferences for learning and media use. From this, relevant strategies can be implemented to attract students and sustain their participation with the dakwah programs in the Islamic centres throughout Malaysia.

Dakwah is a collective responsibility. Various platforms can be used, as stated in Surah Al-Nahl (16:125):

"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".

In another verse of Surah al-Anfal [8: 160], if one is to make analogy of the tools of war with the tools of dakwah, of using all capabilities in upholding the high words of Islam (Ibn Kathir 1431H, 4: 223-225), Allah SWT says:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged".

Technology enhances the image of Islamic institutions and boosts participation. Committees of Islamic centres should be skilled in using digital platforms such as Facebook, Twitter, WhatsApp, Instagram, Telegram, and TikTok for targeted da'wah efforts. These digital platforms can become effective tools for da'wah if they are properly understood and utilized for the benefit of Islam.

As most of the digital society uses these platforms in their daily lives to fulfill various needs, the use of technology—especially social media—has brought significant transformation to da'wah in the modern era. Religious institutions can now reach a wider and more diverse audience through digital platforms. Technology allows da'wah to go beyond physical spaces, making it accessible anytime and anywhere.

This expands its impact to various groups, especially the younger generation who are more familiar with the digital world. One of the main findings is the increased involvement of young generations in digital da'wah. Most religious figures interviewed emphasized the importance of adapting da'wah approaches to the preferences and digital lifestyle habits that are growing among today's youth (Ahmad Turmuzi & Sahdin Hasibuan, 2025)

The dakwah activist also play a major role in using social media to achieve the established objectives of da'wah. Certainly, in this era of technology and contemporary Islamic propagation, great challenges await the dakwah activist. An Islamic activist or da'i must ensure that they possess comprehensive knowledge and skills, including making technology a foundation for their efforts in spreading religious teachings. (Aiman, Syakir & Ajmain, 2019).

Social media also allows two-way interaction between the preachers and audiences (Irta Sulastri et al., 2020). Through this two way-way interaction, Islamic centres can always be at the fingertips and hearts of the community. As a result, this could fulfil the goals or *maqasid* of the Islamic centres in serving and guiding the community on Islamic issues. According to Earnie Elmie, 2020, every da'i (preacher) must be proficient in the basic fields of information and communication technology (ICT), as today's society—especially the youth—uses ICT as one of their main means of communication, and it can be said that ICT has become an integral part of their lives.

This has been exemplified in practice by Zaharuddin Abd Rahman, the Facebook page Zaharuddin.net has reached 473,000 likes, while the page Ustaz Dr. Zaharuddin Abd Rahman: Author has gained 957,582 likes. The content shared on both pages includes responses to current issues, religious-themed posts, and discussions related to societal matters and Islamic teachings.

Islamic Centre leadership must adapt with the local technology needs. For example, creating social media groups like WhatsApp and Telegram for congregants helps share knowledge and proves that IT is being used effectively (Slamet Untung, 2019). Since youth are heavily influenced by the digital world, technology shapes their worldview more than direct traditional human instruction (Azman Zakaria, 2008; Faisal et al., 2021).

As technology advances, mosque and Islamic Centre activities must also progress. Therefore, Islamic Centres should plan regular programs including basic and professional s on managing digital channels to increase visibility and engagement (Ab. Halim, 2021). This helps improve individual tech proficiency and simplifies dakwah dissemination using modern tools.

Islamic Centres have a strategic role as centre for environmental dakwah that is not only limited to delivering spiritual messages through prayer only, but also through soncrete oriented towards environmental conservation. By integrating the values of *Tawhid*, trust and balance (mizan) in the dakwah program, that Islamic Centres can become effective agents of ecological change in building awareness and environmental dakwah programs developed (Al Kahfi et al., 2025)

SUGGESTION

As technology continues to develop rapidly, mosque enrichment activities should progress in tandem with the changing times. Therefore, it is essential for Islamic Centres to plan and implement preliminary programmes that introduce current technologies, as well as basic training

on managing suitable social media platforms. Such efforts will help enhance the visibility and presence of Islamic Centres through systematic and interactive content (Ab. Halim, 2021).

In line with this, these initiatives can also improve individuals' technological skills. Consequently, every Islamic Centre will be better equipped to spread da'wah effectively by utilising the advanced technologies available today. The role of the Islamic Centre must be empowered for the well-being of the ummah, particularly the campus community. Islamic Centre management must to implement activities or programs through various efforts and methods with an emphasis on the context of effective da'wah dissemination such as community program, guidance classes and so on.

The delivery of da'wah at the Islamic Centre needs to be aligned with current technological developments to suit the existing target groups, especially among students. In addition, the management of the Islamic Centre should also diversify its methods of delivering dakwah to attract more people and encourage their interest to attend. Besides that, Researchers should undertake more in-depth studies to broaden da'wah outreach and make its dissemination more effective.

To ensure that Islamic dakwah continues to have an impact, the development and empowerment of the Islamic Centre's role must align with current technological advancements. Therefore, the results of this study demonstrate the effectiveness of dakwah dissemination methods in ensuring that the role of the Islamic Centre has a positive impact.

CONCLUSION

Dakwah activities at university Islamic Centres play a vital role in spreading Islamic knowledge, especially in today's challenging technological era. The committees and management teams must strategize effectively to position the Centre as a hub for both receiving and disseminating dakwah. Their roles should be adapted to the digital lifestyle of today's tech-savvy youth to ensure that the message of Islam remains relevant and accessible.

Da'wah bil-kitabah refers to the propagation of Islam through written words. Therefore, this form of da'wah is considered a type of verbal communication delivered through writing. This method was also practiced by Prophet Muhammad (peace be upon him). Written communication in da'wah has been further developed with the aid of journalistic theories. Da'wah bil-kitabah may take the form of scholarly writings, literary works, or compilations published in journals, books, magazines, brochures, newspapers, and bulletins.

One of the main advantages of da'wah bil-kitabah is its wide reach and lasting impact over time. For example, classical works written by renowned scholars in the fields of tafsir (Qur'anic exegesis), hadith, fiqh (jurisprudence), and aqidah (creed) are still being used and referenced until today (Kamaluddin, 2020) It is similar to the use of technology, which allows users to store and review various types of information from time to time through different applications. The difference lies in the way it is used and in the type of information that a person receives.

Various media channels must be evaluated to ensure dakwah truly impacts its audiences. When technology is used responsibly, the benefits will be far-reaching. Preachers must wisely choose the suitable technology that aligns with the needs of their audiences. Ultimately, the responsibility of dakwah lies not only on individuals but on the entire Muslim community. Islamic Centre administrations must think ahead on how to attract students and the wider campus community to make the Centre the heartbeat of Islamic dakwah. When a Centre is actively supported by its campus population, dakwah messages could be disseminated effectively and could leave a positive and lasting impact.

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