

FACE NEGOTIATION ON IDENTITY CONFLICT OF ISLAMIC STUDENTS IN USING SOCIAL MEDIA FOR DA'WA

Umaimah Wahid¹
University Budi Luhur
Jl. Raya Ciledug, Petukangan Utara, Kebayoran Lama,
Jakarta Selatan 12260, Indonesia

ABSTRACT

The purposes of study is to explain the campus policy concerning the utilization of social media by students in da'wah activities through the digital era, it is shown the identity conflicts among students of Communication and Broadcasting Islam. The Research is applied the face negotiated theory and social media theory and completed by campus policy concept and da'wah and the qualitative approach and case study method. The data us obtained by interview and observation technique thus validity of data using triangulation. The result of the research explained the two campuses of State Islamic University)UIN(Syarif Hidayatullah Jakarta and UIN SunanGunungJati Bandung basically don't have policy on social media utilization for da'wah activities. However, the institutions are both of them agree the importance of social media utilization in the process of Islamic da'wah activities. Therefore the learning process of social media is utilized by lecturers to simplify and accelerate the activities of lectures in accordance with the demands of the digital era, it is related to the students are part of the cyber community. The whole students are interviewed had more than five)5(social media accounts. The number of social media accounts did not make students use it for da'wah activities on the daily. The bad images and conflict are concerned the emergence in the middle of the cyber community. The conflict spawned statements such as "pretentious and fundamentalist virtuous or even part of a terrorist. The Campus policy absences are either in UIN Syarif Hidayatullah Jakarta or UIN SunanGunungJati Bandung nevertheless Islamic broadcasting students realize that the utilization of social media is important and the campus should formally make policies to support da'wah development process including support for students who experience identity conflicts in the middle of cyber community.

Keywords: 1) Social Media 2) Islamic Broadcasting-Student 3) Face Negotiation Theory 4) Da'Wa

1. Introduction

Da'wah or preaching in its traditional sense is conducted in a mosque to another by a da'i or ulema or preacher as a source of information about Islamic teachings. The way da'wah delivers cannot be fully maintained in the midst of technology development. Indonesian society is an inseparable part of the world community in utilizing the rapid growth of the internet over the years, especially the young generation. The youth is active internet users and the number increases by 15 percent every year. In 2016, approximately 83 million Indonesian people actively use the internet. The trend of dependency on new media and social media emerges not only among teenagers and students but almost all

¹ E-mail: umaimah.wahid@budiluhur.ac.id

circles. The number of internet users in Indonesia reaches 88.1 million or 34.9 percent of total users, compared to the country's population of 252.4 million. (a1portal.com/...4/data-pengguna-internet-di-indonesia, accessed on Friday, July 15, 2016, at 14:20 West Indonesian Time or WIB)

Indonesia is home to the largest Muslim community in the world at 85 percent of the total population or 254 million people. Based on a study conducted in March - September 2016 to students of the Islamic Communication and Broadcasting Department of State Islamic University (UIN) Jakarta, the utilization of internet-based media or social media in da'wah activities is low despite it reveals that each student owns more than five social media accounts on average. The reasons are because of concerns on the emergence of conflict thus they prefer to use social media merely to maintain 'image' or negotiate with other social media users.

Students activate several accounts to show their existence in the community. On average, students make use of social media with specific goals such as broadcasting, chatting, uploading photos as well as share various messages or content they create, instead of preaching. They fear being labeled as radical students or groups or other negative names if using social media accounts for da'wah and also to avoid conflicts that might arise with their 'social media friends'.

The researcher finds it an interesting issue since Muslim society, particularly preachers, have an obligation to shift the pattern of media consumption and content production to internet-based media. This means that da'wah is no longer relevant only from a pulpit to another, but it is more rational by using internet services, especially social media, for the sake of Islamic preaching. The change in da'wah perspective is required as the number of internet users and social media gradually rises, 48 percent of users access news and information through social media. Thus, how the students use their social media account as a media of da'wah is this research main topic.

The sense of uneasiness felt by students in using social media as a medium of da'wah is a form of 'fear' to lose their identity as a modern society. Identity is a key element of subjective reality which dialectically relates to society and that formed by social processes and determined by social structures. It means the fears grow into conflicts which trigger ignorance to conduct their daily activities as students of Islamic Communication and Broadcasting (KPI), which one of them is disseminating Islamic teachings. They did not want to worry about showing their identity that must play a role as Islamic preachers.

One of the issues that are synonymous with conflict is identity. Conflict will not emerge if there are no opposition parties or 'symbols'. Different perspectives and interests in understanding symbols may lead to conflict. The habits with regard to conflict identity are the use of the terms "we" and "you" (Wirawan, 2010). Community members tend to distinguish between two conflicting identity groups. From both simple words that are often used in daily life, we can learn that inter-cultural and interfaith interaction will be tangent to whether or not someone is comfortable with "you" and also some form of confrontation is pretty possible.

Based on the background described above, the research focuses on 1) why do Islamic Communication and Broadcasting students of UIN SyarifHidayatullah Jakarta and UIN SunanGunungJati tend to use social media for da'wah activities? And 2) how social media usage sparks conflict of identity to students of the Islamic Communication and Broadcasting Department of UIN Jakarta and UIN Bandung? In addition, the research aims to explore the campus policy on encouraging students to utilize social media for preaching matters.

Theory of New Media and Social Media

The emergence of new media in all its forms and functions does not instantly shift the old or traditional media that already existed since ages ago. Old media is still needed by the community as a source of information based on its characteristics. The old media strives to maintain its existence by adapting the technology and the internet that rise the new media, a new force in the transformation of information in various forms. According to McQuail (2000: 119), new media allows two-way communication. Its interactive style enables the information collection and delivery by providing various implications. Producers have wider opportunities to be known and create publications by utilizing social media, while for publishers; new media provides an alternative form of communication and publication such as editing and validate the publication.

Bailey Socha and Barbara Eber-Schmid from New Media Institute, in the Defining New Media article Isn't Easy explained new media is all kinds of things related to the internet, technology, images and sound (<http://www.newmedia.org/what-is-new-media.html>). Everett M. Rogers (in Abrar, 2003: 17-18) divided the development of communication media into four eras namely the era of writing communication, the era of printed communication, the era of telecommunications, and the era of interactive communication.

New media is a developed medium in the era of interactive communication. Internet-based media is used by the public to obtain updated information with a single touch. Yunus (Prayudhi 2011 in Wahid 2016) stated that online media is one of the popular and typical types of mass media. The peculiarity of online media lies in the information technology network using computer devices which are up to date, in real time, and practical. Up to date means online media provides the newest information from time to time. Real-time means online media presents information and news right when the events take place. Practical means it can be accessed anywhere and anytime as long as it is supported by the internet.

In the process of interaction and communication, the internet provides several sites that can be used as social media that supports services to share information in the form of writing, chatting, and so on, such as Blog, Facebook, Twitter, WordPress, Friendster, Myspace, Google+ , Path, Instagram, and others. The more popular the social media in accordance with the technology development, the more people utilize it. People see the new media as a need, where they are not only domiciled as the user but also acts as a sender (Maryani, 2012: 44).

McQuail (2012: 4) notes the main problem in the new media, which definitely differs from the old media:

1. Power and Inequality

It is not easy to place new media in relation to ownership and power, where the content and information flow are controlled.

2. Social Integration and Identity

New media is considered as a mean that capable of affecting the disintegration of social cohesiveness in the society considering the new media is too individualistic and can enter the boundaries of space, time, and culture.

3. Social Change

New media are considered as agents of social change as well as agents of planned economic change, where there are highly likely no control in the message, both from the sender and the recipient.

Social media is online media with its users able to easily participate, share, and create media content continuously. Social media is one of the media to freely exchange information anytime and anywhere, distance is not a problem. Andreas Kaplan and

Michael Haenlein defined social media as "a group of Internet-based applications built on the basis of Web 2.0 ideology and technology, which enable the creation and exchange of user-generated content". Other definitions of social media (Nasrullah, 2014: 11) are as follows:

1. Shilky (2008), social media and social software are tools to increase users' ability to share, to co-operate between users and take collective action outside the institution or organization.

2. Van Dik (2013), social media is a media platform that focuses on the users' existence and facilitates users in their activities. Social media can be seen as an online (facilitator) medium that encourages inter-user relations in a social bond.

Nowadays, social media becomes the favorite media with a growing number of users. Regardless of age and gender, individual or groups, social media is the main choice for communication, including for political purposes. The booming social media presence has caused some traditional media to lose their influence due to their different characteristics. Social media is cheaper, more effective and efficient, while traditional media tends to be managed as a large institution and equipped with an organizational structure that has a very clear hierarchy and authority. Therefore, traditional media or mass media in its management requires large capital.

Theory of Face Negotiation

The theory of Face Negotiation explains that a person or group tends to negotiate before other groups. Basically, there is no human being who is willing to lose face or image because fear will cause discomfort in the interaction process. The term "lose face" is something people do that causes others to look weak or stupid that stir others less respect them (Littlejohn, 2009). Face Negotiation Theory is first proposed by Stella Ting-Toomey. The face is defined as one's self-image in the presence of other. In this case, the image can be interpreted as self-image or one's self-esteem in the eyes of others. Someone yearns to keep the image to be looked in accordance with the general tendency (Wirawan, 2010). Someone tends to avoid conflict by raising different behaviors as it causes a bad image. Different behaviors with 'general taste' are believed to may bring conflict in the interaction, including the interaction in cyberspace which is using Internet-based communication technology.

According to Stella Ting-Toomey (Littlejohn, 2009) provides a basis for predicting how people will accomplish face work in different cultures. People try to adjust to the mindset and behavior of a culture because as a member of a culture, they tend to learn, think and behave in accordance with a particular culture as to maintain the common face. This visible behavior is called face work. A different face is feared to cause conflict with certain cultural members. Facework is communication behavior that people use to build and protect their faces and to protect, build or threaten the faces of others (Littlejohn, 2009). A behavior called facework is a work to maintain the image in the middle of a culture.

The issue of image or self-image is a universal problem, but how self-image is defined and ways of communicating to build self-image are varied in each person and in each culture. In many cultures, there is a hierarchy or a strong sense of status that makes certain cultural members or community groups have a greater influence to control other parties.

2. Research Methods

This research uses constructivism paradigm and qualitative approach and the research method used is qualitative method focusing on the case study research. The research method used is a qualitative method that focuses on case study research. A case study is a research strategy that refers to the forms of the question of why and how. The researcher has little control over the phenomenon studied but focus on contemporary phenomena in some contexts of life. According to Yin in his *Case Study Design and Methode* (2012: 13), a strategy used in a case study research is to examine contemporary events related to behavior and the facts cannot be manipulated.

This study used a qualitative approach in a bid to maintain the form and content of human behavior and analyze its qualities. According to Bogdan and Taylor 1975 (in Moleong, 2006: 4), a qualitative study is a research procedure that produces descriptive data in written or oral words from people and observable behavior. The method is directed to the background and holistic or intact individual. By using qualitative methods, the researcher searches all the needed data then groups them into more specific one.

The case study is one type of research that can answer some issues or objects of a phenomenon, especially in the social science. Yin (2012) also defines case studies as a method of conducting a study of the phenomenon that occurs with a focus on a real-life context, when there is a gap between the phenomenon and the existing context, or when using multiple source evidence (Borbasi, 2004). (In the *Methodology* journal with the title of *Penyusunan Studi Kasus* by Sri Yona p.77 dki.ui.ac.id/index.php/jki/article/download/177/pdf_85. The research method used was a qualitative method that focused on case study research. The data were obtained by direct observation and systematic interviews. The case study method also laid in the ability to use various available sources or evidence to solve the problems. Various forms of data sources in question were documents, artifacts, interviews and observations (Yin 2012: 19-20). Yin defined case studies as a method to conduct a research on a present phenomenon with a focus on a person's life experience (real-life context), when a gap exists between the phenomenon and present context or when using multiple source evidence (2014).

The analysis units of this study were:

1. Social Media is an online media with its users able to easily participate, share, and create media content continuously. Social media such as Facebook, Twitter, Blog, Instagram is one of the media to exchange information freely, anytime and anywhere..
2. Identity conflict is a conflict experienced by students who are actively interactive in cyberspace through social media. The conflicts with social media members emerge because students use social media for the purposes of Islamic preaching considering the content is not in accordance with logic and judgment in cyberspace.

The informants of data sources were 1) Dean of Da'wah and Communication Faculty of State Islamic University (UIN) SyarifHidayatullah Jakarta, Dr. AriefSubhan, MA. 2) Dean of Da'wah and Communication Faculty of UIN SunanGunungJati Bandung, Dr. Ahmad Sarbini, M.Ag. 3) Secretary of Islamic Communication and Broadcasting Department (KPI) of UIN SyarifHidayatullah Jakarta, FitaFaturahman, M.Sc. 4) Chairman of KPI UIN SunanGunungJati Bandung, Dr. MuchlisAliyuddin. 5) Secretary of KPI UIN Bandung, Aang Ridwan, M.Ag. 6) Students majoring in KPI who have studied subjects of the development of communication technology, new media, and social media. to complete the data related to identity conflict in the use of social media in the authors the authors conducted interviews with nine (9) KPI students, in semester V and VII, from UIN Syarif Hidayatullah Jakarta, were 1) Muhammad Mufid, 2) Elsa Carinta, 3) Dimas Lazuardi, 4) Rayi Citra, 5) Eriana, 6) Mei Kartika sari and 7) FirlyFitriyani, while from UIN Sunan

Gunung Jati Bandung were 1) Hamid and 2) Jeje. Another resource person was a preacher or da'i who was carrying out da'wah activities using direct, conventional, and new media or social media namely Ustadz Muhammad Zen, M.Ag.

The process of data analysis is by examining the results with several steps as an effort to meet the continuity and systematic processing of research data obtained. The research data is obviously impossible to be used in raw, but it must be managed and constructed in such a way in accordance with the method of constructivist. The researcher tried to understand the data obtained from data collection techniques; interviews, observations, and documents. Understanding of the data requires a follow-up process as to manage the data in accordance with the steps that are proclaimed as an effort to meet the validity of the data.

3. Research Results and Discussion

Social Media for Da'wah Activities and Changes to the Da'wah Paradigm

Da'wah activities today cannot be separated from the influence of internet-based media with all the ease of form and function for community development, students, and Islamic preaching. However, the presence of social media cannot simply shift the old or traditional media that already existed. Old media is still needed by the community as a source of information with its characteristics. New media, especially social media is used by more than 150 million users and that a huge opportunity for Muslims, especially students of Communication and Islamic Broadcasting Department to develop Islamic teachings in line with communication technology. Nevertheless, old media for da'wah is still relevant to be used.

The number of internet users, especially social media, strongly increases and that affects all management in daily life. People prefer to use Facebook, Twitter, Whatsapp and Instagram for both business and personal matters. Social media offers two-way and interactive communication (McQuail (2000: 119) which help to ease the collection and delivery of information by giving diverse implications. Da'wah through social media must develop its teachings, not just a mere activity. This is because socio-cultural phenomena have led to it, social media has become the favorite media at this time with a growing number of users.

Disseminating Islamic teachings using social media will greatly help social media user regardless of age to learn the religion. It is unfortunate if such a development does not carry out by institutions such as KPI of Islamic Communication and Broadcasting Department at UIN Jakarta and UIN Bandung considering students as 'agents of change' are reliable human resources in these changes.

Social media has its own characteristics which make it popular among the public. Users anywhere, at any time and in any situation can access, enjoy the content, and interact through social media. The Islamic preaching must be continued without setting aside the development of communication technology. In the process of disseminating Islamic messages, social media holds an important role that has changed the perspective or paradigm of da'wah itself, especially related to the process and media of da'wah. Other than fears to spark conflict due to posting Islamic posts on social media, students also concern about their lack of Islamic knowledge, as confirmed by Dean of Da'wah and Communication Faculty of both universities, and also heads and secretaries of KPI Department. This is an ironic reality for institutions that carrying Islamic education or adopts Islamic values in the academic studies. According to the two deans, such profound conditions are due to results of student enrollment system which is open and managed nationally.

Serious efforts and support are needed by university and faculty so that the use of internet-based media, especially social media for da'wah activities sees as a necessity for students. They have a moral and scientific responsibility to develop Islamic teachings by using new media. All forms of social media are actually open tools for Islamic da'wah activities. If supported by the policies issued by the faculty, students will master and realize the importance of utilizing social media to preach then help them gain confidence in their position as KPI students. Thus, the students and graduates will have strong orientation for da'wah with social media. Such a development is urgent to be done since Muslims widely use the internet and social media. Otherwise, Islamic da'wah will be left or abandoned by the community.

Identity Conflict of Student in Using Social Media for Da'wah

Students face identity conflicts when using social media for da'wah. The posted messages trigger unexpected responses. Netizens or internet citizens commented with negative unilateral judgments. This is why students are reluctant to post da'wah messages on social media and that is not ruled by the campus. Students or even lecturers prefer to post simple things or even share general information to avoid conflict that emerges from netizen' s response. This reality is a measure a person or a community preserve themselves or their image so they are still seen as the same as other social media citizens. Ting-Tomey in the Theory of Negotiation Conflict (Littlejohn, 2009) explains that a person or group tends to negotiate when appearing in front of other groups. In this context, students actually acknowledge they can use social media as a means to disseminate Islamic teachings considering people, especially the young generation and urbanites are active social media users.

Students are generally interested in utilizing social media for da'wah activities, but the labeling such as "holy, pious, or even terrorist, Islam radicals, syar'i and so on' will cause discomfort feeling in the interaction. The initiative lacks studies done by lecturers or students. Social media thus far has become a media for interaction between lecturers and students during the lecture, while in fact, according to available data is as follows:

No.	Social Media Utilization for Da'wah Activities by Students
1	Students use social media for da'wah and rarely post matters relating to Islamic teachings, except at certain times
2	Students use social media for da'wah and rarely post matters relating to Islamic teachings, except at certain times and find uncomfortable to do it.
3	Students use social media for da'wah and never utilize it for da'wah activities as they are not interested in doing it
4	Students use social media for da'wah and never utilize it for da'wah activities but post statements of figures or scholars.

Students as young generation opted to remain in social contexts that accept them in the present era. Several students of KPI Department at UIN Jakarta are interested to use social media for da'wah considering its benefits and characteristics that are cheap, fast, unlimited, effective and efficient. Other students expressed their interest but had never used social media for disseminating Islamic teachings. Some also said that posting da'wah messages was basically uncomfortable and the audiences were not interested thus labeled them as described earlier. Students prevented further conflict as it caused a bad image.

Different behaviors with 'common tastes' are believed to spark conflict in the interaction process, such as in cyberspace with Internet-based communication technology. This conflict then led to reluctance among students to use social media for Islamic da'wah activities. However, as Muslims and students studying at the Islamic Communication and

Broadcasting Department, Faculty of Da'wah and Communication Studies at both State Islamic University (UIN) Jakarta and Bandung, they should have skills to carry out da'wah through social media despite it might raise conflicts but that because of different perspectives and interests in the virtual space. It is expected these conditions would not hinder students who willing to conduct Islamic preaching.

Department of Communication and Islamic Broadcasting (KPI), Faculty of Da'wah and Communication at State Islamic University (UIN) Syarif Hidayatullah, Jakarta and UIN Sunan Gunung Jati, Bandung are located in strategic place and have the most number of students. Both departments are the leading faculty of communication and Islamic broadcasting in Indonesia. The policies from the University, the Faculty, and the Department Such development are required for the development. Faculty and Department officials have the authority to make and build the graduates in accordance with its Vision and Mission amid the rapid development of communication technology and information. Institutions often lack adaptation and innovation to cultivate the developments with the needs of students and graduates. Adaptation is required to prepare the required plan, activity and quality. Apparently, a very serious measure must be taken by the leader of Communication and Broadcasting Islam (KPI).

KPI Department of UIN Jakarta and UIN Bandung are demanded to issue a policy that supports the use of social media for da'wah activities. Policies within an organization are needed to create a foundation for the organization to be purposeful and measurable. In the case, the use of social media for da'wah activities in both institution which thus far has not used the social media optimally in a strategic and dynamic implementation for the students who are considerably understood to carry out da'wah.

In the context of a drastic change due to the development of communication technology that affected all sectors of life including the Islamic education and Islamic Da'wah, both KPI department have no policy regarding the use of social media for da'wah activity, based on the interview on October 26, 2017 to KPI UIN Jakarta and December 27, 2017 to KPI UIN Bandung).

Other subjects such as general courses the history of Islamic Civilization, the lecturers demanded the students to convey the topics using the new media or social media. Other activities undertaken in order to support the skill development of KPI students are:

1. Khitobah Activity or khitabah community, which is expected to be useful to improve the students' ability in khitaman, because after all khitabah ability is required for da'wah.

2. Tabliq Akbar Roadshow (TAR), fully supported by the Faculty and Department so that students can be part of the da'wah process. So, the students are led to obtaining the ability of khitabah or public speaking that is a fundamental skill for da'wah activity in the middle of society.

3. Online TV, there are many activities that support and encourage the using of online media, social media in the lecture so that students are expected to benefit the development of communication technology.

Thus far, KPI UIN Jakarta still teaches subjects that are based on mass media. There are no special institutions that have been formed to manage the use of social media for da'wah. Even some students in an interview revealed that they were not taught specifically in that particular subject, but only in a part of the lectures conducted by lecturers and students. The condition is very unfortunate since social media is a new phenomenon that affects all sectors, including education and religion. Organizational leaders, therefore, should make policy as a form of organizational, member and community development.

The policy will be the basis for the students' development to improve their quality in Islamic da'wah in line with the development of communication technology. The policy on the use of social media for da'wah is necessary because the true education must contribute to the social life, even economy, socio-cultural and adapt to the development of communication technology. These factors determine the process of college work as an ideal institution in the development of human resources.

4. Conclusion

Based on the data findings and analysis presented earlier, the conclusions could be drawn as follows:

1. The trend of students of Islamic Communication and Broadcasting (KPI) at UIN SyarifHidayatullah Jakarta and UIN SunanGunungJati Bandung to utilize social media for da'wah activities was still in low quantity, the preaching was rarely done, or even never because no initiative was taken by the departments and the faculties even though they recognized that social media has high potential to be used for disseminating Islamic teachings.

2. Social media could actually spark conflict of identity among KPI students of UIN Jakarta and UIN Bandung. Identity conflicts rose because of the public response towards the messages posted onj2 social media so that negative reactions bring up negative labels.

Based on the conclusions, the researcher made suggestions:

1. Establish an institution that involves students and lecturers in the development of da'wah and social media and creates an online or social media campus/ faculty or department.

2. Improve the students' quality regarding Islamic basic knowledge so that students have the confidence to carry out da'wah to do preaching through social media.

3. The institutions in the campus are expected to involve students and lecturers in the development of da'wah and social media, as well as establishing online da'wah institutions or social media campus/faculty and department.

5. Reference

- Abrar, Ana Nadhya. (2003). **Teknologi Komunikasi: Perspektif Ilmu Komunikasi**. Yogyakarta: LESFI.
- Ardianto, Elvinaro, Drs. M.Si. and Q-Anees, M.Ag. Bambang. (2010). **Filsafat Ilmu Komunikasi**. Bandung: Simbiosis Rekatama Media.
- Aziz, Moh. Ali. (2004). **Ilmu Dakwah**. Jakarta: Prenada Media.
- Borbasi. (2004). **in the Methodology journal entitled of Penyusunan Studi Sri Yona**, p. 77 dki.ui.ac.id/index.php/jki/article/download/177/pdf_85
- Bungin, B. (2008). **Penelitian Kualitatif**. Jakarta: Kencana.
- Hasbullah. (2008). **Dasar-Dasar Ilmu Pendidikan**. Jakarta: PT ORaja Grafindo Persada.
- Kriyantono, R. (2007). **Teknik Praktis Riset Komunikasi**, Jakarta: Kencana Prenada Media Group.
- Moleong, J. L. (2003). **Metodologi Penelitian Kualitatif**. EdisiRevisi. Bandung: Remaja Rosdakarya.
- McQuail, D. (2002). **Media Perfomance: Mass Communication and the Public Interest**. London: Sage Publications.
- Narullah, R. (2014). **Media Sosial: Perspektif Komunikasi, Budaya, dan Sosioteknologi**. Bandung: Simbiosis Rekatama Media.

- Nazir, M. (1998). **Metode Penelitian**. Jakarta: Ghalia Indonesia.
- Notoatmodjo, S. (2003). **Pendidikan dan Perilaku Kesehatan**. Jakarta: Rineka Cipta.
- Prayudhi, D. (2011). Persepsi Mahasiswa Tentang Tingkat Penggunaan Media Online Detik.com. **Jurnal Riset Komunikasi (JRK)** Vol. 2. No. 4. Serang: Prodi Ilmu Komunikasi FISIP Untirta.
- Salim, A. (2006). **Teori dan Paradigma Penelitian Sosial**. Yogyakarta: Tiara Wacana.
- Ward, I. (1995). **Politics of the Media**. Melbourne: MacMilan.
- Wirawan. (2010). **Konflik dan Manajemen Konflik: Teori, Aplikasi dan Penelitian**. Jakarta: Salemba Humanika.
- Wood and Smith. (2005). **Online Communication**. London: LEA Publisher.
- Yin, R. K. (2003). **Case Study Research: Design and Method**. Third Edition. California: Sage Publications.
- Yona, S. (2006). Penyusunan Studi Kasus **Metodologi**, p. 77.
www.dki.ui.ac.id/index.php/jki/article/download/177/pdf_8.
- Website:**
- www.a1portal.com/...4/data-pengguna-internet-di-indonesia, Retrieved Friday, July 15, 2016, at 14:20 WIB.
- <http://www.ahmaddahlan.net/2016/04/definisi-pengertian-dan-hukum-dakwah.html>, Retrieved Thursday, September 1, 2016 at 21:35 WIB.
- www.tekno.liputan6.com › Tekno › Internet ,3 Fakta Mengejutkan Pengguna Internet di Indonesia - Tekno. Tekno Liputan6.com from We Are Social, Sunday (14/2/2016), Retrieved Monday September 3, 2016 at 13:45 WIB.
- www...com › Pendidikan Tinggi tesis pendidikan.com › Pendidikan Tinggi, Retrieved Monday, October 24, 2016 at 10:18 WIB.