

INTERNALIZATION OF PUBLIC RELATION AND ISLAMIC EDUCATION VALUES IN THE SOCIAL RELIGIOUS TRADITION IN THE "TREUN U GAMPONG" PROGRAM FOR THE ACEH COMMUNITY

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Abstract: *This Community Development title is consolidation of religious social programs in the people of gampong lamteh dayah kecamatan suka makmur aceh besar. The Religious Social Program has been running very well in Lamteh Dayah village. The Community Service Team only focuses on strengthening the programs so that they are sustainable in the Community. Some small obstacles were found in the realization of the program, especially regarding social psychology and political economy which were not yet well established. Regarding these problems, the Dedication team used the Participatory Action method to solve the problem. The team together with the community moves and plays a role to solve the problem. The result of this community service activity was the realization of a sustainable religious social program in Lamteh Dayah village.*

Keyword: *Public Relation, Relegious social program.*

INTRODUCTION

Community service is a form of education in the form of community service. Service is a learning experience to live in the midst of the community outside the campus and directly identify and deal with the problems faced. ¹ Community service on the Serambi Mekkah University campus is one of the implications of the Tri Dharma of Higher Education, namely community service.²

This activity is expected to provide a meaningful experience for lecturers and students. The experience of living in the midst of society and directly identifying, experiencing and overcoming various problems faced in community service

places,³ lecturers and students should also be able to optimize the capabilities of the Human Resources that are there, so that they can be developed to the fullest.⁴ In the learning process, lecturers and students are expected to be able to connect academic concepts with the realities of life in the target community.⁵ Community service activities must be able to be felt by lecturers and students as a new learning experience,⁶ which in turn is expected

1 Eva Dewi, 'Implementasi Pendidikan Religiusitas Berbasis Multikultural Di SMA Sint. Corolus Kota Bengkulu', *Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat*, 2019 .

2 Karen Sutherland and others, 'Public Relations and Customer Service: Employer Perspectives of Social Media Proficiency', *Public Relations Review*, 46.4 (2020) <<https://doi.org/10.1016/j.pubrev.2020.101954>>.

3 Dasrun Hidayat and others, 'Public Relations Communication Behavior through a Local-Wisdom Approach: The Findings of Public Relations Components via Ethnography as Methodology', *Jurnal Komunikasi: Malaysian Journal of Communication*, 34.3 (2018) <<https://doi.org/10.17576/JKMJC-2018-3403-04>>.

4 Rachmat Kriyantono and Bernard McKenna, 'Developing a Culturally-Relevant Public Relations Theory for Indonesia', *Jurnal Komunikasi: Malaysian Journal of Communication*, 33.1 (2017) <<https://doi.org/10.17576/jkmjc-2017-3301-01>>.

5 Yuan Wang, Yang Cheng, and Jie Sun, 'When Public Relations Meets Social Media: A Systematic Review of Social Media Related Public Relations Research from 2006 to 2020', *Public Relations Review*, 47.4 (2021) <<https://doi.org/10.1016/j.pubrev.2021.102081>>.

6 Michael L. Kent and Chaoyuan Li, 'Toward a

to have new knowledge, abilities and awareness about the community, nation and homeland, as well as about themselves that will be useful in the course of their lives in the future. The target attendance of students and lecturers is expected to be able to provide motivation and innovation in the field of development.⁷ This is in line with the function of universities as agents of change. Therefore, students and lecturers are expected to be able to act as bridges (communicators) in the process and application of science and technology in particular.⁸

The definition of public relations. The definition of public relations is an ongoing, deliberate effort to build and maintain mutual understanding between an organization and its society. This opinion shows that public relations is considered a process or activity that aims to establish communication between the organization and parties outside the organization.⁹

The definition of public relations is: Interacting and creating public opinion as input that is beneficial for both parties, and is a professional profession in its field because it is a very important factor in achieving organizational goals correctly and continuously because public relations is the survival of the organization. Concerned.¹⁰

METHOD RESEARCH

The method used in this service is the PAR Methodology, which actually comes from the framework of other conventional research methodologies.¹¹ The difference from conventional research is that PAR researchers/practitioners do not separate themselves from the situation of the community being studied, but merge into it and work with the community in conducting PAR. PAR discusses the condition of society based on the meaning system that applies there, not according to certain disciplines outside the culture of the community.¹² PAR can no longer be in a "value-free" and impartial position as science demands as a condition for objectivity, but must side with the weak, poor, disadvantaged, and victimized groups. (source from <https://www.bantuan Hukum.or.id/web/participatory-action-research-par/>)

In addition, PAR does not stop at publishing research results (reports) and recommendations for further research, but is oriented towards changing the situation, increasing the knowledge and ability of the community to understand and change their situation for the better. In short, PAR actually actualizes research activities as a step to take part in the process of community awareness and empowerment as exemplified by Paulo Freire from Brazil since the 1960s and his followers who continue to grow today. ((source from <https://www.bantuan Hukum.or.id/web/participatory-action-research-par/>)

Normative Social Media Theory for Public Relations', *Public Relations Review*, 46.1 (2020) <<https://doi.org/10.1016/j.pubrev.2019.101857>>.

7 Md Shahidul Haque and Jamilah Hj Ahmad, 'Ethics in Public Relations and Responsible Advocacy Theory', *Jurnal Komunikasi: Malaysian Journal of Communication*, 33.1 (2017) <<https://doi.org/10.17576/jkmjc-2017-3301-10>>.

8 Brigitta R. Brunner and Amber M.K. Smallwood, 'Prioritizing Public Interest in Public Relations: Public Interest Relations', *Public Relations Inquiry*, 8.3 (2019) <<https://doi.org/10.1177/2046147X19870275>>.

9 Cayce Myers, 'Definitions of Public Relations', in *Public Relations History*, 2020 <<https://doi.org/10.4324/9781351033015-1>>.

10 James G. Hutton, 'The Definition, Dimensions, and Domain of Public Relations', *Public Relations Review*, 25.2 (1999) <[https://doi.org/10.1016/s0363-8111\(99\)80162-3](https://doi.org/10.1016/s0363-8111(99)80162-3)>.

11 'Understanding Participatory Action Research: A Qualitative Research Methodology Option.', *The Canadian Journal of Action Research*, 13.2 (2012). equitable, liberating, and life-enhancing qualitative inquiry that remains distinct from other qualitative methodologies (Kach & Kralik, 2006

12 Steven Darryl Jacobs, 'The Use of Participatory Action Research within Education-Benefits to Stakeholders', *World Journal of Education*, 6.3 (2016) <<https://doi.org/10.5430/wje.v6n3p48>>.

PAR Paradigm and Approach

PAR is more based on the phenomenological paradigm, or often called the paradigm of interpretivism, subjectivism, or social definition. This paradigm is based on the assumption that social reality applies specifically, subjectively and contextually in space and time, so researchers need to understand it by interpreting the phenomenon in depth in its unique context, without worrying about its representation of other similar phenomena, which is usually done by analysis. statistics according to the paradigm of functionalism, objectivity or social facts (cf. Sanapiah Faisal, "Philosophy and the Roots of Qualitative Research Tradition", in Burhan Bungin, 2003:3-17.). This approach was chosen because the situations and problems studied were not in the form of something that was very quantitatively measurable, but rather situations and problems that were still developing and had various social aspects.

Based on this paradigm, the PAR approach is actually more qualitative than quantitative. However, this does not prevent the use of quantitative data and methods of collecting and analyzing quantitative data in PAR, with a note that situation quantification is only a tool and should not reduce social phenomena that are factually occurring and understood through PAR itself. (source from <https://www.bantuan Hukum.or.id/web/participatory-action-research-par/>)¹³

PAR Target

Each PAR activity aims to: 1. To build public awareness or empower the lower classes of society through critical education, adult learning, public dialogue, etc. 2. To change the perspective of research by making research a participatory process.

3. To shift the paradigm: society as object of research subject. 4. To bring about a change (transformation) of social values in society (source from <https://www.bantuan Hukum.or.id/web/participatory-action-research-par/>)

PAR Principles

1. Participation. This principle requires that PAR be carried out as participatory as possible, involving anyone with an interest in the situation being studied and changing conditions for the better. With this principle, PAR is carried out together among community members through a process of sharing and learning together, to clarify and understand their own conditions and problems. This principle also demands respect for any differences that cause citizens to be involved in PAR, including respect for gender equality (especially if in a community women have not had the same opportunities as men to participate in social activities). In contrast to conventional research, the research team in PAR acts as a facilitator for a participatory research process among residents, not a research team that examines the condition of the community from outside as a foreign party. (source from <https://www.bantuan Hukum.or.id/web/participatory-action-research-par/>)
2. Action Orientation. This principle demands that all activities in PAR must direct citizens to take transformative actions that change their social conditions for the better. Therefore, PAR must contain a clear, scheduled, and concrete action agenda for change.
3. Triangulation. PAR must be conducted using different perspectives, methods, and working tools to understand the same

13 Gumilar Rusliwa Somantri, 'MEMAHAMI METODE KUALITATIF', *Makara Human Behavior Studies in Asia*, 2005 <<https://doi.org/10.7454/mssh.v9i2.122>>.

situation, so that the understanding of the research team and the community towards the situation is more complete and in accordance with the facts. Any information obtained must be cross-checked across groups of citizens/community elements (crosscheck). This principle requires PAR to rely on primary data collected by researchers and residents in the field themselves. Meanwhile, secondary data (other research, literature, formal statistics) are used as a comparison.

4. Flexible or flexible. Even though PAR is carried out with very careful planning and careful or careful implementation, the researcher and the community must remain flexible in dealing with sudden changes in the situation, in order to be able to adapt the original plan to these changes. It is not the situation that is forced according to the research design, but the research design that adapts to changing situations.

OBJECTIVE OF SERVICE

Everything that will be done by everyone must have a goal to be achieved, as well as the writing of the Community Service Lecture (KPM) report that we carry out. The objectives of this service are as follows:

1. To provide an overview of the potential that exists in rural areas, the problems faced by rural areas and the extent to which Community Service Lectures are implemented. The implementation of PKM that has been carried out includes work plans, realization of work programs, evaluation of work programs, as well as follow-up of work programs as a whole so that the goals and objectives of the implementation of PKM can be realized.
2. As input for all government parties

and related agencies, so that it becomes a useful consideration in determining policies regarding the future development of rural communities.

3. Enhancing students' reasoning power in observing problems that arise in rural communities and taking steps to solve these problems by involving rural communities.

Devotion Location

Gampong Lamteh Dayah already existed in 1995 but that year the name of this village was not Lamteh Dayah but Gampong Lamgeu Baroe, due to the large population of gampong lamgeu baroe, there was a division of the village which was named gampong lamteh dayah. It was given the name lamteh dayah because it was a place of recitation in the village, so the name of the village was made, gampong lamteh dayah.

As we have stated above, the location of Gampong Lamteh Dayah. one of the gampongs located in the Suka Prosperous District, Aceh Besar District. The boundaries of Gampong Lamteh Dayah are as follows:

- a. In the east, it is bordered by Tampok Blang Village
- b. In the west it is bordered by Gampong Lam Uriet
- c. To the north it is bordered by Gampong Lambeu Baroe
- d. To the south, it is bordered by Tan Tuha Village

The head of the village head of Lamteh Dayah is currently held by Mr. Wahyudi, while the secretary of the village is held by Mr. Asri S.pd. This village has an area of 110 Ha, divided into 3 hamlets, namely:

1. Mr. Ahmad
The first hamlet was named Tgk Ahmad because Tgk Ahmad was one of the longest-serving people and the person who knew the most

- about religion in the hallway.
2. H. Budiman
The second hamlet was named Haji Budiman because in the hallway he was the first person to perform Hajj
 3. Leueng Empekrut
The third hamlet is named leueng empekrut because leueng in Acehnese terms is a small river while empekrut itself is a creature that can change.

Gampong Lamteh Dayah belongs to an area with a moderate tropical climate, as is the climate in other parts of Indonesia. While the land area in the Lowlands according to its use.

Table of Land Area and Use

No	use	wide	HA
1.	Agriculture	18	HA
2.	settlement	20	HA
3.	village land	55	HA

Source: team observation PKM December 2019

Tabel of Type and number of Business Fields

No	type of business	Amount
1.	agricultural business	1
2.	plantation business	
3.	farm business	1
4.	trading business	
5	total population	450 person

Source:Observasi Peserta PKM Desember 2019

Table of Number of Buildings and Communications

No	Type of Building and Communication	amount
1.	village office	1
2.	Mosque	1
3.	Gampong roads	7
4.	Tractor Mechine	1
5.	Mushalla (Praying Place)	1
6.	irrigation facilities	2
7.	Sports Facilities	1

No	Type of Building and Communication	amount
8.	environmental safety center	1
19.	village health center	1

Source :Observation of member PKM December 2019

Islamic Socio-Cultural Education and Traditions

The level of education of the Lamteh Dayah community in general is standard. It can be seen that most of the residents of Kampong Lamteh Dayah Village have completed junior and senior high school, while those who do not attend school are generally the elderly. The high level of education is due to public awareness about the education. And due to public awareness about the importance of knowledge

The socio-religious activities in Lamteh Dayah Village are very extraordinary, the people are very united in carrying out religious social activities, for example the Birthday Celebration of the Prophet Muhammad SAW.,¹⁴ the youth of the village are very enthusiastic to carry out socio-religious activities, they stay up late to finish the activity, they divide their respective tasks so that the activities run easily.

According to the results of interviews with PKM students, the activities of the Prophet Muhammad SAW's Birthday Celebration. In Gampong Lamteh Dayah this is the grandest, carrying out a very lively da'wah until 2 am, and one night we also came to hear the da'wah in the village next door, the lecture was very good, because the teungku was very good at bringing the history of the birth of the Prophet not making us sleepy, apparently it was the tdk who also served in da'wah in the gampong lamteh dayah.

14 Zunly Nadia, 'Tradisi Maulid Pada Masyarakat Mlangi Yogyakarta', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 2016.

Some of the cultural activities that are still taking place from generation to generation in Gampong Lamteh Dayah Village include:

1. Wedding celebration

Wedding celebrations in the lamteh area. Dayah relatives have come to help the hosts, many have different customs. In Aceh Besar in Gampong Lamteh Dayah, the youths in the village make coconut leaves on the night before the D-Day. The youths are also very compact.

2. Birthday of the Great Prophet Muhammad

In Lamteh Dayah Village, which we interviewed with Lamteh Dayah residents, the Prophet's birthday celebration was held for more than a week, and the event was decorated as much as possible. In 2019, the celebration of the Prophet's Birthday is decorated with umbrellas, cloth and lights. The people of Kampung Baro Village decorate the Maulid celebration with these tools to beautify and make the Maulid Nabi event luxurious. Enthusiastic residents are very supportive in terms of celebrating the Prophet's Birthday and other religious events, even in the celebration of the Prophet's Birthday, the people of Lamteh Dayah Village begin to decorate from a month before the Maulid event. In terms of eating the Maulid feast, in this village inviting guests from other villages there is no limit on the person, each invitation reads Shalawat to the Prophet before being invited to eat the Maulid feast and the food can be brought home, except for the people of Kampong Lamteh Dayah Village.

In the implementation of the Prophet's Birthday, the people of this village also hold religious da'wah. In this village the delivery of the Prophet's

Maulid da'wah is different from other villages (Arci: 2019). Da'wah Maulid Nabi was held for three nights and three different speakers. In this village also held a Musabaqah Tilawatil Qur'an in the context of the celebration of the Prophet's Birthday between study centers or the general public (especially in Lamteh Dayah Village).

3. Isra 'mi'raj

According to the results of PKM student interviews with Lamteh Dayah residents, this village also held a celebration of the Prophet's Isra' Mi'raj. Residents are very enthusiastic about the celebrations of Islamic holidays. The implementation is also beautifully prepared and decorated with colorful lights.

4. Feast of the dead

According to the results of PKM student interviews with Lamteh Dayah residents, this village also holds feasts for the dead, namely on the third, seventh, forty, and one hundred days. Residents are also enthusiastic about this.

5. Halal bihalal

In the matter of this halal bihalal activity, we PKM students have not had time to observe with residents.

6. Religion and worship activities

According to the observations of PKM students, the residents of this village are very enthusiastic in terms of religion and worship, because there are many study centers in this village.

7. Activities for national holidays

According to the results of PKM student interviews with Lamteh Dayah residents, this village also holds celebrations for national holidays such as the 17 August celebrations. What was very lively because there were many competitions held and the prizes

were very good, we were very excited to hear from these residents.

8. **Majlis ta'lim/recitation**
According to the observations of PKM students, this village also holds a recitation of the Ta'lim Council or a recitation for mothers and fathers which is held every Thursday night at the gampong lamteh dayah, residents are very enthusiastic to come to hear the recitation, as long as we are PKM students in the gampong lamteh dayah on the night of the recitation, it is explained about the correct procedure for praying.
9. **Samadiah**
According to PKM student interviews with residents of lamteh dayah, this village also holds samadiah activities. Samadiah in this village is carried out only in the homes of people who are affected by the disaster.
10. **Wirid Yasin**
According to PKM student interviews with residents of lamteh dayah, this village also held Wirid Yasinan activities carried out by women.
11. **Dala'il Khairat/Zikir**
According to PKM student interviews with residents, this village also used to hold Dalail Khairat/remembrance activities which were held in study centers in this village but for now it is no longer available.
12. **Tadarus Al-Qur'an and Aqiqah**
According to PKM student interviews with residents, this village also holds tadarul Al-Qur'an activities in the month of Ramadan and for the youths, they sit on menasah during the month of Ramadan. Aqiqah is also carried out as usual

Implementation of Community Service Program

A. Teaching the Qur'an and the Arabic Book/Jawo

1. on the night of Wednesday, January 03, 2019 after the Isha Prayer, our students and lecturers gathered with Mr. Keuchik and several other village officials to explain PKM activities, both group activities to Mr. Keuchik and was also attended by several village officials. Mr. Keuchik responded well to the group activities that we will plan.
2. On Saturday, January 7, 2019 after the Isha prayer, we gathered together at the Lamteh Dayah village to consult with the community regarding the activities of the PKM group and they responded well to the planned activities that we would do in the village of Gampong Lamteh Dayah.
3. On the night of Wednesday December 10 after the Maghrib prayer, we started teaching the Qur'an and Iqra' to the children in Menasah. These children are residents of Gampong Lamteh Dayah Village. that night was our first night teaching the Koran at Gampong lamteh dayah. After the evening prayer, we attended the recitation which was held every Thursday night in the village.
4. On December 17, after the Maghrib prayer, we also taught Arabic/Jawo books
5. On Saturday, December 16, after the Asr prayer, we taught the participants of the reciting competition and memorizing short letters in the gampong lamteh dayah.

B. Teaching the Koran using the Acehese language

1. On Monday, December 9th, I and other PKM students went to the Lamteh Dayah school in the afternoon. to teach the village children to recite one of our programs, on the eve of the meeting with Pak Keuchik and we also explained the personal and group activities that we had planned. Pak keuchik and the residents of Lamteh Dayah also responded very well and agreed
2. Religion/Mental and Spiritual Sector
 - a. Carry out religious activities such as attending the Majlis Ta'lim, Wirid Yasin, Tahlilan, religious lectures and so on
 - b. Turning on / succeeding religious activities such as the Prophet's Birthday, Samadiah, feast of the dead, wedding parties etc.
 - c. Conducting coaching for participants in the Gampong Lamteh Dayah Village level competition with the branches being contested: memorizing short verses and reciting the Koran.
 - d. Assisting the teaching and learning process at the meunasah in Gampong Lamteh Dayah Village
 - e. Repeating Al-Qur'an Reading with PKM Students
 - f. Make a competition at the village level of Gampong Lamteh Dayah with two branches of the competition which is attended by 34 participants
 - g. Cleaning/sweeping mosques and Meunasah

Success Analysis

In the implementation of Community Service (PKM) in Gampong Lamteh Dayah which lasted for one month, starting from November 2 to December 31, 2019, it received support from various parties and several factors that facilitated its implementation, namely:

1. Establish cooperation and cohesiveness among the local

- Gampong community, in this case Lamteh Dayah Village.
2. Establish cooperation and cohesiveness between the Community Service team stationed in Gampong Lamteh Dayah
3. Full support from the head of the village, village apparatus, community leaders and youth as well as the community.
4. Friendly conditions, a friendly attitude of the community is a success factor, in addition to moral encouragement and guidance from community leaders.
5. Another supporting factor is the willingness of the community to learn from new things.
6. Another supporting factor is the willingness of the community to learn from new things in order to increase their knowledge.
7. There is community participation in terms of cooperation.
8. Effectiveness of College Students Community service itself to act as an innovator and motivator is inseparable from the success of the program.

Community Service Team (PKM) in the Gampong Lamteh Dayah area. In general, they are very enthusiastic in dealing with problems as a result of the implementation of the community service lectures, in problem solving, the Community Service team always cooperates, especially in carrying out the planned activity programs.

The sincerity of lecturers and students in working is based on the responsibility to build the nation in general and Gampong Lamteh Dayah in particular, as well as the involvement and participation of community leaders. Community participation will determine the success of the Community Service activity program, be it donations in the form of energy,

thoughts, materials, information and so on. In addition, government agencies in Gampong Lamteh Dayah also play a role in assisting the implementation of community service activities by providing facilities and infrastructure that can support the success of activities.

COCLUSION

Findings Problems in holding Community Service Activities, among others in Gampong Lamteh Dayah, include: 1. Very limited time for the implementation of PKM given to the team, which is for one month so that the implementation of activities can not be fully implemented. 2. The implementation time changes frequently because it must be adjusted to the community's opportunities. 3. Lack of public awareness to use their free time, because people are too busy making a living to meet the family's economic needs.

Recomendation. The programs that we have implemented should be used as motivation and input to increase experience or skills and encourage the

realization of a society that is more active, dynamic, and prosperous and can become an example for other sub-districts or villages. Some recommendations include: 1. The programs that have been implemented in Gampong lamteh dayah should be maintained and continued. 2. It is hoped that the government apparatus of the Gampong Lamteh Dayah sub-district will make a book about the history of the village. 3. Suggest fostering community unity and integrity in building a complete human and village development in order to improve the education, beauty and environmental skills of the Lamteh Dayah community, Suka Makmur District, Aceh Besar.

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