

CHANGING THE BEHAVIOR OF PLWHA AND OHIDA THROUGH DAKWAH COMMUNICATION SIMPLE BEHAVIOR OF PROPHETS AND APOSTLES AMID THE HEDONISM LIFESTYLE

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Abstract

Da'wah communication is communication whose elements are adapted to the vision and mission of da'wah. This research aims to describe changes in the behavior of PLHAs and Ohida through communication, preaching the simple behavior of prophets and apostles amidst a hedonistic lifestyle. In this research, the approach used is a combination of qualitative and quantitative. This research concludes that the communication of preaching the simple behavior of the Prophet and Apostles was able to make changes to the simple behavior of PLHIV and Ohida amidst society's hedonistic lifestyle. This conclusion was obtained from statistical testing which stated that from this research (1) the communication of preaching the simple behavior of the Prophet and Apostle could create changes in the behavior of PLHIV and Ohida in the midst of society's hedonistic lifestyle, (2) there was a change in the behavior of PLHA and Ohida in carrying out simple behavior. according to the Prophet and Apostle in the midst of society's hedonistic lifestyle after da'wah communication.

Keywords: *hedonism, da'wah communication, behavior*

Abstrak

Komunikasi dakwah adalah komunikasi yang unsur-unsurnya disesuaikan visi dan misi dakwah. Penelitian ini bertujuan untuk mendeskripsikan perubahan perilaku odha dan ohida melalui komunikasi dakwah perilaku sederhana nabi dan rasul di tengah gaya hidup hedonisme. Dalam penelitian ini pendekatan yang digunakan adalah kombinasi antara kualitatif dan kuantitatif. Penelitian ini menyimpulkan komunikasi dakwah perilaku sederhana Nabi dan Rasul mampu membuat perubahan terhadap perilaku sederhana Odha dan Ohida di tengah gaya hidup hedonisme masyarakat. Kesimpulan ini diperoleh dari pengujian statistik yang menyatakan bahwa dari penelitian ini (1) komunikasi dakwah perilaku sederhana

Nabi dan Rasul dapat menciptakan perubahan perilaku Odha dan Ohida di tengah gaya hidup hedonism masyarakat, (2) terjadi perubahan keadaan perilaku Odha dan Ohida dalam menjalankan perilaku sederhana menurut Nabi dan Rasul di tengah gaya hidup hedonism masyarakat setelah adanya komunikasi dakwah.

Kata kunci : *hedonisme, komunikasi dakwah, perilaku*

Received: 13-11-2023; Accepted: 24-11-2023; Published: 01-12-2023

A. Introduction

Globalization has spread to all nations in the world, including Indonesia. Globalization occurs in almost all aspects of life, including the socio-economic sector, which can be said to have increased people's standard of living. However, globalization also has an impact on changing the values of human life. The first is the nature of individualism, namely the nature of selfishness. This is very contrary to Indonesian culture which prioritizes togetherness. The nature of individualism denies the nature of humans as social creatures. The second is hedonism, namely liking to have fun. Life is only described as mere pleasure and no hard work. Third, secularism, namely an attitude that separates religion and world affairs. Religion is only seen as a ritual process that sometimes conflicts with worldly pleasures. And the last one is consumerism, namely the nature of wasting money on things that are not necessary. Items are determined more by style, not function.¹

The hedonistic lifestyle that occurs among students is reflected in daily behavior, including their habits of always wanting to have fun, such as the desire to buy luxury goods, the enthusiasm to buy and pay on credit even though they are still dependent on their parents. Often a student ignores basic needs and engages in fun activities with the sparkling world of discotheque nights which have a negative impact on not focusing on studies and constructive relationships. Her wasteful nature in her daily life and not thinking about the hard work of her parents, becoming a commercial sex worker to get what she wants and sacrificing many things has had an impact on her lifestyle. Apart from that, according to the author's observations, most students who adhere to hedonism are

¹ Nesa Lydia Particia & Sri Handayani, "Pengaruh Gaya Hidup Hedonis Terhadap Perilaku Konsumtif Pada Pramugari Maskapai Penerbangan "X", *Jurnal Psikologi*. vol. 12, no. 1 (2014), pp. 10-17.

people who have open personalities. There are some of them who have automotive and other hobbies and they are very familiar with information technology.²

The hedonistic lifestyle gives rise to a tendency for individual behavior to emerge through social interaction between one individual and another, in order to obtain pleasure and freedom to achieve enjoyment of life.³ Factors that can influence a hedonic lifestyle according to Kotler and Armstrong (2005) can be divided into two, namely internal factors (from within the individual) and external (from outside the individual). Internal factors include attitudes, experiences and observations, personality, self-concept, motives and the weakness of a person's religious beliefs which influence the behavior of some people who glorify just having fun and having fun. Meanwhile, external factors include family, social class and culture as well as reference groups which include peer groups, discussion groups, interest and talent groups, and so on.⁴ Social interaction between one individual and another individual is realized through communication.

Communication is something that is urgent in humanity. Therefore, the position of communication in Islam is under quite strong pressure for humans as members of society and as creatures of God. It is clearly recorded that acts of communication are not only carried out with fellow humans and their living environment, but also with God. In the Qur'an there are many verses that describe the communication process. One of them is the dialogue that occurred for the first time between Allah SWT, angels and humans. This dialogue also describes one of the human potentials that Allah SWT has given to humans, as found in the Al-Qur'an surah Al-Baqarah verses 31-33.⁵

Da'wah communication is communication whose elements are adapted to the vision and mission of da'wah. According to Toto Tasmara, da'wah communication is a unique form of communication in which a communicator conveys messages that are sourced or in accordance with the teachings of the Qur'an and Sunnah, with the aim that other people can do good deeds in accordance with the messages conveyed.⁶

² Vionnalita Jennyya, Maria Heny Pariknjo, & Selvie Rumampuk, "Gaya Hidup Hedonisme Di Kalangan Mahasiswa Universitas Sam Ratulangi", *Jurnal Holistik*, vol. 14, no. 3 (2021), pp. 1-16.

³ Eka Sari Setianingsih, "Wabah Gaya Hidup Hedonisme Mengancam Moral Anak", *Malih Peddas: Majalah Ilmiah Pendidikan Dasar*, vol. 8, no. 2 (2018), pp. 139-150.

⁴ Dina Arinda, "Konformitas Dengan Gaya Hidup Hedonisme Pada Mahasiswa", *Psikoborneo: Jurnal Ilmiah Psikologi*, vol. 9, no. 3 (2021), pp. 528-534.

⁵ Muslimin Ritonga, "Komunikasi Dakwah Zaman Milenial", *Jurnal Komunikasi Islam*, vol. 3, no. 1 (2019), pp. 60-77.

⁶ Mubasyaroh, "Dakwah dan Komunikasi: Studi Penggunaan Media Massa dalam Dakwah", *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam*, vol. 4, no. 1 (2016), pp. 95-114.

Da'wah communication spreads religious messages in various communication arrangements or communication models so that other people who are targets of da'wah can be reminded of the importance of Islam and its teachings in this world. Among the communication arrangements that can be implemented in da'wah, namely interpersonal, group and public communication arrangements. In terms of the process, da'wah communication is almost the same as communication in general, but the only difference between the two is the method and objectives to be achieved. The aim of communication in general is to expect participation from the communicant (mad'u) regarding the ideas or messages conveyed by the communicator (da'i) so that in the messages conveyed the expected changes in attitudes and behavior occur, while the aim da'wah communication, namely hoping for a change or formation of attitudes or behavior in accordance with the teachings of the Qur'an. Islamic da'wah is carried out either through oral speech, written compositions, or by trying to provide a good example in human life.⁷

Da'wah communicators need to understand Qur'anic signals, just as da'wah communicators (mad'u) receive the message of da'wah, while matters of guidance are Allah's prerogative (QS. 28: 56); humans only convey His messages clearly (tabligh) (QS.5:92). To be able to convey the message to those communicating with the da'wah (mad'u) clearly, knowledge is needed about the individual characteristics of the mad'u in the context of the da'wah... Say (by you) to them words that will leave an impression on their souls (QS. 4:63). The verse above explains that da'i (communicators) need to appreciate the mental state of mad'u (communicants). and hadith as a source of Islamic teachings.

From the perspective of the Islamic religion, da'wah activities are part of the lived reality of Islamic society. These da'wah activities are always in an interesting discourse, especially when related to the phenomenon of development. For this reason, da'wah activities are no longer something foreign but are inherent in Muslim society. This is indeed a necessity because da'wah plays a very important role in the development of the Islamic religion. In da'wah activities there are activities that aim to call and invite people towards Faith, Islam and Ihsan. Da'wah activities as a form of missionary obligation were imposed by Allah on His Messengers and on His people. Of course this is adjusted to each individual's abilities and skills. Supporting this, Allah SWT says in Surah An-Nahl: 125

⁷ Ahmad Atabik, "Konsep Komunikasi Dakwah Persuasif dalam Perspektif Al-Qur'an", *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam*, vol. 2, no. 2 (2014), pp. 117-136.

which means: Call (people) to the path of your Lord with wisdom and good lessons and refute them in a good way.

Based on the verse above, it shows that Islamic da'wah activities are an obligation for each Muslim individual so that the consequence is that there is no choice for them not to preach for Islam. In principle, every Muslim individual is obliged to convey Islamic da'wah, because this is a servant's duty as well as proof of sincerity. Thus, Islamic da'wah must continuously increase in quality with each generation, so that guidance and guidance comes from Allah SWT. goes on continuously. Thus, da'wah, as the task of each individual, must be adapted based on individual abilities and the situation in the field. From a theoretical perspective, da'wah activities which contain aspects of communicating the substance of Islamic messages to the wider community, show that da'wah activities are part of communication.

The word pattern or lifestyle in the Big Indonesian Dictionary (KBBI) means the daily behavioral habits of a group of people in society.⁸ According to Sutisna, who defines it as a way of life that can be seen when a person uses his wealth, which includes 3 things. First, activities, for example shopping, career, hobbies, social activities and sports. Both interests, such as food, fashion, family and recreation. The three opinions concern the individual himself, social matters, business and goods.⁹

Human needs in this world are different. But sometimes people not only fulfill their needs but also their desires, so their lives are not simple. Wijaya said that simplicity is a person's habit of behaving according to their needs and abilities. Simple can also mean not excessive or not containing elements of luxury. Simple is modest, attitudes and behavior that are not excessive, not many intricacies, not many trinkets, straightforward and as is, frugal according to needs, and humble. Simple is a daily habit or behavior that is carried out according to needs and abilities and does not reflect excessive attitudes or contain elements of luxury. Simple emphasizes material or financial elements and abilities, for example: eating, drinking, snacks, buying books, houses and vehicles.

A simple life was part of the life of the Prophet Muhammad SAW, even before and after his appointment as Rasul, and he moved to Medina. Therefore, the Prophet SAW is the ideal type for all Muslims, including Sufis.¹⁰ This is in accordance with the word of

⁸ KBBI, <https://kbbi.lektur.id/gaya-hidup>. (Minggu, 18 Desember 2022, 22:55).

⁹ Moh. Mauluddin & Nur Habibah, "Pola Hidup Sederhana dalam Kajian Tafsir Maudhu'i", *Al Furqan*, vol. 5, no. 2 (2022), pp. 231-249.

¹⁰ Mahdiah, "Tasawuf Para Nabi", *Spektra*, vol. 2, no. 1 (2020), pp. 52-68.

Allah in Surah Al-Ahzab / 33: 21, "Indeed there is (in) the Messenger of Allah a good role model for you (namely) for those who hope for (the mercy of) Allah and (the coming of) the Day of Judgment and him mention Allah a lot. (QS. Al Ahzab/33 :21).

All the treasures of the world were with him, but he still lived simply, in order to strengthen his relationship with Allah, because of his simplicity the angel Gabriel (AS) was moved to see him. Jibril came to Muhammad saw and conveyed Allah's offer to him. "O Muhammad, which would you prefer, to be rich like Prophet Sulaiman or to be a poor Prophet like Prophet Ayyub (a.s.)? Rasul answered: I would rather be full one day, hungry one day. If I am full, I will thank Allah, if I am hungry, I will be patient with the trials and tests of my Lord."

Based on the research above, this study aims to describe changes in the behavior of PLHIV and PLWHA through communication, preaching the simple behavior of prophets and apostles amidst a hedonistic lifestyle. The approach used in the research is mix methods. The data collection technique uses a questionnaire with purposive sampling type. The respondents used in this research came from Pematang Regency, Tegal City and Tegal Regency. Techniques for analyzing data apply hypothesis testing on signs and hypothesis testing on changes in the Mac Nemar Change test. A qualitative approach is used to describe changes in the behavior of PLHAs and Ohida through communication, preaching the simple behavior of prophets and apostles in the midst of a hedonistic lifestyle, while the quantitative approach used is hypothesis testing on signs and hypothesis testing on changes of Mac Nemar to test changes in behavior and whether there is or whether there is a change in behavior before and after treatment.

Below is presented previous research that is relevant to this research. Research conducted by Suharto (2019) revealed that the communication function of da'wah mainly concerns da'wah materials which contain inviting, educating or informing about facts or something that is considered to bring benefits to the ummah. Meanwhile, Ahmad Atabik (2014) in his research concluded that the aim of da'wah communication is to hope for changes or formation of attitudes or behavior in accordance with the teachings of the Koran and hadith as sources of Islamic teachings. Meanwhile, research conducted by Hayat and Riam (2022) concluded that da'wah cannot be separated from communication, the process of da'wah contains communication, essentially communication plays an important role in da'wah activities, especially in the digital era, whether or not the da'wah process delivered by the da'i is successful. one of which is determined by communication

factors. From several previous studies presented, the novelty of this research lies in the material used as da'wah communication, namely in the form of simple life behavior concepts applied by the prophets and apostles. Apart from that, what differentiates it from previous research concerns the targeted respondents, namely PLHIV and HIV-positive people, where these respondents are classified as very sensitive and closed.

B. Behavior, PLHIV and Ohida, Hedonism, Da'wah Communication

Behavior

One of the characteristics of humans is behaving or behavior, but it is not easy to define what is meant by behavior. According to Walgito, Behavior or activities here are in a broad sense, namely including visible behavior (overt behavior) and also invisible behavior (invert behavior). According to behaviorist expert B.F. Skinner in Damin states that all behavior can be explained by environmental causes, not by internal forces.

According to Skinner in Walgito, behavior is differentiated into; innate behavior, which is also known as respondent behavior, is behavior that is caused by a clear stimulus, behavior that is reflexive. Operant behavior, namely behavior that is caused by an unknown stimulus, but is solely caused by the organism itself. Operant behavior is not necessarily preceded by external stimuli.

From the definition of behavior above, it can be seen that behavior is also called the behavior of an individual who carries out activities. Behavior includes visible behavior and also invisible behavior.¹¹

Odha dan Ohidha

ODHA is an abbreviation for People Living with HIV/AIDS. PLWHA is the term for people who are positive for HIV and AIDS.¹² If someone has been declared to have HIV/AIDS, it is not only their physical condition that declines, but their psychological and social condition is also affected. This is because PLWHA will be viewed negatively and therefore shunned or ostracized by the surrounding environment and even their families. Often PLWHA do not get support from the surrounding environment and family.¹³

¹¹ Vionnalita Jennyya, Maria Heny Pariknjo, & Selvie Rumampuk, "Gaya Hidup Hedonisme Di Kalangan Mahasiswa Universitas Sam Ratulangi", *Jurnal Holistik*, vol. 14, no. 3 (2021), pp. 1-16.

¹² Syukaisih, Alhidayati, & Winda Oktaviany. (2022). Analisis Stigma dan Diskriminasi Masyarakat Terhadap Orang Dengan HIV/AIDS (ODHA) Di Kabupaten Indragiri Hulu. *MENARA Ilmu*, vol. 16, no. 2 (2022), pp. 86-97.

¹³ Darastri Latifah, Moch. Zainuddin, & Nandang Mulyana, "Peran Pendamping Bagi Orang Dengan HIV/AIDS (ODHA)", *Prosiding KS: Riset & PKM*, vol. 2, no. 3 (2014), pp. 301-444.

As is known, a person's life (in this context the behavior of PLWHA) is an exclusive characteristic of the individual, while the community or society is only considered an abstraction. It does not exist outside the individual and is not the sum of the individuals or the processes between them. The behavior and movements of individual actions that stimulate each other and the changes that occur are something that cannot be touched. Therefore, in social interaction, there is a regulative principle of interaction and the interconnectedness of all phenomena. In other words, reciprocity of social interactions is a priority for society.¹⁴

People with HIV and AIDS (PLWHA) are stigmatized for several reasons¹⁵, namely 1) the disease they suffer is considered to be related to deviant behavior, 2) it is seen as a disease because of their own behavior so it is the individual's responsibility, 3) their religion and beliefs are tarnished because they have behaved immorally, 4) is considered infectious and threatens the surrounding community, 5) is associated with unpleasant and unnatural deaths, and 6) is not well received by the surrounding community and receives negative views from health workers.

Hedonism

Hedonism is a disease caused by the hedon virus, hedonism is the term for people affected by hedonism. Hedonism is behavior that favors personal enjoyment and pleasure, luxury, and prosperity above all else. Hedonism is part of the identification of social change. The cause of the spread of this hedon virus is globalization. Even though globalization has been around for a long time in human life, it has even been able to give rise to an imbalance in life goals which is shown through moral degradation and the attitudes and behavior of many people. The greater the open access to western culture, which is very different from the culture of this country, the greater its influence on a person's desires and lifestyle.¹⁶

Hedonism is a view of life that considers material pleasure and enjoyment to be the main goal of life. For adherents of this ideology, having fun, debauchery and pleasure are the main goals of life, whether it is enjoyable for other people or not. Because they

¹⁴ Argyo Demartoto, "Intervensi Perubahan Perilaku Kesehatan Orang dengan HIV/AIDS (Studi Kasus Pada kelompok Dukungan Sebaya Solo Plus Di Surakarta", *Jurnal Analisa Sosiologi*, vol. 8, no. 1 (2019), pp. 1-17.

¹⁵ Ni'mal Baroya, "Prediktor Sikap Stigma dan Diskriminasi Terhadap Orang dengan HIV dan AIDS (ODHA) Di Kabupaten Jember", *Jurnal IKESMA*, vol. 13, no. 2 (2017), pp. 117-128.

¹⁶ Vionnalita Jennyya, Maria Heny Parikno, & Selvie Rumampuk, "Gaya Hidup Hedonisme Di Kalangan Mahasiswa Universitas Sam Ratulangi", *Jurnal Holistik*, Vol. 14, No. 3 (2021), pp. 1-16.

think they only have one life, they feel like they want to enjoy life as much as possible. Their views have emerged since Ancient Greek times, namely the views of Epicurus. Epicurus stated, "Be happy today, satisfy your lusts for tomorrow you will die.

Da'wah Communication

Da'wah communication is almost the same as communication in general, but the only difference between the two is the method and objectives to be achieved. The aim of communication in general is to expect participation from the communicant (*mad'u*) regarding the ideas or messages conveyed by the communicator (*da'i*) so that in the messages conveyed the expected changes in attitudes and behavior occur, while the aim da'wah communication, namely hoping for a change or formation of attitudes or behavior in accordance with the teachings of the Qur'an and hadith as a source of Islamic teachings.¹⁷

In da'wah communication there are several components that influence the success of da'wah. First, the da'wah communicator (*da'i*). In essence, all Muslim individuals automatically act as missionary interpreters or communicators of da'wah. The effectiveness of da'wah communication is not only determined by communication skills, but also by the communicator himself.¹⁸ The effectiveness of da'wah communication is largely determined by the ethos of the communicator whose attitudes and behavior will be a source of assessment and reference for people's behavior. A da'wah communicator is required to be a pious, clean person, good in his family and environment and able to reflect attitudes and behavior that can be used as a role model. A communicator is also required to be a figure in his community. The character of a da'wah communicator is something strategic even though the levels are different. The charm of a da'wah communicator can lead to opportunities for successful da'wah if accompanied by the skill of packaging the da'wah message so that it is interesting and can be understood by the communicant (*mad'u*) when delivered in a way of thinking and feeling. Da'wah communicators should be able to understand the feelings and logic of their communicants so that they can easily package their messages so that they have a strong and authoritative appeal to someone's soul.¹⁹

¹⁷ Ahmad Atabik, "Konsep Komunikasi Dakwah Persuasif dalam Perspektif Al-Qur'an", *AT-TABSYIR: Jurnal Komunikasi Penyiaran Islam*, vol. 2, no. 2 (2014), pp. 117-136.

¹⁸ Wahyu Ilaihi, *Komunikasi Dakwah* (Bandung: PT. Remaja Rosdakarya, 2010), p. 77.

¹⁹ Bambang S. Ma'arif, *Komunikasi Dakwah: Paradigma Untuk Aksi* (Bandung: Simbiosis Rekatama Media, 2010), p. 40.

Another ability that must be mastered by da'wah communicators is the ability to read and understand the ins and outs of communication so that suitable methods can be designed. By knowing the character of a preacher's communication, he can design what media is suitable for use, whether audio, visual or audio-visual media. Therefore, a da'wah communicator must be able to communicate effectively and in accordance with what is expected and supported by adequate abilities in the fields of religious knowledge, general knowledge and of course fluency in reciting the holy verses of the Koran.

Second, da'wah communication (*mad'u*). He is the party invited to the path of truth (Islam). Basically, da'wah communicants have different abilities. There are two potentials in the communicant that can be used as a reference by the da'wah communicator in conveying his message, namely 1) The ability to think, which refers to how far the communicant likes to think deeply, and 2) the ability to feel (feelings), which refers to whether the communicant prefers the emotional appeal of the message. -an encouraging message or a sad message.²⁰ The recipient of a da'wah or *mad'u* message is the party who is the target/partner of the message sent by the source. If the da'wah message is not accepted by the *mad'u*, it will give rise to various kinds of problems which often require changes, whether there is a message source or channel.

In essence, da'wah communication can be divided into three, 1) crowd, which is a group of people gathered in a certain place or room who are involved in a problem or common interest face to face. 2) public, is an abstract group of people who pay attention to the same problem or interest because they are involved in an exchange of ideas through indirect communication to seek solutions or satisfaction or their problems or interests. 3) the masses, are a very heterogeneous crowd, not bound by one place and there is very little interaction, so the problems each of them faces are still scattered. Therefore, the scope of the masses is wider than the public, audience or crowd.²¹

C. Qualitative Analysis

The empirical reality is that the living conditions of young people today are experiencing setbacks, even degradation compared to the progress of previous generations. Youth today is dominated by the influence of foreign culture and the rapid

²⁰ *Ibid*, p. 41-42.

²¹ Ilaihi, *Komunikasi*, p. 87-88.

flow of globalization through information technology and the development of communication between nations which brings new cultures to one's national identity.

Hedonism as a phenomenon and lifestyle is reflected in the daily behavior of the younger generation. The majority of students compete and dream of living a luxurious life. Have fun and spend time in cafes, malls and plazas. This is the agenda of their lives. Perhaps this is the negative effect of the proliferation of malls, plazas and other hypermarkets. Claiming to be religious easterners, they are not uncomfortable making out in public. Another thing that makes it disturbing to pay attention to the facts presented by the mass media, news on television and newspapers, is that quite a lot of young people are having free sex and no longer care about the people around them. Pregnancy out of wedlock is no longer a disgrace, instead it is considered a model imitating the lifestyle of celebrities or their models who are gossiped about by electronic and print media.

In the environment of adherents of this ideology, life is lived as freely as possible in order to fulfill unlimited desires. In the Collins Gem dictionary (1993) it is stated that, "hedonism is a doctrine which states that pleasure is the most important thing in life, or hedonism is an ideology held by people who seek the pleasure of life solely"

Hedonism as a "culture" which places the dimension of material satisfaction as the main goal triggers and encourages the use of nature and/or carrying out life activities that are far from the spiritual dimension (morality). Awareness of ethical values and low morality in achieving life goals provides momentary satisfaction and long-term negative impacts.²²

Nowadays, a hedonic lifestyle is a form of lifestyle that is attractive to teenagers. With this phenomenon, teenagers tend to prefer a life that is luxurious, comfortable, and self-sufficient without having to work hard (Gushevinalti, 2010). Nadzir and Ingarianti (2015) stated that a hedonic lifestyle is a lifestyle of someone who carries out activities to seek pleasure in life, spends time outside the home having fun with friends, likes to buy things that are not needed, and always wants to be the center of attention in the community. surrounding environment.²³

²² Jennyya, Pariknjo, & Rumampuk, *Gaya*, pp. 1-16.

²³ Ranti Tri Anggraini & Fauzan Heru Santhoso, "Hubungan antara Gaya Hidup Hedonis dengan Perilaku Konsumtif pada Remaja", *Gajah Mada Journal of Psychology*, vol. 3, no. 3 (2017), pp. 131-140.

Everyone has the potential to be tempted and slip into doing things that are prohibited by common sense. The human mental condition is truly very fragile and fluctuating, always undulating up and down permanently. That is what in English is called emotion, and in Arabic it is called heart. The meaning is the same, namely inner energy that is always moving (motion) and the pendulum moves here and there (heart). He is so sensitive and so easily influenced that a person's mental state changes very quickly from time to time, remembering that wherever and whenever he is, he is always expected to be exposed to situations and stimuli that must be responded to, consciously or unconsciously.

Thus, we are all equipped with the mind to design a straight and correct life scheme, then the heart and emotions as the driving force, and the hands to carry out the decisions of the head and the impulses of the heart. The problem is, these three main components are not always in sync in supporting life. The components of the heart that have lust, desire, and always pursue pleasure (pleasure) often walk alone, not wanting to listen to the commands and warnings of common sense. Reckless actions without rational and moral consideration are easily observed in those who live a hedonistic lifestyle which emphasizes the pleasures of life in the world without paying attention to religious values. If asked rationally, everyone would answer that their habits are bad, ruin their lives, and cause trouble to their families and society. A person's actions are always driven and stimulated by hopes and calculations that are profitable and enjoyable, even though they may be socially condemnable.

Within us there are three main strata that greatly influence our life orientation. First, vegetable level (vegetability). This vegetable soul is physical with its main activities being eating, drinking and growing. Like the world of flora, it is easy to observe the growth of vegetable souls in young children. As long as you consume enough food, drink and other vitamins, your child will develop quickly. Until a person reaches old age, this vegetable soul always needs fulfillment, even though its growth is slow, some things have even stagnated, such as height and weight. Then the branches and leaves, like a tree, in the form of bones and hair, have started to become porous and turn white. This means that if someone violates health protocols just to indulge their vegetable desires, their life orientation is truly low.

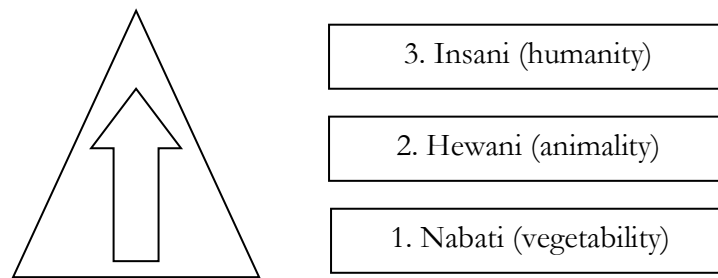


Figure 1. Human Psychological Strata

The second stratum is the animal soul (animality). This soul is much more dynamic than a vegetable soul which is relatively static, only eating and growing but not moving like entities in the fauna world. Just like the behavior of animals, in humans it is the same, there is the desire and instinct to make friends, to group together, however, there is also the potential to pounce on each other and destroy others when they feel threatened. This animal soul can be aggressive and basically does not recognize the boundaries of social norms, which in Al-Quran terms is called lust and anger, which Sigmund Freud called id. This animal soul always moves to pursue pleasure or emotional-physical enjoyment. The formula for an animal soul is quite simple: if lust and desire arise, it will approach and chase it, but if it is afraid and feels threatened, it will run away from it. In a hedonistic lifestyle, what is most dominant is the animal soul which always pursues pleasure, which basically ignores social norms. The consideration for an animal soul to stop or delay its steps in committing an act of violation is if there is a threat.

The third stratum of the human soul is the human soul or humanity. At this level, the main source and axis of our human qualities. Different from vegetable and animal souls which live by relying on instinct, the human soul is endowed by God with the power of reflection, moral awareness, creativity, appreciation of art, and a sense of humor. It is at this level that the message of education and religious message is addressed, that with the provision of common sense, humans should be able to differentiate and make profit-and-loss calculations between good and bad, right and wrong, and so that humans can control their vegetable and animal souls. Creativity and reflexivity are advantages. primarily in the human soul, so that humans are able to get out of hegemony and routine instinctive behavior, then rise to the level of rational awareness and moral choices based on the freedom they have. In other words, an action will be categorized as wrong or right because humans have consciousness and free choice. Therefore, with the existence of da'wah communication regarding simple behavior for PLHIV and Ohida, it is hoped that

it will be able to provide changes towards living a better life according to the exemplary needs that have been practiced by the Prophet and Apostles amidst the hedonistic lifestyle that has been adopted by society at large.

HIV is different from other chronic diseases. This causes the situation faced by PLWHA to be different. The problems faced by PLWHA are very complex. To overcome very complex problems for PLWHA, comprehensive services are needed. One of the comprehensive services can be provided by involving OHIDHA. OHIDHA are people or family members who live with PLWHA and provide care to them. The role of OHIDHA is very influential on the lives of PLWHA.²⁴

Hovland (1953:12) states that communication is a process in which a person (communicator) conveys stimuli (usually in the form of symbols in the form of words) to change the behavior of another person (communicant). Meanwhile, Harold D Lawell (1948:37) explains communication as the process of conveying messages from the communicator to the communicant through media that has a certain effect. (mass communication/mass media). Da'wah communication must not only be good in terms of content or message (the message, what), but also must be good in terms of the method (the way, how). The principles of Islamic Communication include truth, goodness, *amar ma'ruf nahyi munkar*, and are based on the Koran & Hadith ("Invite them to the path of your Lord wisely..."; "Speak well or be silent..."; "Speak appropriately with their intellectual level..."; "...and say to them words that will leave an impression on their souls." (QS. An Nisa' [4] :63)

Da'wah as part of communication brings Islamic religious messages to the public so that those who are the targets of da'wah are moved and called upon to uphold Islamic teachings on this earth. To attract the hearts of this audience, communication factors are important to apply in it. Communication contains several aspects of communication including group communication, public communication and interpersonal communication. In various religious groups, they realize the command of preaching through many ways or methods. Some of them are by means of verbal da'wah *bil*, da'wah *bil qalam*, or even da'wah *bil hal*. The same thing also applies to target audiences, such as certain individuals, the general public, or certain groups/congregations. For certain

²⁴ Arrum Firda Ayu Maqfiroch & Zahroh Shaluhiyah, "Respons Orang Hidup dengan HIV AIDS (Ohidha) dalam Upaya Penanggulangan HIV AIDS di Kabupaten Sukoharjo dan Grobogan", *Jurnal Promosi Kesehatan Indonesia*, vol. 9, no. 2 (2014), pp 136-151.

congregations or groups or certain individuals, *fardiyah* da'wah with a personal approach can be used appropriately.

Several studies related to interpersonal approaches in da'wah have been carried out, including: (1) Siti Zainab (2006) regarding personal approaches in da'wah. This research emphasizes the need for an approach that can understand the target of da'wah so that the da'wah material can be accepted by the audience. (2) Yuliatun's (2015) research regarding counseling-based da'wah. The findings of this research are the need for an approach that is based on empathy and motivates *mad'u* to get out of the problem (Yuliyatun, Islamic Counseling Guidance-Based Da'wah Communication Model.²⁵) (3) Ahmad Atabik (2014) researched the concept of persuasive da'wah in the Qur'an. He found that a da'wah must touch the listener, especially touching their heart. The three studies above implicitly have similarities in terms of the importance of a personal approach in preaching so that the results of the da'wah are maximum for the audience.

Islam requires every Muslim to preach even just one verse. Of course, we should do self-actualization in the world of da'wah in our daily lives so that it becomes a habit and learning for ourselves and the people around us. As technology develops, it makes it easier for someone to carry out their duties as Dai and Daiyah. Even though in essence they are not true preachers. Because the obligation to preach is the obligation of every Muslim, preach according to the level of ability we have.²⁶

According to Wahyu Ilaihi in his book da'wah communication, all Muslim leaders automatically play the role of da'wah interpreters, meaning people who must deliver or are known as da'wah communicators.²⁷ Anyone who is known as a *da'i* or da'wah communicator is grouped into: a. In general, it is every Muslim or Muslim woman who is *amukallaf* (adult) where the obligation of da'wah is an inherent and inseparable part of her mission as a follower of Islam in accordance with the command: convey even one verse' b. In particular, those who take special skills (*mutakhasis*) in the field of Islamic religion are known as ulama.

²⁵ Yuliyatun, "Model Komunikasi Dakwah Berbasis Bimbingan Konseling Islam (Analisis Terhadap Dialog Interaktif Kajian Fiqh Muslimah Di Radio Pas Fm Pati)", *At-Tabsyir: Jurnal Komunikasi Penyiaran Islam*, vol. 3, no. 2 (2015), pp. 255-278.

²⁶ Julis Suriani, "Komunikasi Dakwah Di Era Cyber. *Jurnal An-nida': Jurnal Pemikiran Islam*, vol. 41, no. 2 (2017), pp. 252-265.

²⁷ Suharto, "Fungsi Komunikasi Dakwah Di Era Multi Media", *Al-mishbah*, vol.15, no. 1 (2019), pp. 23-32.

According to the KBBI, the word simple means modest, not excessive.²⁸ According to Wijaya, simple means an individual's pattern of behavior according to his abilities and life needs.²⁹ The Ministry of Education and Culture also defines simple as being reasonable, not extravagant, not much complexity, not much decoration, straightforward, economical according to needs and not overbearing.³⁰ Simple means living appropriately and not being wasteful or stingy, but also not teaching you to live in poverty. Simple is not too inclined and not too lying down. A life attitude that is not excessive or deficient, but straight and sufficient according to needs.³¹

Simple does not mean living stingy, stingy and poor. Simple is a smart way of life that looks far ahead. Not excessive and not wasteful, be able to distinguish between needs and desires. A person who adopts a simple attitude is a systematic visionary. The aim is to manage finances, because as much income as possible will be lost if it is not managed well. Then the simple characteristics are as follows:

- 1) What is, means that a person always accepts all conditions and whatever he has without grumbling. However, a person does not stop there regarding his situation, then that person will get up and make plans and strategies to develop his life so that in the future it will be better.
- 2) Be grateful for everything you have; a simple person will always be grateful for what he has. Simplicity can help overcome lust or the desire to have something that you don't yet have. Gratitude can encourage someone to always thank God for the blessings he has been given.
- 3) Not excessive, a person can determine to what extent he should behave, so that in doing and having something it is not excessive. Someone who has a simple attitude, when buying an item, also prioritizes quality rather than price. So that someone is not stingy in using their money for quality goods, the reason is that the goods will last a long time, aka long-lasting.

So, from this explanation it can be seen that simplicity is a pattern or attitude in life that is carried out according to needs and abilities, and does not show excessive behavior or has a pompous aspect. It is simple to emphasize one's material aspects and

²⁸ KBBI, <https://kbbi.lektur.id/gaya-hidup>. (Minggu, 18 Desember 2022, 22:55)

²⁹ Ryan Filbert Wijaya, *Menjadi Kaya dan Terencana Dengan Reksa Dana* (Jakarta: PT. Elex Media Komputindo, 2016), p. 117.

³⁰ Wibowo, *Manajemen Kinerja* (Jakarta: Rajawali Pers, 2013), p. 46

³¹ Nurul Alaiyah, "Konsep Hidup Minimalis Dalam Perspektif Al-Qur'an," Skripsi Sarjana Agama, UIN Ar-Raniry, 2021

abilities, so that one should not force oneself to follow someone who has a higher class in life, even going into debt. The characteristics of a simple person are who they are, always grateful for what they have and not exaggerating.

A simple lifestyle was practiced by the Prophet Muhammad SAW as stated in the hadith which can be studied to emulate the value of simplicity in everyday life. The condition of the Prophet's simple lifestyle can be seen from social facts that influence the quality of the Prophet's awareness of being humble and patient in front of his followers.³² A simple lifestyle was practiced by the Prophet Muhammad SAW as stated in the hadith which can be studied to emulate the value of simplicity in everyday life. The condition of the Prophet's simple lifestyle can be seen from social facts that influence the quality of the Prophet's awareness of being humble and patient in front of his followers. Simplicity is defined as an attitude of life that is far from luxurious or not excessive. However, this does not mean that by having an attitude of simplicity a person is prohibited from pursuing wealth so that a simple life is then misinterpreted or synonymous with poverty, but what is meant by the word simple here is a lifestyle that avoids wasteful things.³³ For example, when buying or spending something, someone will choose or buy items that are needed and needed in the near future or used at that time. This means that the value of simplicity is a lifestyle that avoids waste or spending on things that are not necessary.³⁴ Etymologically, simplicity is often interpreted as a way of life that is relatively moderate in moderation.

D. Quantitative Analysis: Hypothesis Testing

Based on hypothesis testing on signs, information was obtained regarding whether the simple behavior of prophets and apostles in preaching communication resulted in changes in the behavior of PLHIV and Ohida amidst a hedonistic lifestyle. Information regarding this matter is presented in the following table where the table also includes the impact of intervention through communication of the simple behavior of the Prophet and Apostle on the behavior of PLHAs and Ohida amidst a hedonistic lifestyle in

³² Nur Amini & Yosi Melda Sari, "Penanaman Nilai Kesederhanaan Sejak Dini dalam Perspektif Hadits", *Jurnal Amal Pendidikan*, vol. 3, no. 2 (2022), pp. 134-145.

³³ Khairil Ikhsan Siregar, "Keseserhanaan Pribadi Nabi Muhammad dan Aplikasinya dalam Fakta Sosial (Sebuah Kajian Nilai Al-Qur'an dan Hadis)", *Jurnal Studi A;-Qur'an*, vol. 9, no.1 (2013), pp. 53-71.

³⁴ Badrut Tamam, "Nabi Muhammad Pra dan Pasca Kenabian: Proses Pembentukan Pribadi Luhur dan Karakter Agung Sang Rasul", *Al-Dhikra: Jurnal Studi Qur'an dan Hadis*, vol. 2, no. 1 (2020), pp. 105-122.

Pemalang Regency and Tegal City. The impact that occurs is marked with a positive sign (+) and negative (-).

Table 1. Hypothesis Testing on Signs

No.	Respondent's Name	The Impact on Carrying Out Simple Behaviors According to the Prophets and Apostles	Sign
1	Respondent 1	Increase	+
2	Respondent 2	Increase	+
3	Respondent 3	Increase	+
4	Respondent 4	Decrease	-
5	Respondent 5	Increase	+
6	Respondent 6	Increase	+
7	Respondent 7	Increase	+
8	Respondent 8	Increase	+
9	Respondent 9	Decrease	-
10	Respondent 10	Increase	+
11	Respondent 11	Increase	+
12	Respondent 12	Increase	+
13	Respondent 13	Decrease	-
14	Respondent 14	Increase	+
15	Respondent 15	Increase	+

From the data display listed in the table, several hypothesis testing steps that must be carried out include; formulate the null hypothesis and alternative hypothesis. After we look at the data display in the table, we can see that the number of positive signs is greater, namely 12. Thus, considering that the number of positive differences is greater, the hypothesis test applied is the right-hand side test. The null hypothesis essentially states that the simple behavior of the Prophet and Apostle's preaching communication cannot change the simple behavior of PLHIV and Ohida amidst society's hedonistic lifestyle. Meanwhile, the alternative hypothesis states that the simple behavior of the Prophet and Apostle's preaching communication can change the simple behavior of PLHIV and Ohida amidst society's hedonistic lifestyle. For this reason, in this case the null hypothesis and alternative hypothesis are formulated symbolically as follows:

H_0 : P Da'wah Communication Simple Behavior of Prophets and Apostles = P Changes in Behavior of PLHIV and OHIDD

H_a : P Da'wah Communication Simple Behavior of Prophets and Apostles > P Changes in Behavior of PLHIV and OHIDD

In connection with this case, the significance level applied is 5% or 0.05. In the khai-square table, the khai-square value for a degree of freedom of 1 and a significance level of 0.05 is 3.841. Meanwhile, for the testing criteria for this case, the hypothesis testing applied is the right-hand side test. So, the test criteria applied in this case are that the null hypothesis is accepted if

$$x^2 \leq 3,841$$

Meanwhile, the null hypothesis is rejected if

$$x^2 > 3,841$$

Next to calculate the khai-square value. In the table, the number of differences or positive signs (n1) is 12 and the number of differences or negative signs (n2) is 3. So, based on the formula for calculating the khai-square value that has been displayed, the khai-square value is equal to:

$$x^2 = \frac{[(n_1 - n_2) - 1]^2}{n_1 + n_2}$$

$$\frac{[(12 - 3) - 1]^2}{(12 + 3)} = \frac{64}{15} = 4,267$$

Based on the calculation results above, the khai-square value is 4.267. The khai-square value is greater than the khai-square value in the table of 3.841. Thus, the null hypothesis which states that the simple behavior of the Prophet and Apostle's preaching communication cannot change the simple behavior of PLHAs and Ohida amidst society's hedonistic lifestyle is rejected. On the other hand, the alternative hypothesis which states that the simple behavior of the Prophet and Apostle's preaching communication can change the simple behavior of PLHIV and Ohida amidst society's hedonistic lifestyle is acceptable.

Meanwhile, for the Mac Nemar change test to ensure whether or not there is a change in the behavior of PLHIV and Ohida according to the behavior of the Prophets and Apostles, before and after treatment (before and after treatment research design) is explained as follows:

Table 2. Hypothesis Testing on Changes Mac Nemar change test

No.	Respondent's Name	Condition of Compliance Behavior before Da'wah Communication Simple Behavior of Prophets and Apostles	Keadaan Condition of Compliance Behavior after Da'wah Communication Simple Behavior of Prophets and Apostles
1	Respondent 1	There is	There is
2	Respondent 2	There isn't any	There is
3	Respondent 3	There is	There is
4	Respondent 4	There isn't any	There is
5	Respondent 5	There isn't any	There is
6	Respondent 6	There isn't any	There is
7	Respondent 7	There isn't any	There is
8	Respondent 8	There isn't any	There is
9	Respondent 9	There isn't any	There is

10	Respondent 10	There isn't any	There is
11	Respondent 11	There isn't any	There isn't any
12	Respondent 12	There is	There is
13	Respondent 13	There is	There is
14	Respondent 14	There is	There is
15	Respondent 15	There is	There is

From the data display listed in the table, several hypothesis testing steps that must be carried out include formulating the null hypothesis and alternative hypothesis. The null hypothesis essentially states that there is no change in the behavioral state of PLHIV and Ohida in carrying out simple behavior according to the Prophet and Apostle after the da'wah communication. Meanwhile, the alternative hypothesis states that there is a change in the behavioral state of PLHIV and Ohida in carrying out simple behavior according to the Prophet and Apostle after the da'wah communication. For this reason, in this case the null hypothesis and alternative hypothesis are formulated symbolically as follows:

- H_0 : P Changes in the behavior of PLHAs and Ohiddhas in carrying out the simple behavior of the Prophets and Apostles = P There is no change in the behavior of PLHAs and Ohiddhas in carrying out the simple behavior of the Prophet and Apostle
- H_a : P Changes in the behavior of PLHAs and Ohiddhas in carrying out the simple behavior of the Prophets and Apostles $\neq P$ There is no change in the behavior of PLHAs and Ohiddhas in carrying out the simple behavior of the Prophet and Apostle

In connection with this case, the significance level applied is 5% or 0.05. In the khai-square table, the khai-square value for a degree of freedom of 1 and a significance level of 0.05 is 3.841. The khai-square value in the table of 3.841 is the basis for formulating test criteria and final conclusions. Therefore, the hypothesis testing criteria applied is that the null hypothesis is accepted if

$$x^2 \leq 3,841$$

Meanwhile, the null hypothesis is rejected if

$$x^2 > 3,841$$

If the hypothesis testing procedure carried out in this case has reached the stage of calculating the khai-quadra value, several calculation steps must first be taken. The results are shown briefly in the 2 x 2 table below.

Table 3. Changes in Behavioral Conditions Before and After Da'wah Communication
Conditions of changes in behavior of PLHIV and Ohida after da'wah communication

The state of behavior changes of PLHIV and Ohida before da'wah communication	There is	There isn't any
There isn't any	8	1
There is	6	0

Then, based on the data display in table 3, the khai-square value is calculated by applying the following formula. In this case, the khai-square value is:

$$x^2 = \frac{\left[A - \left(\frac{A+D}{2}\right)\right]^2}{\frac{A+D}{2}} + \frac{\left[D - \left(\frac{A+D}{2}\right)\right]^2}{\frac{A+D}{2}}$$

$$x^2 = \frac{\left[8 - \left(\frac{8+0}{2}\right)\right]^2}{\frac{8+0}{2}} + \frac{\left[0 - \left(\frac{8+0}{2}\right)\right]^2}{\frac{8+0}{2}} = \frac{16}{4} + \frac{16}{4} = 8$$

Based on the calculation results in the previous stage, the khai-square value is 8. This value is greater than the khai-square value in the table of 3.841. Thus, the null hypothesis which states that there is no change in the behavioral state of PLHIV and Ohida in carrying out simple behavior according to the Prophet and Apostle after da'wah communication is rejected. On the other hand, the alternative hypothesis states that there is a change in the behavioral state of PLHIV and Ohida in carrying out simple behavior according to the Prophet and Apostle after the da'wah communication was received.

E. Concluding Remarks

Based on the description above, it is stated that the communication of preaching the simple behavior of the Prophet and Apostles was able to make changes to the simple behavior of PLHIV and Ohida amidst society's hedonistic lifestyle. This conclusion was obtained from statistical testing which stated that from this research (1) the communication of preaching the simple behavior of the Prophet and Apostle could create changes in the behavior of PLHIV and Ohida in the midst of society's hedonistic lifestyle, (2) there was a change in the behavior of PLHA and Ohida in carrying out simple behavior according to the Prophet and Apostle in the midst of society's hedonistic lifestyle after da'wah communication.

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