The Roles of Dai and Pastors in Preventing Negative Speech in the Community of Badar District, Southeast Aceh Regency

*Tony Gunawan Aroean[1], Hardiansyah Hardiansyah[2], Suraiya IT[3]
Univesitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
Email: 200302006@student.ar-raniry.ac.id

Abstract

Badar District is a border area characterized by a plural society where both Muslim and Christian communities coexist in relatively equal proportions. This socio-religious diversity places religious leaders such as dai and pastors in a crucial position to promote harmony and prevent social tension. This study aims to analyze the roles of dai and pastors in preventing negative speech within the community of Badar District, Southeast Aceh Regency. The research employed a qualitative field research approach, with data collected through observation, in-depth interviews, and documentation. The data were analyzed descriptively with an emphasis on social meaning and contextual interpretation. The findings reveal that both dai and pastors play a significant role in preventing the use of negative speech that could potentially trigger social conflict. Dai utilize sermons, religious study sessions, and preaching training to instill polite communication ethics, while pastors employ weekly homilies, pastoral counseling, and interfaith moderation programs to foster mutual respect among different faith groups. These collaborative efforts have successfully raised public awareness of the importance of maintaining ethical speech, strengthening interfaith dialogue, and reinforcing social cohesion in the multicultural context of Southeast Aceh.

Keywords: *Dai, Pastor, Negative Speech, Social Cohesion, Religious Moderation.*

Abstrak

Kabupaten Badar merupakan wilayah perbatasan dengan karakter masyarakat yang plural, terdiri atas pemeluk agama Islam dan Kristen dalam jumlah yang relatif seimbang. Kondisi sosial-keagamaan ini menjadikan peran tokoh agama, seperti dai dan pendeta, sangat penting dalam membangun keharmonisan dan mencegah potensi gesekan sosial. Penelitian ini bertujuan untuk menganalisis peran dai dan pendeta dalam mencegah ujaran negatif di masyarakat Kecamatan Badar, Kabupaten Aceh Tenggara. Penelitian ini merupakan penelitian lapangan (*field research*) dengan pendekatan kualitatif. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi, kemudian dianalisis secara deskriptif dengan menekankan pada makna dan konteks sosial. Hasil penelitian menunjukkan bahwa dai dan pendeta memiliki kontribusi signifikan dalam mencegah penggunaan ujaran negatif yang berpotensi menimbulkan konflik sosial. Para dai memanfaatkan ceramah, pengajian, dan pelatihan dakwah untuk menanamkan etika berkomunikasi yang santun, sedangkan pendeta menggunakan khotbah mingguan, konseling pastoral, serta program kampung moderasi untuk menumbuhkan sikap saling menghargai antarumat beragama. Upaya bersama ini berhasil meningkatkan

kesadaran masyarakat tentang pentingnya menjaga tutur kata, memperkuat dialog lintas iman, serta memperkokoh kohesi sosial di tengah masyarakat multikultural Aceh Tenggara.

Kata Kunci: *Dai, Pendeta, Ujaran Negatif, Kohesi Sosial, Moderasi Beragama.*

***

A. Introduction

Badar District, located in Southeast Aceh Regency, is a border area characterized by its religious diversity. The community consists primarily of Muslims and a significant number of Christians who have long coexisted in the same social environment. This plurality creates a unique social dynamic where religious leaders such as *dai* (Islamic preachers) and pastors (Christian clergy) hold substantial influence in guiding community behavior and maintaining social harmony. Their leadership is crucial, especially in addressing issues related to *negative speech* a form of expression that conveys disapproval, hatred, or hostility, and which can potentially trigger social tension or conflict in a multi-faith society.

In Islamic teachings, a *dai* is someone who dedicates themselves to spreading the message of Islam through preaching, education, and moral guidance. The *dai* serves not only as a communicator of faith but also as a moral guardian who encourages the community to follow the righteous path as ordained by Allah SWT and to refrain from improper behavior (Jumah Amin Abdul Aziz, 1998, p. 74). As public figures and opinion leaders, *dai* play a vital role in shaping public attitudes, promoting ethical communication, and supporting social development aimed at the collective well-being of society.

Similarly, in Christianity, a pastor functions as a spiritual leader, mentor, and teacher for their congregation. The term "pastor," derived from the Sanskrit word *pandit*, historically refers to a wise or learned person responsible for interpreting sacred texts and providing moral guidance. In the Christian context, pastors are expected to demonstrate good leadership, serve with compassion, and nurture the moral and spiritual growth of their congregants. In a diverse setting like Badar, pastors must also act as mediators who promote tolerance and help their communities resist divisive external influences.

Both *dai* and pastors thus play parallel roles as agents of peace and educators of ethical communication. Through sermons, religious gatherings, and counseling, they encourage their followers to avoid using words that offend or demean others. The presence of these leaders helps strengthen interfaith understanding and prevent the escalation of social tensions. Furthermore, programs such as *kampung moderasi* (Rambe et al., 2023) (moderation villages) initiated by pastors, and *dakwah* training conducted by *dai*, serve as concrete efforts to enhance social cohesion and prevent the spread of negative speech in daily interactions.

Negative speech is influenced by internal and external factors. Internal factors include self-identity, obedience, and religious intelligence, while external factors involve culture, social media, education level, and the socio-religious environment that shapes individual expression. In a border region like Badar, these factors are often intensified by cultural intersections and differing religious values, making the preventive role of *dai* and pastors even more critical.

This study seeks to examine how *dai* and pastors perform their respective roles in preventing negative speech among the multi-religious community of Badar District (Robert P. Borrong, 2016, p. 15). By exploring their strategies, messages, and leadership styles, this research provides insights into how religious figures contribute to maintaining social harmony and fostering constructive communication in a plural society.

B. Methode

This study employs a qualitative research approach aimed at deeply understanding social phenomena in their natural context, with the researcher acting as the main instrument. The qualitative (Sugiyono, 2019) method was chosen because it allows flexibility in exploring the meanings behind social and religious behaviors rather than merely measuring observable symptoms quantitatively. Through this approach, the researcher seeks to comprehend how dai and pastors play their roles in preventing negative speech within the community, emphasizing personal experiences, social interactions, and the religious values embedded in society. The data were analyzed inductively, allowing categories and patterns to emerge naturally from field data rather than being predetermined by hypotheses.

This research was conducted in Badar District, Southeast Aceh Regency, a border region known for its religious and cultural diversity. In this area, Muslim and Christian communities coexist peacefully and harmoniously in their daily social lives. This setting was chosen because it represents a multicultural community that upholds tolerance and interreligious cooperation. The presence of *dai* and pastors in this district plays a crucial role in maintaining social harmony and guiding the community to avoid negative speech that could trigger misunderstanding or conflict.

The research subjects consisted of religious leaders (dai and pastors) and community members actively involved in social and religious activities in Badar District. The participants were selected using purposive sampling, based on their knowledge, experience, and involvement in preventing negative speech within the community. The key informants included Islamic preachers and *dai*, pastors serving local congregations, interfaith community leaders, and residents participating in community-based activities (Khilmiyah, 2016). This selection ensured that data

reflected diverse perspectives and lived experiences from different religious and social backgrounds.

Data collection was carried out through four main techniques: observation, interviews, questionnaires, and documentation. Observations were conducted to directly examine social interactions and interreligious communication in community life. In-depth interviews were used to explore the perspectives and strategies of *dai* and pastors in reducing negative speech and promoting ethical communication. Questionnaires were distributed to gather additional insights from community members regarding their attitudes toward communication ethics and interfaith relations (Black & Champion, 1999). Documentation was also utilized to collect supporting materials such as sermon texts, church records, religious activity reports, and official documents from local authorities.

The data were analyzed using the Miles and Huberman interactive analysis model, which includes three main steps: data reduction, data display, and conclusion drawing. Data reduction involved selecting and focusing on information relevant to the study's objectives, while data display was done through descriptive narratives and thematic categorization. The final stage, conclusion drawing, was carried out continuously throughout the research process to ensure consistency and validity. Through this analytical process, the study provides a comprehensive understanding of how *dai* and pastors contribute to building community awareness of ethical communication and strengthening interreligious harmony in Badar District, Southeast Aceh Regency.

C. Result and Discussion

1. Understanding of Preachers and Pastors on the Meaning of Negative Words

The term *negative word* in communication refers to expressions used to convey disagreement, criticism, hatred, or unfavorable judgments toward a person, group, situation, or object (Muhammad Fikri Salim & Iman, 2022). According to Richard E. Petty and John Cacioppo in their theory of persuasion and communication, negative words have the potential to significantly influence a person's perceptions and attitudes (Jadmiko & Damariswara, 2022). The meaning of negative words can shape opinions and affect behavior, often through psychological mechanisms such as increased attention and memory retention of negative information (Tambunsaribu, 2023). Furthermore, negative words can cause emotional impacts, triggering feelings of anger, sadness, or frustration (Utoro et al., 2020). Negative language may also involve the use of impolite or inappropriate expressions to oppose another person's statement.

The use of negative words in social interactions can create or exacerbate conflict, leading to distrust and reinforcing negative stereotypes. Communication scholars such as Erving Goffman have shown that negative words are often

employed in social interactions to demean or discredit certain individuals or groups, thereby reinforcing social hierarchies and inequalities. In media and journalism, negative words are frequently used to attract audience attention, as negative news or information tends to be more engaging and memorable than positive ones. This aligns with the concept of *negativity bias*, which suggests that humans are more affected by negative information than by positive or neutral information. Using negative words in communication can hurt others' feelings and potentially lead to hatred (Tjahyanti, 2020).

Speaking harshly does not bring goodness but instead results in negative consequences that greatly affect the individual. The quality of a person is reflected in the quality of their speech or communication. In Islam, the use of negative words refers to speaking with bad or vulgar expressions that may hurt others. Negative words are prohibited in Islam because they contradict Islamic values such as honesty, politeness, kindness, friendliness, and responsibility. The prohibition against harsh speech is deeply explained in Islamic teachings. The Prophet Muhammad (peace be upon him) said:

> *"A true believer is not one who curses, insults, or utters foul and obscene words."* (Hadith narrated by Ahmad, Bukhari, and Tirmidhi)

Based on observations, the role of *dai* (Islamic preachers) in the Badar District is essential in preventing negative influences within the community. *Dai* play a vital role as spiritual leaders who regularly deliver sermons in mosques and hold religious study sessions in residents' homes. Through sermons and study groups, *dai* promote Islamic teachings that emphasize moral values and righteousness while warning against harmful behaviors such as drug abuse, promiscuity, and criminal acts. Indonesian society is characterized by cultural, ethnic, ideological, and religious diversity. Consequently, this diversity requires wisdom and maturity from all levels of society, regardless of religion, skin color, social status, or ethnicity. As a nation that is inherently plural, Indonesians must avoid mutual suspicion and prejudice toward others. Thus, social and religious pluralism should be respected and appreciated.

2. Duties and Responsibilities of Preachers and Pastors
a. Responsibilities of the *Dai* (Islamic Preacher)

Yusuf al-Qaradawi explains that the primary responsibility of a *dai* is to serve as the moral and spiritual guardian of society. They must ensure that Islamic teachings are correctly understood and properly practiced by the community while providing the necessary guidance to address various religious and social issues. Al-Qaradawi also emphasizes that *dai* have a duty to improve themselves so that they may become good role models for others. They must practice Islamic teachings

sincerely in both personal and social life and uphold integrity and noble character (Kholida & Satria, 2021).

The content of *dakwah* (Islamic preaching) includes messages delivered to the audience through speech, writing, or symbols that convey comprehensible meanings. In general, *dakwah* encompasses the totality of Islamic teachings whose primary sources are the Qur'an and Hadith. Etymologically, the term *dakwah* derives from the Arabic word *da'a–yad'u–da'watan*, which has a meaning similar to *an-nidā'* (to call, to invite, to summon). This understanding is relevant to one of Allah's verses in the Qur'an:

> *"Allah calls to the Home of Peace (Paradise) and guides whom He wills to a straight path."* (Qur'an, Yunus 10:25).

This verse indicates that Allah calls humankind to the straight path (Islam) as a prerequisite for entering His Paradise. However, the verse also stresses that not everyone will be granted the awareness and willingness to follow His guidance. Another perspective on *dakwah* relates to the mission of the Prophet Muhammad (peace be upon him), as stated in the Qur'an:

> *"O Prophet, indeed We have sent you as a witness, a bearer of good tidings, and a warner."* (Qur'an, Al-Ahzab 33:45).

From this verse, the objectives of *dakwah* can be understood as follows First, *syahidan* (witness): *Dakwah* acts as a testimony, providing guidance and solutions to the realities faced by the community. The *dai* must understand the people's needs and address them accordingly. Second, *basyiran* (bearer of good news): *Dakwah* should motivate and inspire people to improve their lives, aiming for happiness in this world and salvation in the Hereafter. Third, *nadziran* (warner): *Dakwah* must remind people of the negative consequences of sin and wrongdoing, as well as the positive effects of righteous actions.

Maududi highlights the importance of education rooted in Islamic values and emphasizes the need for *dai* to collaborate with educational institutions and community organizations to nurture the younger generation. He argues that the responsibilities of *dai* extend beyond merely conveying religious teachings; they also include fostering moral and spiritual development across various aspects of life. Similarly, Maulana Wahiduddin Khan discusses the duties of *dai* in the face of modern challenges. He asserts that *dai* must adapt to technological and social changes and use diverse media and platforms to spread Islamic messages. According to Khan, *dai* must remain relevant and capable of addressing the questions and doubts arising within contemporary society.

b. Responsibilities of the Pastor

The responsibilities of a pastor within the Christian tradition encompass various aspects of spiritual guidance, teaching, and service to the congregation.

David J. Bosch explains that the pastor's main duty is to maintain the spiritual and moral integrity of the congregation. They must ensure that their teachings align with church doctrine and the Bible. Pastors are also expected to serve as examples of genuine Christian living, demonstrating love, patience, and humility in all their actions. Karl Barth, a highly influential theologian, emphasizes that pastors must possess strong theological integrity. According to Barth, pastors are responsible for conveying the Word of God faithfully, without altering or distorting the meaning of the sacred texts.

Pastors should be able to interpret the Bible in ways that are relevant to the congregation's context and the challenges of modern times. They must inspire the congregation to participate in missionary activities, as well as organize and lead the church's mission efforts. Pastors are called to promote positive social change by focusing on justice and community welfare. They should also use their positions to influence public policy and advocate for Christian values in social and political life (Toboko et al., 2015).

3. **The Role of Dai in Preventing Negative Word Issues**
   a. The Role of Dai in Preventing Negative Words Through Regular Studies (Sermons and Religious Gatherings)

   Dai can use these sessions to emphasize the importance of guarding one's speech and avoiding words that may hurt others. According to Yusuf al-Qaradawi, dai are obliged to deliver messages that encourage people to speak kindly and lovingly, reminding them of the Prophet Muhammad's (peace be upon him) saying: "Whoever believes in Allah and the Last Day should speak good or remain silent." Through sermons and religious gatherings, dai can provide concrete examples of how negative words can damage social relationships and cause hostility. Additionally, dai can teach effective and ethical communication techniques while promoting values such as empathy, tolerance, and mutual respect.

   b. The Role of Dai in Preventing Negative Words Through Friday Sermons

   According to Sayyid Qutb, the Friday sermon (khutbah jum'ah) should serve as a platform to raise public awareness about the harmful effects of negative speech and how it can undermine the moral and spiritual order of society. Dai can cite verses from the Qur'an and hadiths that emphasize the importance of guarding one's tongue, as well as provide practical advice on how to control speech and communicate positively. The Friday sermon also provides an opportunity for dai to invite self-reflection and spiritual improvement, particularly in maintaining proper speech (Kholida & Satria, 2021). The Friday sermon is a strategic means of conveying religious messages that combine good news (bashirah) and warnings (nadzrah). It serves as a call to righteousness and the avoidance of wrongdoing,

known in Islamic preaching as amar ma'ruf nahi munkar (enjoining good and forbidding evil).

c. The Role of Dai in Preventing Negative Words Through Social Media

In recent years, social media platforms in the form of online forums have rapidly evolved, enabling individuals to speak, share information, and build online communities. Platforms such as Reddit, Quora, and other discussion-based sites allow people to exchange views, ideas, and experiences on a wide range of topics from light conversations to complex discussions. From the perspective of Digitalization, Accessibility, and Innovation (DAI), social media forums can have both positive and negative effects, depending on how they are used and the extent to which their rules and regulations are applied. Content created by dai on social media may include videos, articles, infographics, or live broadcasts discussing the importance of controlling speech and the negative consequences of harmful words. Furthermore, dai can directly interact with followers on social media by offering advice, answering questions, and fostering a supportive community to create a more positive online environment (Najah, 2021). Examples of social media platforms include YouTube: For producing dakwah and educational videos, Instagram: For sharing visual and inspirational content, Facebook: For engaging with the community and creating discussion groups, Twitter: For sharing brief and inspiring messages, TikTok: For creating short, educational, and motivational videos.

4. **The Role of Pastors in Preventing Negative Word Issues**

a. The Role of Pastors in Preventing Negative Words Through Regular Bible Studies

In these sessions, pastors can teach the importance of controlling one's speech and avoiding words that harm others. David J. Bosch explains that pastors should use regular Bible study meetings to teach biblical principles of good and ethical communication. They may refer to Bible verses that emphasize the need to speak with love, such as Ephesians 4:29, which states: *"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."* Pastors can also provide practical examples and relevant case studies to help congregants understand and apply these teachings in daily life.

b. The Role of Pastors in Preventing Negative Words Through Sunday Sermons

Karl Barth emphasizes that the Sunday sermon should be used as a means to clearly and relevantly convey God's Word, including messages about the importance of guarding one's speech and avoiding negative words. During Sunday sermons, pastors can teach congregants about the harmful effects of negative speech and how it can damage interpersonal and church relationships. They may quote relevant

Bible verses and offer deeper explanations on how believers should speak with love and understanding. Furthermore, pastors can encourage the congregation to engage in self-reflection and commit to changing their communication habits to better align with the teachings of Christ. According to Pastor Jonathan Manurung in the Badar District, the criteria for an ideal pastor include Profound spiritual experience, The ability to lead worship and rituals, Strong biblical teaching skills, The ability to bless and comfort others, Having clear goals and purposes in ministry.

c. The Role of Pastors in Preventing Negative Words Through Social Media

As spiritual leaders, pastors' perspectives on social media forums often focus on how these platforms affect spiritual life, moral values, and interpersonal relationships within the Christian community. Although social media platforms such as YouTube, Instagram, Facebook, Twitter, and TikTok can serve as powerful tools for ministry, they also pose unique challenges concerning faith and ethics. Examples of social media platforms include, YouTube: For creating sermon and educational videos, Instagram: For sharing visual and inspirational content, Facebook: For interacting with congregants and creating discussion groups, Twitter: For sharing brief and uplifting messages, TikTok: For producing short, educational, and motivational videos.

However, content that conflicts with local culture and traditions can easily influence people. Technology can sometimes distract pastors from worship, such as excessive use of smartphones. Pastors may become overly occupied with their phones often more than with the Bible and more interested in games or social activities. This behavior can negatively affect their spiritual lives and even influence those around them, including Sunday school children who use smartphones without proper guidance. Moreover, modern technology now allows pastors and congregants to communicate through phone calls or online meetings without meeting face-to-face, which may not always align with the personal expectations of church members.

5. Public Perception of the Presence of Religious Leaders

In the social, cultural, and moral context of society, religious leaders can be present in people's lives in various ways, often bringing significant benefits. Religious leaders are generally regarded as individuals who possess moral and spiritual strength, and society tends to judge their presence based on how they influence spiritual and social life. The following are several community reactions toward the presence of religious figures:

a. Respect and Trust

a) Respected Spiritual Leaders: Many communities, especially religious ones, respect their religious leaders. They are seen as sources of wisdom,

spiritual guidance, and inspiration for daily life. Religious leaders often provide a sense of security and confidence to believers, as they feel that the teachings and moral principles of religion guide their lives.

b) Presence in Crucial Moments: In religious-oriented societies, religious leaders are highly valued during significant life events such as marriage, birth, or death, as their presence is considered to bring blessings and spiritual value.

b. Guidance and Problem Solving

a) Religious leaders are often expected to serve as personal guides, listening to others' problems and providing spiritual solutions. They are trusted by many to offer counseling when facing life challenges such as family crises, loss, or even psychological issues. Many people who feel lost or troubled find comfort and direction through them.

b) Moreover, some communities expect religious leaders to be more involved in social and humanitarian issues such as poverty, gender inequality, and social justice. If religious leaders fail to show adequate concern for these issues, society's response can become negative, perceiving them as insensitive to social change.

Religious leaders are important figures in society who play multiple roles. They provide spiritual guidance, emotional support, and social contributions, yet they also face various challenges that require wisdom and adaptability. The following are some positive and negative perspectives:

a. Positive Impacts: They act as spiritual leaders guiding their congregations. They spread profound religious and moral values through teaching and sermons. By establishing and developing social and religious institutions, religious leaders also help strengthen communities. They offer emotional support to people, especially during difficult times.

b. Challenges Faced: Despite their important roles, religious leaders face many challenges. Radicalism and intolerance are major threats that can damage social harmony. In addition, religious misunderstandings often become sources of conflict. Religious leaders must adapt to rapid social and cultural changes. Furthermore, their reputations can be harmed by unwise political involvement. Many religious leaders also struggle to use technology effectively in a timely manner.

Most people view religious figures as role models in their daily lives. They are respected because they are believed to possess the knowledge and wisdom necessary to teach religious principles and apply them in everyday life. Often, religious figures are seen as sources of spiritual inspiration who can help people face

life's challenges. The following are several influences they have on society, Increasing religious awareness, Building strong community bonds, Reducing conflict, Improving community welfare, Inspiring positive change.

6. Analysis

This study shows that the roles of dai (Islamic preachers) and pastors in preventing the use of negative words in Badar Subdistrict, Southeast Aceh, are highly significant in maintaining social harmony and reducing potential conflicts among community groups. The approaches used by each religious leader share similarities, focusing on persuasive and educational methods, as well as emphasizing the importance of upholding moral and ethical values in daily communication. This aligns with Petty and Cacioppo's theory regarding the influence of negative words in social interaction.

The dai in Badar Subdistrict tend to use direct preaching methods through religious studies, sermons, and Friday prayers, while also adapting to social media platforms to reach a wider audience. Meanwhile, pastors deliver their messages about the dangers of negative words through weekly sermons, personal counseling, and social services. These strategies are effective in fostering collective awareness among their respective congregations, although challenges such as limited accessibility and socioeconomic conditions remain obstacles that affect program effectiveness. Therefore, the roles of dai and pastors are highly relevant in promoting effective communication, religious moderation, and maintaining social integrity. However, more structured efforts are needed from local governments and religious organizations to support the established programs, including improving infrastructure, education, and providing more interactive media for religious outreach.

D. Conclusion

This study highlights that *The Roles of Dai and Pastors in Preventing Negative Speech in the Community of Badar District, Southeast Aceh Regency* are crucial in maintaining social harmony and fostering mutual understanding among diverse religious communities. Both religious figures act as moral and spiritual guardians, guiding their followers to uphold ethical communication and avoid harmful speech that could disrupt social cohesion. The dai focus on direct engagement through sermons, religious gatherings, and social media outreach to promote positive dialogue grounded in Islamic values. Meanwhile, pastors emphasize pastoral care, weekly sermons, and personal counseling to strengthen faith and encourage congregants to embody the teachings of love, patience, and humility as taught in the Bible.

Furthermore, the study reveals that both dai and pastors play complementary roles in reducing tensions and promoting tolerance in a multicultural society. Their approaches though rooted in different religious traditions share a common goal: fostering empathy, self-reflection, and moral awareness in communication. By encouraging respectful dialogue and providing ethical education, they help prevent the escalation of misunderstandings and social conflict. The use of digital platforms also allows them to extend their influence beyond traditional settings, reaching younger audiences and engaging the broader community with positive religious messages.

In conclusion, the collaborative moral efforts of dai and pastors in Badar District significantly contribute to the development of a peaceful and cohesive society. Their continuous involvement in community education, religious counseling, and interfaith initiatives reinforces the spirit of *moderasi beragama* (religious moderation) in Southeast Aceh. Strengthening institutional support, enhancing training for religious leaders, and expanding digital literacy programs can further amplify their impact in shaping a culture of positive communication and sustainable peace.

***

REFERENCE

Black, J. A., & Champion, J. J. (1999). *Metode dan Masalah Penelitian Sosial*. Refika Aditama.

Jadmiko, R. S., & Damariswara, R. (2022). Analisis Bahasa Kasar yang Ditirukan Anak Remaja dari Media Sosial Tiktok di Desa Mojoarum Kecamatan Gondang Kabupaten Tulungagung. *Stilistika: Jurnal Pendidikan Bahasa Dan Sastra*, *15*(2), 227. https://doi.org/10.30651/st.v15i2.13162

Jumah Amin Abdul Aziz. (1998). *Fiqh Dakwah: Studi Atas Berbagai Prinsip dan Kaidah yang Harus Dijadikan Cara dalam Dakwah Islamiah*. Interrmedia.

Khilmiyah, A. (2016). *Metode Penelitian Kualitatif*. Samudra Biru.

Kholida, N. M., & Satria, R. (2021). Peran Kegiatan Pengajian Sebagai Wadah Pelaksanaan Pendidikan Islam Berbasis Masyarakat. *Jurnal Pendidikan Tambusai*, *5*(2).

Muhammad Fikri Salim, & Iman, T. (2022). PENGGUNAAN BAHASA KASAR OLEH REMAJA LAKI-LAKI BTN KARANG DIMA INDAH SUMBAWA DALAM PERGAULANNYA. *KAGANGA KOMUNIKA: Journal of Communication Science*, *4*(2), 87–101. https://doi.org/10.36761/kagangakomunika.v4i2.2054

Najah, F. (2021). PERSEPSI MASYARAKAT TERHADAP PESANTREN : STUDI FENOMENOLOGI. *JURNAL ISLAM NUSANTARA*, *5*(1).

https://doi.org/10.33852/jurnalnu.v5i1.238

Rambe, T., Mawardi, M., & Mayasari, S. (2023). Rumah Moderasi Beragama di PTKIN: Potret Kebijakan dan Strategi Mewujudkan Beragama Moderat di Perguruan Tinggi. *Abrahamic Religions: Jurnal Studi Agama-Agama*, *3*(2), 214. https://doi.org/10.22373/arj.v3i2.19826

Robert P. Borrong. (2016). *Melayani Makin Sungguh: Signifikasi Kode Etik Pendeta Bagi Pelayan Gereja-Gereja Di Indonesia*. BPK Gunug Mulia.

Sugiyono. (2019). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Alfabeta.

Tambunsaribu, G. (2023). Pandangan para Orangtua terhadap Penggunaan Kata Kasar oleh Anak Remaja. *Prosiding Konferensi Berbahasa Indonesia Universitas Indraprasta PGRI*, 67–75. https://doi.org/10.30998/kibar.27-10-2022.6299

Tjahyanti, L. P. A. S. (2020). Pendeteksian Bahasa Kasar (Abusive Language) Dan Ujaran Kebencian (Hate Speech) Dari Komentar Di Jejaring Sosial. *Journal of Chemical Information and Modeling*, *07*(9).

Toboko, M. A., Lengkong, J. P., & Rengkung, F. (2015). PERAN PENDETA DALAM MENINGKATKAN PARTISIPASI POLITIK MASYARAKAT DALAM PEMILU LEGISLATIF DI KABUPATEN HALMAHERA BARAT 2014. *Jurnal Politico*, *4*(1).

Utoro, D. Y. S., Susetyo, S., & Ariesta, R. (2020). Kekerasan Verbal dalam Media Sosial Facebook. *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, Dan Asing*, *3*(2), 150–166. https://doi.org/10.31540/silamparibisa.v3i2.1013