

Communicating Islam is Friendly for all (CIFA)

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Abstract--- *Islam as a blessing is a religion that benefits human life and the universe. This religion must be communicated (dakwah) to mankind properly and correctly as taught by Allah in the Qur'an. The author tried to develop the concepts of communication in a framework for a missionary activity. This mindset is then examined by measuring data in the field with SEM analysis techniques. The results of the study show that Islam as a blessing will be realized when delivered with friendly dakwah, whose begins with social studies, makes proper planning and carries out careful communication in terms of methods, presentation, themes and forms of communication. The effect, will produce a happy life for the people.*

Keywords--- *Islam as Blessing, Dakwah, Social Studies, Communication Planning, Happy People.*

I. INTRODUCTION

Islam as *Rahmatan Lil amin Alamin* (blessing for the universe). Religion is a guideline for life; Islam is present to be a blessing (QS, 21: 107), a religion that benefits human life ... a prosperous life (Suisyanto, 2006: 93) who will serve and treat humanity and the life of this universe kindly, gentle, and loving. And we have not sent you, [O Muhammad], except as a mercy to the worlds. (QS, Al-Ambiyaa, 21: 107).

This normative Islamic teaching must be translated into concepts that can be implemented in real life to achieve happiness and prosperity for the people (Suisyanto, 2006: 94; QS, al-Baqarah, 2: 201; QS, an-Nisa, 4: 134; QS, Yunus, 10: 64). The arrival of Islam as a blessing for the universe, will certainly be good news (*basyiran*) for all humans, especially for the target audience, "...But most of the people do not know". (QS, Saba, 34: 28).

The *dakwah* activity is required to spread the teaching of Islam. *Dakwah* is the process of communicating Islamic teachings from a preacher to the people (Kholili, 2009a: 59; 2009b: 21). But how was the implementation of *dakwah* activities in reality? The author has conducted research in Sleman Regency. 23% of 1.066.673 Sleman Regency population are in poor condition (BPS Sleman, 2009: 54). There are around 90% Muslim in Sleman (BPS Sleman, 2009: 119), hence the population of poor Muslims is estimated at 220,801 inhabitants.

The population of Sleman, especially the Muslim population as a whole, is the target of *dakwah* activities in Sleman Regency. MUI Sleman (2005: 35) noted that the quantity and quality of preacher (*da'i*) are still inadequate. A preacher such as the Functional Islamic Extension Instructor (PAIF, a preacher in charge of the Ministry of Religion) must be capable in social knowledge and insight so that the counseling provides added value to the community (*ummah*) and is perceived as something that provides solutions to their life problem (Depag DIY, 2005: 1-2). The development of *da'i* competency must be directed to the emergence of adequate competencies so that they can carry out *dakwah* proportionally (on the existing components of *dakwah*) and professional (capable and

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measurable). *Dakwah* activities as a process of communication, steps to determine the theme of the message, the presentation of messages, the use of methods and the use of forms of communication are some things that must be mastered by every *da'i* such as PAIF. Therefore this research becomes interesting and important to do. The first step of the research is the development of communication concepts in a work frame of mind for a *dakwah* activity. This mindset or thought is then measured with field data.

This study aimed to identify and analyze competency variables of *da'i*; analyze the competency variable that influences the *dakwah* activity variables which include: setting the message theme, presenting the message, using the method and utilizing the form of communication; analyzing how far the *dakwah* activity variables influence the *dakwah* effect variable.

Development of the Communication Concept for Dakwah

Competence of a Da'i. A *dakwah* activity based on Surah Al-Ahzab (33): 45, one of the steps that must be done first by a *da'i* is to do social observations (Kholili, 2009: 49-50), so that a *da'i* becomes a person who knows a lot (being a witness-*syahidan*) about his congregation who makes a *da'i* able to make his *dakwah* encouraging, because *dakwah* is carried out to meet the needs and solutions of the life of the congregation, his followers. Berlo (1960) stated that a *da'i* should have at least three abilities out of four:

1. **Communication Ability** that can make a *da'i* able and skilled in observing and interacting with the community.
2. **Knowledge Ability** that can make a person know a lot about the community and knows a lot about the message that must be conveyed along with the obstacles that have arisen in the process of *dakwah*.
3. **The Ability to Understand Local Social-Culture** that can make a *da'i* adaptable to the social-cultural aspects of society, such as language, beliefs, and habits or traditions. (Mardikanto, 1993: 48-49).

From this discussion, we can draw the concept that a *da'i* must have minimum qualifications in three ways: competent in communication, competent in terms of knowledge about the message and the audience, and competent in understanding the social culture of the community.

Planning Dakwah Activities. A theory developed by Charles Berger about the process of how individuals plan a communication. The plan of communication behavior is a representation of multilevel cognitive in an effort to achieve goals ... we must understand how we plan to achieve the stated goals. Goals seem to be arranged in a level and achieving certain goals first allows to achieve other goals (Littlejohn, 2009: 185).

The complexity of our plan depends on how much we understand the plans. Information about what topics are involved in a goal is called *knowledge in a specific field*, for example the theme of *dakwah*. While information about how to communicate is called *knowledge in the general field*, for example sharing presents *dakwah* messages and how to use the *dakwah* method comprehensively.

The more we know (special & general, messages & ways) the more complex our plans will be. If we have a lot of motivation and knowledge, we will create more complex plans; vice versa (Littlejohn, 2009: 186). Detailed plans that can be developed in *dakwah* activities are:

1. A *da'i* sets the theme of *dakwah* messages started from the most important theme and the themes that support people life and needs, as Arboleda suggests (in Mardikanto, 1993: 107)
2. A *da'i* presents *dakwah* messages, clearly to motivate the worshipers, as Ray (1998: 69-70) suggest.
3. A *da'i* performs *dakwah* with wisdom (*dakwah bil hikmah*), a wise *dakwah* as presented by Qohthani (1994: 27), namely: theoretical wisdom in the form of *dakwah wa'ah hasanah* which is carried out by clear communication; and the practical wisdom in the form of *dakwah mujadalah* is done by communication counseling.
4. A *da'i* can do *dakwah* by utilizing forms of communication as presented by Effendy (1986: 9-10): interpersonal communication, group communication, and mass communication precisely and maximally.

From this discussion then the concept concluded are *da'i* must have knowledge of the message to be conveyed: the message theme (special field); and knowledge about how to convey: message presentation, method of delivery and form of delivery (general field).

Effectiveness of *Dakwah*. *Dakwah* activity is a communication activity which involving several components of communication. The impact of *dakwah* is the influence that caused by the act of conveying the messages (Kholili, 2009: 18). In this study the author will use the concept of effect delivered by Stewart L. Tubbs and Sylvia Moss (in Rachmat, 1985: 16) that "the signs of effective communication give rise to five things: understanding, pleasure, influence on attitudes, better relationships and actions. Practicing the contents of the message conveyed by the *da'i*, for example, is the effect of *dakwah* in the form of action.

From this discussion then the concept was born that, the signs of effective *dakwah* would give rise to five things: understanding, pleasure, influence on attitudes, better relations and actions.

Efforts to develop some of the concepts of *dakwah* above cannot be sufficient and stop at the *dakwah* **concept development** only (see Figure 1), but also the **development of measurements** for the existing concept of *dakwah*. Therefore some of the *dakwah* concepts above need to be tested and measured in real *dakwah* activities in the field (see Figure 2).

II. RESEARCH METHODS

This research was conducted with survey methods to 303 people of the Patronage Group (Pok-bin) of 29 PAIF people, from the Ministry of Religion *da'i* in 17 Sleman Districts, D I Yogyakarta. Data collection techniques using documents, interviews, observations, and questionnaires (Blaxter, 2001: 249).

The method used is mixed method which is a series of qualitative and quantitative approaches (Tashakkori, 2010: 27), with dominant-less dominant studies (Tashakkori, 2010: 28). The quantitative approach with the dominant study was carried out on the analysis of the influence of the competency in the *dakwah* activities and on the analysis of the influence of the *dakwah* activities of the instructor on the effects obtained.

Whereas the qualitative approach with the less dominant study, carried out as an effort to find out more about what happened to the results of quantitative studies.

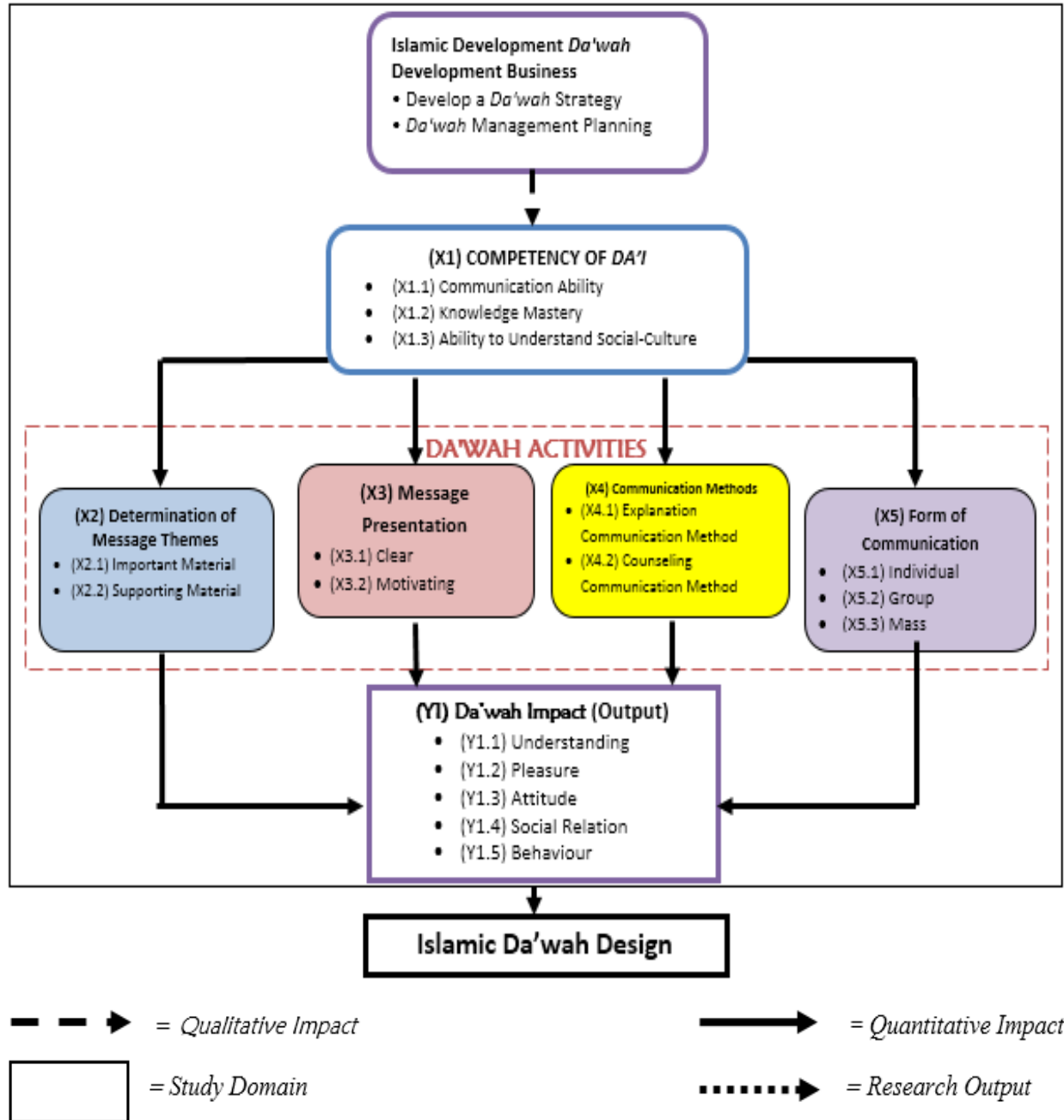


Figure 1: Inter Variable Relationship between Islamic Dakwah

Quantitative data analysis using SEM (Structural Equation Modeling) techniques, which is a combination of factor analysis and path analysis (Ghazali, 2013: 4).

The method was used because it is able to reveal the relationship between variables and the researchers are able to reveal how much the contribution of several indicators in forming variables, so the results will make the *dakwah* policy evaluation become easier. The results of quantitative data analysis with SEM are shown in Figure 2.

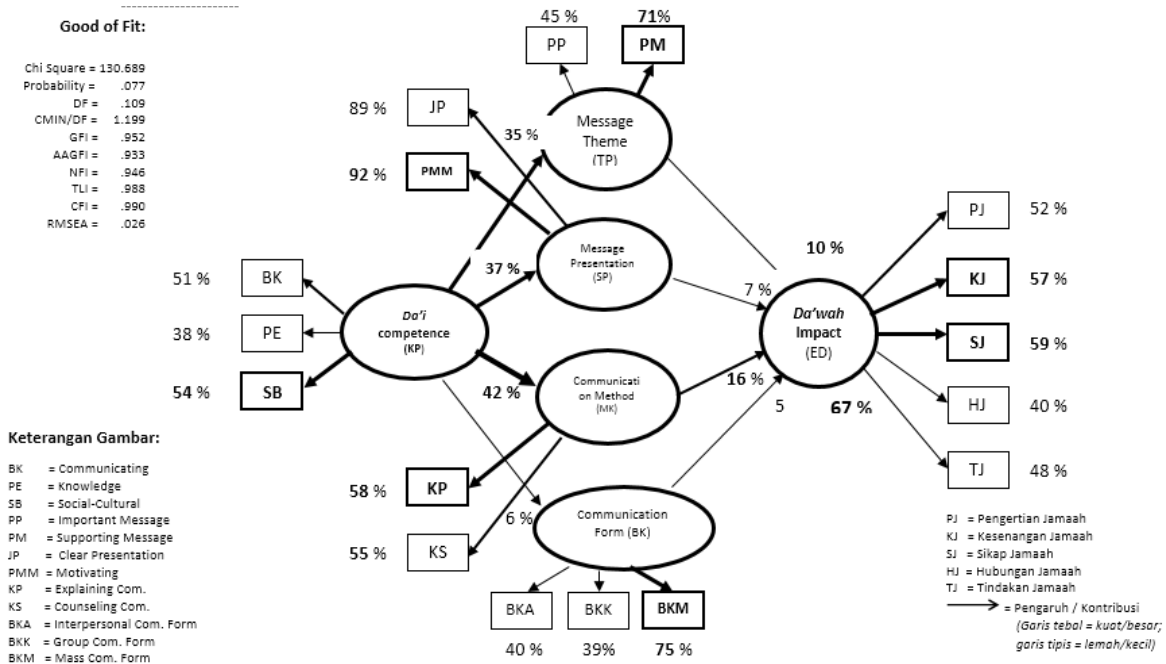


Figure 2: Results of SEM Analysis of Inter Variable Relationship between Islamic Dakwah

III. RESULT AND DISCUSSION

The following discussion is to measure and examine several concepts of *dakwah* in real life, namely in Islamic *Dakwah* Activities that carried out by the *da'i* of the Islamic Bimas Ministry of Religion of Sleman Regency.

1. Introduction of the Ummah

Da'i Competence in Recognizing People. Da'i competencies include Communication Ability, Mastery of Knowledge and Social-Cultural Capabilities. Based on the closeness level score of the indicator in Communication Ability variable of the *da'i* in Sleman Regency, the three indicators have sufficient contributions to the Counselor Competency variable:

Table 1: Level of Closeness and Contribution to Competency of Counsellor

Indicator and Variable			Closeness Level	Significance (P)	Contribution %
Communication Ability	→	Competency of Extension	0,711	0,000	50,6
Knowledge of Messages and Jama'ah	→	Competency of Extension	0,618	0,000	38,2
Ability to Understand Socio-Culture	→	Competency of Extension	0,732	0,000	53,6

Source: Primary Data Analysis, 2014

1. Communication Ability contributes 50.6% to the competence of a *da'i* in carrying out *dakwah*.
2. Knowledge of Messages and Jama'ah contributes 38.2% to the competence of a *da'i* in carrying out *dakwah*.
3. Ability to Understand Social-Culture contributes 53.6% to the competence of a *da'i* in carrying out *dakwah*.

Thus, the ability to understand social-culture (using language, respecting local people's beliefs and traditions) and communication skills (empathy & good interaction) has placed in a more important position (53.6% and 50.6%)

compared to knowledge indicators about Message and *Jama'ah* (38.2%) in determining the competence of a *da'i*. This means that *da'i* must be someone who is able to understand the social culture of the people so that he can communicate well, becomes a knowledgeable person about the *jama'ah* and the messages needed. Such *da'i* will later be able to make the *dakwah* message delivered to be the right and valuable message for the *jama'ah*.

Berlo (1960: 41-50) stated that there were four qualifications of counselor which included: communication skills, attitudes of counselor (not included in this study), knowledge skills of the counselor and the ability to understand the social-cultural aspects of the community. If the Berlo qualification is based on the three contributing indicators of *da'i* competence variable (see Table 1), then the Berlo theory has explained and led to the conclusion of the results of this study that, a *da'i*, communicator, or change agents need to take the following steps before carrying out *dakwah* or development:

1. Start by trying to understand the culture of the local people and try to adapt to the culture of the community.
2. Based on the ability to understand and adapt to the local culture, a *da'i* will be able to communicate better.
3. Based on this communication ability, a person will obtain adequate knowledge about the condition of his community.

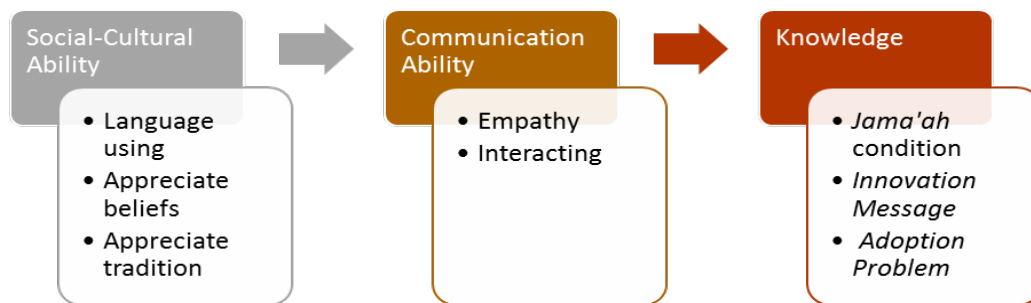


Figure 3: Findings of *Da'i* Step in Social Observation

The results of the study are also in line with and reinforced by the **theory of Bales** Interaction Process Analysis, in which the ability to understand social-cultural aspects becomes an initial part of a *da'i*, then followed by communication skills, which eventually gives a *da'i* sufficient knowledge about the community and *jama'ah*.

Based on this Bales theory (Litlejohn & Fooss, 2008), a *da'i* is expected to be friendly in interacting while doing *dakwah*, which this will be the basis for the *da'i* to provide an explanation about Islam. Islam is given in the form of ideas that are meaningful to the life of the people. But also a *da'i* can accept something good from them, for example accepting good culture (*ma'ruf*) in the community, receiving their food, art, customs and so on. All of those giving and receiving is done by *da'i* with a frame of hospitality, not anger.

Dakwah can be initiated by asking for information, asking for opinions, asking for advice, giving advice, giving opinions to the *jama'ah*. Some of these things are done as the first step to get an idea of the reality or about the *jama'ah*. For example this initial step is done in a recitation or seminar. The next step and also the main thing is to provide religious information and religious teachings based on observations of the community. Based on these findings, cultural *dakwah* must be carried out, namely *dakwah* activities that deliver messages in accordance with

the needs of the community and convey them with "language-culture" of the people. This cultural *dakwah* will become a part of the community because the message of *dakwah* that is delivered is a message which the community needs.

While the method of *dakwah* carried out using language and utilizing local culture made the arrival of Islam become familiar to the people. This atmosphere shows that Islam is friendly and united with the people and their environment. Based on the results of the research and development of the concept of cultural *dakwah* it can be known that this concept is the concept of *dakwah* as the core of Islam which is *rahmatan lil amin Alamin*, friendly to all, listed in verse 107 of Surah al-Anbiya.

1. Planned Dakwah Implementation

Influence of Da'i Competency Variables on Dakwah Activity Variables. The three indicators as mentioned before will influence a *da'i* in making the theme of the message, the presentation of the message, the use of methods and the use of forms of communication in *dakwah* activities. The influence of competency on *dakwah* activities is briefly presented in table 2.

Table 2: Effects of *Da'i* Competence towards *Dakwah* Activity

Variable Competence Effects toward Variable Dakwah Activity			Contribution	
			Competency Variable	Other Variable
Da'i Competence	→	Determination of Message Themes	35,0 %	65,0 %
Da'i Competence	→	Message Presentation	36,9 %	63,1 %
Da'i Competence	→	Use of Method	42,4 %	57,6 %
Da'i Competence	→	Utilization of the Form of Communication	5,7 %	94,3 %

Source: Primary Data Analysis, 2014.

Based on the results of the statistical analysis presented in the previous section (Figure 1), it briefly shows that:

1. Da'i competence has an effect of 35.0% on the activity of **setting the message theme**.
2. Da'i competence has an effect of 36.9% on the **message presentation** activities.
3. Da'i competence has an effect of 42.4% on **the use of dakwah methods**.
4. Da'i competence has an effect of 5.7% on the **utilizing the form of communication**.

Planning and Mainstreaming Dakwah Activity Stages. Berger's Communication Planning Theory explains that, the complexity of a plan depends on motivation and how much our knowledge of what is planned: particular knowledge in the form of communication messages and general knowledge in the form of communication.

The intended knowledge in *dakwah* research is focused on: setting the message theme, presenting messages, using methods, and utilizing forms of communication.

The results of the study show that, the stages (mainstreaming) of planning activities that must be carried out in *dakwah* activities are:

1. The use of wisdom propaganda methods as the concept conveyed by **Qohthani**,
2. Presentation of the message as the concept delivered by **Ray**,
3. Determination of the theme of *dakwah* as the concept conveyed by **Arboleda**,

4. Use of forms of communication as conveyed by **Effendy**.

This finding complements and explains the Planning Theory delivered by **Berger**. Berger's theory conveys that a communication plan is determined by how much special knowledge (message content) and general knowledge (communication methods) and how much motivation is owned by a communication planner.

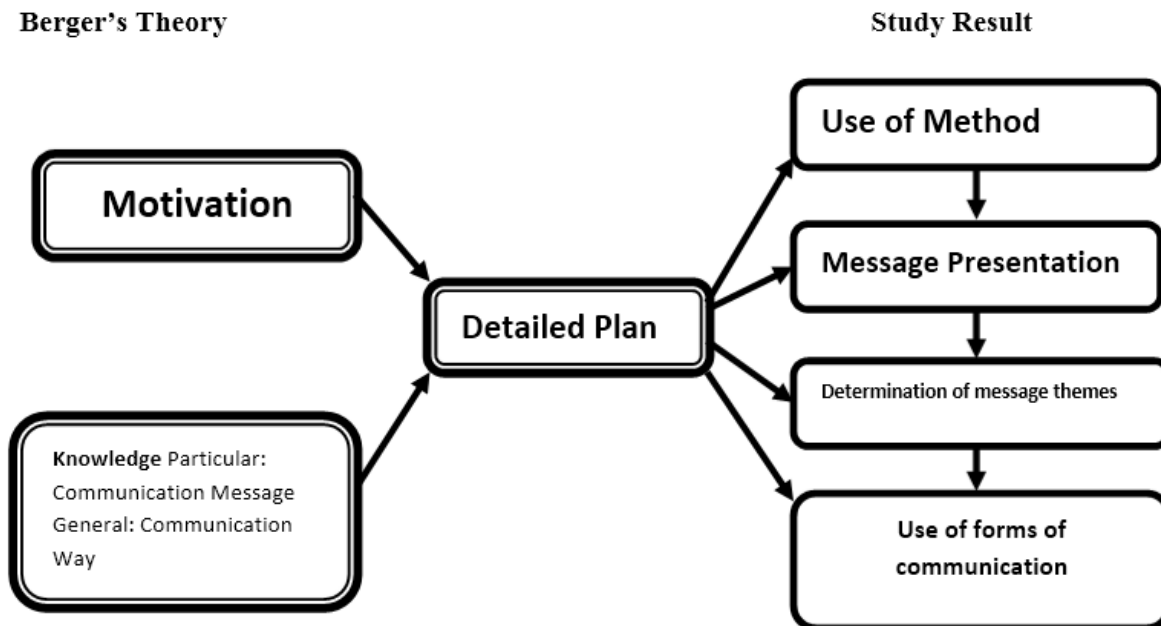


Figure 4: Research Results Stages of Planning in *Dakwah* Activities Based on Berger's Communication Planning Theory

When Berger's theory was applied to the planning of communication activities in *dakwah* activities, then a number of ordinary *dakwah* activities were complemented by Berger's existing planning theory. Some of the *dakwah* activities include: determination the theme of the message, presenting messages, using methods and utilizing forms of communication.

However, when research was conducted on Berger's theory which was equipped with several *dakwah* activities, the research findings resulted in the sequence of stages and mainstreaming of *dakwah* activities as follows: use of methods, presentation of messages, determination of message themes and utilization of forms of communication (Figure 4).

This shows that, how the use of *dakwah* methods must be prioritized; while the presentation of messages, the determination of the theme of the message and the utilization of forms of communication are a number of activities that will support and follow up for planning as part of the overall *dakwah* activities.

Using Balanced *Dakwah* Method. *Dakwah* methods in the **Qo thani |** concept are certain ways of conveying the message carried out to achieve a goal on the basis of wisdom: "*mauidhah hasanah*" with explanation communication and "*mujadalah ahsan*" with counseling communication. Based on the results of SEM statistical analysis (see table 3), explanation communication indicators contribute 58.1%, while counseling communication indicators contribute 54.9% to the *da'i* method of using *dakwah* methods.

Table 3: Closure Level Indicator for *Dakwah* Variables

Variables of <i>Dakwah</i> Components	Indicator	Explanation of indicators on variables	
		Closure	Contribution %
Use of /Method	Explanation Communication	0,763	58,1
	Counseling Communication	0,741	54,9
Message Presentation	Clear	0,943	89,0
	Motivating	0,960	92,1
Determination of message themes	Important Message	0,670	44,9
	Supporting Message	0,843	71,1
Utilization of the Form of Communication	Interpersonal Communication	0,630	39,7
	Group Communication	0,627	39,3
	Mass Communication	0,868	75,4

Source: Primary Data Analysis, 2018

Thus, the method of *dakwah* "*mauidhah hasanah*" conducted with explanation communication is little more preferred (58.1% > 54.9%) compared to the method of *dakwah* "*mujadalah ahsan*" with counseling communication. It means that a *da'i* in using the method of *dakwah* must be able to prioritize the use of explanation communication as an effort to meet the needs of the *jama'ah*, which is then continued and balanced with the use of counseling communication *dakwah* methods.

This result shows that the concept by Qohtani (1994: 27) about wisdom *dakwah* which includes explanation *dakwah* and counseling *dakwah* is in line and confirmed by what is produced in this study (See Table 4). Qohtani prioritizes explanation *dakwah* rather than counseling *dakwah* - as described in surah An-Nahl, 16: 125 - as well as the results of research obtained.

Table 4: Findings of the Use of *Dakwah* Method

<i>Qohtani Concept: Dakwah Hikmah Methods</i>	<i>Change Direction</i>	<i>Result: Dakwah Hikmah Method</i>
1. <i>Mauidhah Hasanah</i> by Explanation Communication	→	1. <i>Mauidhah Hasanah</i> by Explanation Communication
2. <i>Mujadalah Ahsan</i> by Counseling Communication	→	2. <i>Mujadalah Ahsan</i> by Counseling Communication

Information obtained from explanation *dakwah* can help the user segments know the issues they have to face and can help them understand the alternatives ways. However, they will not be able to change the situation at hand only by explanation. This shows the importance of explanation communication continued and balanced with communication counseling on *dakwah* activities.

Explanation Communication is only an attempt to convey a message to the public to become aware about something (Subejo, 2012), which in reality uses many mass media in the form of radio and television broadcasts, which tends to be one-way (Amri Jahi, 1993 : 126-131) and informative. Information can help people to know the issues they have to face and can help them understand the alternatives available.

However, they will not be able to change the situation only with explanation (Baltran, 1976; Grung, 1975, in Gonzalez, 1993: 59). "Interpersonal channels can complement the efforts to reach audiences through mass media before, during, and after (explanation dakwah that tend to be) campaign" (Chu, 1977; Schramm, 1984). And, "... interaction (balance) between interpersonal communication and mass communication in (dakwah) development

campaigns is very valuable" (Rogers and Agarwala-Rogers, 1976; Rogers and Kincaid, 1981; Rogers and Kim, 1985) in Gonzalez (1993: 66). Therefore, Hovland said that the message of mass communication is effective in disseminating information, but not in changing behavior (Effendy, 2003: 265).

By paying attention to the weaknesses of explanation communication, it can be known the importance and superiority of aspects and utilization of counseling communication in dakwah activities. Therefore, "... in practice, "explanation" can be the initial stage of counseling. Counseling has a further purpose, to give rise to the desires of the target by they own awareness, so that the belief grows and then try and apply the message or knowledge received" (Subejo, 2012)

Presenting Dakwah Message with Good Attitude. Presentation of Message is an effort by *da'i* in presenting a message to the *jama'ah* that can be clearly understood and provides motivation to the target audience (*jama'ah*). A good message presentation is when the message accepted clearly and motivates the *jama'ah* in the process of fulfilling their daily needs.

Based on the results of statistical analysis (see table 3), the outline shows that: clear message indicators contribute 89.0% to the *dakwah* message presentation variable; while the message indicator that provides motivation contributes 92.1%. Thus, the message that gives motivation has been placed in a preferred position (92.1% > 89.0%) compared to the clear message. It means that a *da'i* must be able to prioritize messages that provide motivation for worshipers in an effort to meet their needs rather than messages that merely provide explanation. This is because the motivating message takes a more decisive position than the clear message. This result clarifies the concept presented by Ray (1998: 69-70). Ray does not specify the presentation of messages that must be prioritized, whether a clear message or a message that motivates the audience. But when the Ray concept was examined in the field, the results showed that message indicators that provided motivation turned out to contribute 92.1% to the *dakwah* message variable, while clear message indicators contributed 89.0% to the *dakwah* message presentation variables. It means that the message that gives motivation has contributed 92.1% for the presentation of good *dakwah* messages; while the clear message only contributes 89.0%. Therefore the presentation of messages that motivate *jama'ah* to try to meet their needs must be prioritized rather than messages that merely provide explanations.

How the message becomes clear and motivating is inseparable from the ability of a *da'i* in understanding the social-cultural community, as required by **Wilbur Schramm** (Kholili, 2009: 28) in preparing the message. Therefore, if a *da'i* understand this aspect well, they will easily make his *dakwah* message to "raise the personal needs of the target party and suggest several ways to obtain their needs"; and also a *da'i* will easily make his message "suggesting a way to obtain this need, which is appropriate for the group situation (tradition-culture) where the target is when he is moved to give the desired response".

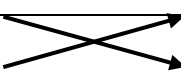
Establishing Dakwah Message Theme Precisely. Determination of the Message Theme is an effort to provide the *dakwah* material to be in accordance with the needs of the *jama'ah*. Determination of the theme of a good message is the determination of the message that makes the message received by the *jama'ah* as an important message that supports them to fulfill their life needs. **Arboleda** provides a reference that when setting the message theme, *dakwah* message must take precedence over the supporting message. The *dakwah* message is a message that

contains only the basic understanding of perceived needs. The supporting message is the message that broadens the understanding of the needs felt by the *jama'ah*.

Based on the results of the SEM statistical analysis conducted (see table 3), it shows that, the important message theme indicators contribute only 44.9% to the theme of the *dakwah* message theme; while the message theme indicators that support it are 71.1%. This means that, the message that supports it has contributed 71.1% for the establishment of the theme of the right *dakwah* message; while the determination of important message themes only contributed 44.9%. The results of the study show that the theme of the supporting message has placed a priority position (71.1% > 44.9%) compared to the important message theme. Thus, a *da'i* must be able to prioritize the message that supports the needs of the *jama'ah* rather than the important message.

This finding corrects what **Arboleda** stated (See Table 5). Arboleda prioritized important messages that contain the basic understanding of everything related to the needs felt by the target (proportion 30%) by giving a proportion of 10% more than the proportion of supporting messages or messages that will broaden the understanding of the perceived needs (proportion of 20%).

Table 5: Result of Message Theme Determination

<i>Arboleda Concept: Message Theme Determination</i>	<i>Change Direction</i>	<i>Result: Message Theme Determination</i>
1. Important Message		1. Supporting Message
2. Supporting Message		2. Important Message

Arboleda prioritized the important theme rather than the supporting theme; so that this research result requires the determination message theme in a *dakwah* activity is to prioritize the supporting theme rather than the important theme.

A *da'i* must be able to determine the important theme of *dakwah* messages. It is true that the important message must be sought and carried out because it contains the basic understanding of everything related to the audience's needs. But to facilitate the application of messages in real life, *jama'ah* needs a message that enrich their understanding. This is where supporting material is needed by *jama'ah* to broaden their understanding of the perceived needs. Some ways that can be taken, for example by presenting films, soap operas, and other forms of stories that contain how to achieve fulfillment of needs so that it will facilitate the fulfillment of perceived needs (Holmes, 2012: 76).

Using the Communication Forms Maximally. The use of the communication forms is the forms of communication utilized by *da'i* in the *dakwah* activities carried out for the *jama'ah*. The form of communication used can be interpersonal communication, group communication and mass communication, especially printed media. Based on the results of the statistical analysis (see table 3), mass communication contributed 75.4% to the process of utilizing the form of communication carried out by a *da'i*; while the indicators of interpersonal communication and group communication indicators only contributed 39.7% and 39.3%.

This result explains the forms of communication delivered by Effendy that the form of mass communication has placed a preferred position (75.4%) rather than interpersonal communication (39.7%) and group communication

(39.3%). This condition explains that *da'i* is highly expected to use multiple forms of mass communication rather than group communication and interpersonal communication.

Effendy does not explain how often each form of communication must be utilized in a communication activity. But this study provides a clue that the form of mass communication, especially in the form of printed media, will be very helpful for the implementation of good *dakwah*.

This is in line with the findings of the use of *dakwah* methods (see the previous description of the Use of *Dakwah* Method), in which the "*mauidhah hasanah*" method with explanation communication has placed a position that is slightly preferred (with a contribution of 58.1%) compared to the "*Mujadalah Ahsan*" method with counseling communication (which contributed 54.9%). This means that *da'i* must be able to prioritize the use of explanation communication *dakwah* methods that use many forms of mass communication rather than the use of counseling communication *dakwah* methods that use many forms of group communication and interpersonal communication.

The form of mass communication, especially in Sleman with printed media, will be very helpful for the implementation of good *dakwah*. According to Devito (1997: 516) the use of mass media is a way to educate (or persuade) through teaching values, opinions, and rules that are considered right to viewers or readers. It means that some functions of media education are directed at **socializing** the audience. This is where the use of mass communication in the same direction and at the same time supports the explanation method must be prioritized (mainstreaming).

The result of this study is actually more clarifying the forms of communication delivered by **Effendy** for a *dakwah* activity. Effendy did not explain how often each form of communication must be utilized in a communication activity. However, when the Effendy concept was implemented in *dakwah* activities, the results of the study explained that, the use of forms of mass communication would be very helpful for *dakwah* activity. It's just that the use of this form of mass communication must be immediately followed and balanced with the use of forms of group communication and interpersonal communication, in which the two forms of communication will be widely used in counseling *dakwah*.

1. The Exhilarate Impact of Dakwah

Islamic *dakwah* activities by *da'i* in this research, include components: determining the theme of the message, presenting the message, using the method and utilizing the form of communication. The four components are each and together will affect the effectiveness of *dakwah* activities.

Table 6: Effect of *Dakwah* Activity Component towards *Dakwah* Impact

Impact of <i>Dakwah</i> Component Variable toward <i>Dakwah</i> Impact Variable			Impact Value	
			<i>Dakwah</i> Variable	Other Variable
Message Theme Determination	→	<i>Dakwah</i> Impact	9,61 %	90,39 %
Message Presentation	→	<i>Dakwah</i> Impact	6,60 %	93,40 %
Use of Method	→	<i>Dakwah</i> Impact	15,68 %	84,32 %
Communication Form Utilization	→	<i>Dakwah</i> Impact	5,24 %	94,76 %

Source: Primary Data Analysis, 2014

Based on the results of statistical analysis as presented in table 6 shows that:

- a. **Message Theme Determination** affects 9.61% on the effects of *dakwah*; while the rest (90.39%) is determined by other factors.
- b. **Message presentation** affects 6.60% on the effect of *dakwah*; while the rest (93.40%) is determined by other factors.
- c. **The use of the method** affects 15.68% on the effect of *dakwah*; while the rest (84.32%) is determined by other factors.
- d. **Communication Form Utilization** affects 5.24% on the effect of *dakwah*; while the rest (94.76%) is determined by other factors.

Then the four components of *dakwah* activities above together affect the *dakwah* effect of 66.9%, a considerable effect; while the rest (33.1%) affected by other variables.

Based on the impact value of each component, each activity only has an effect below 20%, a very small effect. This reality can be understood and must be observed. **First**, each component of activity is one unit and interrelated with one another. Determining the theme of the message cannot be affected without the message being presented. The presentation of the message will not have much effect without being supported by the proper use of the form of communication and the maximum of the three forms of communication that exist. Likewise, the *dakwah* methods utilization that are balanced between explanation methods and counseling methods will not give much impact without being supported by three other *dakwah* components: the setting of message themes, message presentation and utilization of forms of communication. When the four components of *dakwah* activities work together, they have a significant influence on the effects of *dakwah*, with impact value of 66.9%, a considerable effect.

Second, the *dakwah* component seen separately in order to find out and evaluate in detail the process and influence of each component of *dakwah* activities so that the development for each component can be more detailed and gives the maximum effect as targeted.

Effects of *Dakwah*. The effect of *dakwah* is the achievement (output) of *dakwah* activities in the form of: understanding, pleasure, attitudes, social relations and actions towards the message of Islam received.

Table 5: Level of Closeness and Contribution to the Effect of *Dakwah*

Indicator and Variable		Closeness Value	Significance (P)	Contribution %
Understanding	→ <i>Dakwah</i> Impact	0,722	0,000	52,1
Pleasure	→ <i>Dakwah</i> Impact	0,758	0,000	57,5
Attitude	→ <i>Dakwah</i> Impact	0,765	0,000	58,5
Social Relations	→ <i>Dakwah</i> Impact	0,630	0,000	39,7
Action	→ <i>Dakwah</i> Impact	0,692	0,000	48,0

Source: Primary Data Analysis, 2014

The effect of *dakwah* in this study is supported by five indicators, namely indicators of understanding which have a contribution of 52.1%; indicator of pleasure which has a contribution of 57.5%; attitude indicators that contribute 58.5%; social relations indicator which contributes 39.7%; and also supported by action indicators which contributed 48.0% (see Table 5). This means that the effect of *dakwah* involves 52.1% of indicators of understanding; involving 57.5% of pleasure indicators; involving 58.5% of attitude indicators; involving 39.7% of social relations indicators; and involves 48.0% of the action indicators. In this study shows a finding that, the

indicator of pleasure (57.5%) and attitude indicators (58.5%) is the most prominent indicator in the emergence of a *dakwah* effect, in addition to indicators of understanding, social relations and action. This means that the desired effect of *dakwah* is giving pleasure to the *jama'ah*. This finding further explains what **Tubbs and Moss** said, that the communication effectiveness of a *dakwah* activity must result to the main indicators in the form of pleasure of the *jama'ah*.

Based on the result of this study, it also appears and proves what is meant by verse 28 of surah Saba that, the arrival of the **bleasing** of Islam will certainly be **good news** (*basyiran*), in which Islam presents pleasure to all humans, especially humans who become the target audience. It's just that most of people don't know (QS. Saba, 34: 28). This ignorance can occur because no one tells (*dakwah*); or there are people who tell but cannot tell the good and the right that can be pleasing to all humans, especially humans who are the target audience. Therefore Islam will be accepted by its target audience when Islam is presented as a blessing, *rahmatan lil 'alamin* (QS. Al-Anbiyaa, 21: 107) that is Islam **benefits human life**, a prosperous life is born physically, so that the presence Islam is good news, *basyiran* (QS, Saba, 34: 28), pleasant religion, and thus will be welcomed with joy.

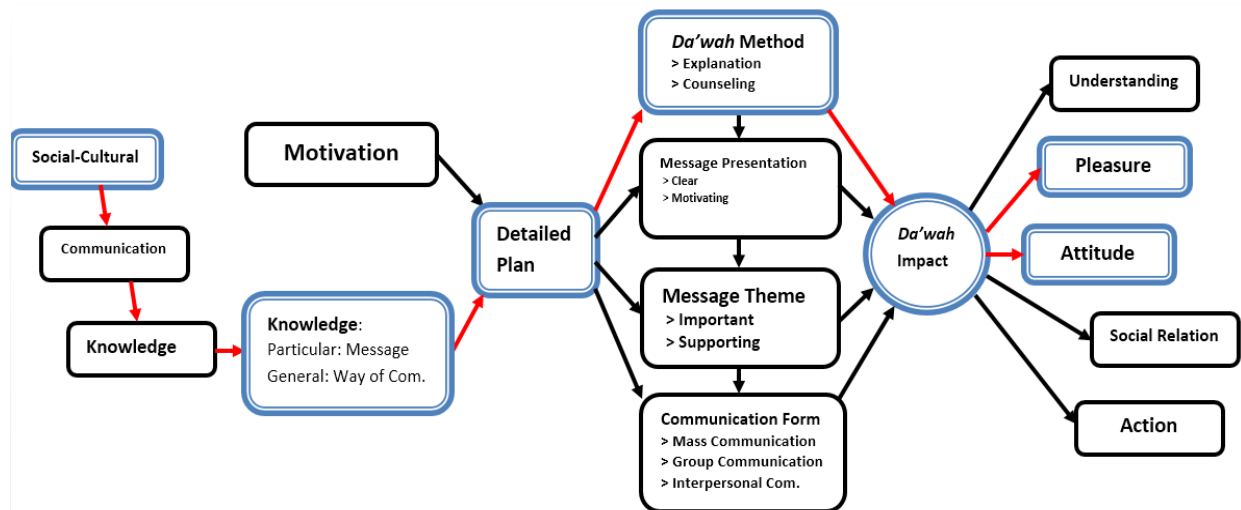


Figure 5: Islam Dakwah is Friendly for All Rahmatan Lil 'Alamin (QS. al-Anbiya, 21:107)

IV. CONCLUSION

In order to meet the demands of the concept that Islam is a blessing (QS, 21: 107), religion that benefits human life and the universe, then based on the results of examination and field data measurement, Islam as a mercy will be realized when delivered with friendly *dakwah*. Friendly *dakwah* is begins with (1) social studies, to (2) make careful planning and good implementation, which (3) produces a pleasant and joyful life for the people.

Social studies. Social studies as requested in Al-Ahzab (33) verse: 45, are social observations supported by the ability of the *da'i* who can understand the social culture of his *jama'ah* and can communicate well so that he becomes a person who has a lot and detailed knowledge (*syahidan*) about the *jama'ah* and the messages they needed. Such a *da'i* will later be able to make the *dakwah* message delivered to be the right and valuable message for the *jama'ah*.

Based on these result, cultural *dakwah* must be carried out. Cultural *dakwah* is *dakwah* activities that deliver the messages in accordance to the real needs of the community and convey them with "language-culture" of the people who are the target of their *dakwah*. This kind of cultural *dakwah*, makes the arrival of Islam familiar to their life and comfortable for the people. This atmosphere then shows Islam to be felt friendly and united with the people and their environment.

Make careful planning for the implementation of good *dakwah*. Communication planning as the theory developed by Charles Berger about the process of how individuals plan a communication, then the planning and implementation of *dakwah* must be carried out with (a) wise *dakwah* (*hikmah*) that balances between explanation *dakwah* with counseling *dakwah*, (b) motivate the *jama'ah*, (c) raises message themes that support the needs of the *jama'ah*, and (d) is supported by the maximum use of appropriate forms of communication.

Islam is encouraging for all. The findings of this study also explain and confirm that, the coming of Islam will be a blessing for all, *Rahmatan Lil 'Alamin* (QS. al-Anbiya, 21: 107) when the presence of Islam brought by the *da'i* appears as messages that bring (fulfillment of human needs and therefore give rise to) pleasure with full (attitude) joy for the *jama'ah*. That is good news (*basyiran*) that mentioned in verse 28 of surah Saba (34), which is Islam that presents pleasure and joy to all humans, especially humans who are the target audience.

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