# City Residents' Expectation For Persuasive Dakwah: A Study In Cimahi City

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**Abstract:** *This paper is the result of research on 'Mapping the Profile of Persuasive Da'wah Agenda in Cimahi City'. Cimahi is the smallest city in Indonesia with 3 sub-districts, known as a center for "creative animation." Cimahi residents have various livelihoods, such as laborers, traders, military and civil servants. Good da'wah is delivered based on reliable information, but until now no data has been obtained about the profile of persuasive da'wah in Cimahi City. This research is a survey conducted on 399 respondents with a multistage random sampling technique. The results of the research are as follows: 1) Da'wah actors need to consider the socio-demographic conditions of Cimahi City residents in designing their activities to achieve da'wah objectives optimally; 2) The average residents of Cimahi City has the habit of participating in intense religious activities, especially the Qur'an recitation; 3) Residents of Cimahi City respond positively to da'wah figures, da'wah themes, and da'wah media; and 4) Residents of Cimahi city have their expectation for da'wah beyond bil-lisan or oral speech, especially recitation, which is seen as being able to increase religious knowledge, religious appreciation and encourage congregational religious practice. They hope da'wah activities can expand to bil-hal (action) on matters such as health, entrepreneurship and community empowerment. Da'wah is persuasive if people like, accept and practice its message. The more preferred/accepted a da'wah, the more persuasive it is.*

*Keywords: expectation for da'wah, persuasive da'wah, entrepreneurial*

## INTRODUCTION

Cimahi is a city with the following characteristics: 1) A small area with 3 sub-districts, 2) It has a moderate population of under 800,000 people, and 3) It is directly adjacent to the 'creative city' of Bandung, Bandung Regency, and Bandung Barat Regency (the last two regencies are traditional and agricultural areas), 4) The residents have relatively high mobility, 5) It has relatively cool weather, crystal clear springs, and friendly people.

Many residents of Cimahi City work around the city of Bandung so that the interaction between residents becomes relatively intense. Since the beginning, the residents of Cimahi have opened themselves up, as the city leaders (mayors) encourage their city to move forward. Cimahi has become a city since the reformation era in 2002 with the first mayor Itoc Tochija (2 periods: 2002-2007 and 2007-2012), followed by the second mayor Aty Itoc Tochija (2012 – 2017), and the third mayor who served until now (2017-2022) Ajay K. Supriatna. There are now more than 625,001 residents in Cimahi city (Source: BPS of Cimahi, June 2020) that are spread across 3 sub-districts: 163,452 in Cimahi Utara; 172,366 in Cimahi Tengah, and 258,203 in Cimahi Selatan. The average Cimahi city residents work as laborers, traders, private businesmen, farmers, and civil servants.

Da'wah needs to recognize

the state of the speech partners (communicants) [Gullen, Fathullah, 2011]). Socio-demographic factors need to be mapped accurately and linked to the joy of da'wah. Persuasive communication requires proper understanding of the public regarding the message, source, medium, receiver, situation context and channel (Simons, 1976). This study deals with the psychology of da'wah which seeks to help understand the internal state of an individual or community as the target of da'wah (Mubarok, 2002). In big cities, the Qur'an recitation is rampant, but there are also many violations of law and morals. The perspective of this study is that city residents are close to religious communication through public speaking, where public speaking with religious messages is considered urgent to be studied, especially with regard to the expectations of city residents. Public speaking is seen as urgent in religious communication (Rybacki, Karyn, Rybacki, 1991), thus it is necessary to increase the quality of da'wah (Muis, 2001).

People of Cimahi are religious, which can be seen from the number of mosques and majlis taklim (Islamic forum). In almost every sub-district there is a routine weekly recitation with the ustadz/da'i presenting unique da'wah themes and activities. Even though they are religious, the residents of Cimahi city are also creative, fond of shopping and entertainment. Cimahi does not have nightclubs such as bars and discotheques that can be easily found in big cities in Indonesia, but cafes flourish in every corner of the city. There are also many gadget outlets filled with young buyers looking for prestigious branded gadgets with the most advanced models. Herein lies the problem: Da'i (who delivers da'wah) call their congregation to live simply (frugally, naturally, and not to be redundant), while the city conditions encourage its residents to live creatively and consumptive. Thus, we need to explore the values of society (Salmon, Charles T., 1989), which includes the aspirations of the residents, and also the understanding that consumerism has been attached to big cities, and Cimahi is no exception. Such condition prompted the research team to conduct a study to determine the extent to which the da'wah being liked and accepted by the residents. The pleasure of something will 'bewitch' and fascinate those who like an object.

This paper aims to examine the expectations of the residents of Cimahi City on the profile of persuasive da'wah. In detail, the aim is to obtain data on: 1) The sociodemographic conditions of Cimahi residents which can be used as a basis for designing da'wah activities; 2) The habits of Cimahi residents in participating in Islamic da'wah activities, especially recitations; 3) The expectations of Cimahi residents for the da'wah activities, either because of the da'i's figure, main themes, media, or techniques and methods, along with certain patterns that are seen as persuasive and the relevance of ELM model communication theory for persuasive da'wah activities

The unavailability of data on the map of the 'profile of persuasive da'wah agenda in Cimahi City' makes da'wah activities so far are more to the 'tastes' of the da'i (communicators) only. Therefore, the results of this study can be used as accurate information and guidelines for communicator profiles, messages, techniques and methods, and persuasive da'wah media for residents of Cimahi City. Persuasion is enticement, seduction (in a positive and constructive sense), and convincing others by providing information referred to by the da'i/ preacher. Da'wah activity is a da'wah work program of bil-lisan and bil-hal. Cimahi is a city with residents who have dynamic, creative and consumptive

characters so that persuasive da'wah methods are needed.

**METHOD**

This paper is the result of data processing based on survey research in 2018. The questionnaire was made with a response model based on the Likert Scale, and samples were chosen by using a multistage random sampling technique. Cimahi City has 3 sub-districts: Cimahi Selatan, Cimahi Tengah and Cimah Utara. Samples were selected from the three sub-districts first, then down to Kelurahan (urban village), RW (administrative unit), then RT (unit in RW). After obtaining the intended RT, the sample was taken from every existing family, so that the family became the unit of analysis. The research questionnaires distributed were 465 copies, but 399 copies were returned and valid.

**RESULT AND DISCUSSION**

Da'wah is an effort to invite people to the path of Allah, to His religion (Surah 16). Da'wah empowers the community through knowledge, attitudes and practice of Muslims in the aspect of makhdah worship, as well as exercising independence in the field of ghairu makhdakh worship. Islam teaches the da'wah communicators to convey messages clearly so that they leave an impression on the minds of the audience or receivers (QS. 4), and without coercion (QS. 2 paragraph 256). This condition requires the researcher to pay attention to the situation of communicant (public) (Ellis, Donald G., and Fisher, 1994). A. Zaremba (in B.S. Ma'arif, 2010) states that the work of persuasion is facilitated by the communicator's knowledge of the audience. The target subject of da'wah has socio-demographic factors, such as gender, education, participation in mass organizations, and religious condition in the family that needs to be considered.

The soul and behavior of residents need to be properly explored through their statements and behavior (Lauer, Robert H., 1983). Da'wah interacts with social environment, culture and media. Ramdhani (et al., 2017) states that people seek information because they need to, to create change and environmental activities. Information seeking behavior has a significant relationship with the use of online media, while the drive for information needs has an insignificant relationship with the use of certain official accounts in da'wah. Septiawan Santana (Kurnia & Nurrahmawati, 2017) see that the subculture of Islamic groups gets into the interaction of akhlakul karimah of Unisba, which has the vision and mission of Islamic development in the academic world. Rachmiatie (Ati, dkk 2002) states that a new paradigm is needed in Islamic da'wah because the characteristics of the masses have shifted from linear to convergence where the audience tends to be active, critical and selective.

Religious teachings contain main topics of excellent Islamic doctrine, namely aqidah, sharia and akhlaq (Syaltut, 1966 dan E.S. Anshari, 2001) with various derivatives. Amar makruf and nahyi munkar become the foundation of the spirit of Islamic da'wah. The central issue is how the implementation of Islamic teachings through da'wah can empower the community.

**Various Aspects of Da'wah**

*Definition of Dakwah.* Da'wah is an effort to invite people to the path of God, the right path (Fadhlullah, 1997). We will live in the darkness if there is no da'wah since it is the guide and light for the hearts of the Muslims. Da'wah is broader than just lectures, namely inviting people to do good and stay away from evil (Pranggono, B., 2006: 12 and Abdurrahman, 2010). Da'wah is a macro structured framework, while amar ma'ruf is the spirit. Da'wah is

not only a delivery of messages, but also covers various aspects of life, known as da'wah *bil-hal* (Shihab, Qurasih, 2003).

Bil-lisan is an oral da'wah, while bil-hal is a da'wah that seeks to apply and implement aspects of Islamic teachings into the reality of life. The problem is, this bil-hal da'wah is still not carried out by the Muslims. Actually, we cannot make a dichotomy between da'wah *bil-lisan* and da'wah *bil-hal* since they are interrelated.

*Da'wah and Sociodemographic Conditions.* Society is often influenced by the surrounding environment, which creates a culture, that often becomes a reference in attitude and action. The condition of a society will be different from other society. From a socio-demographic point of view, the difference between rural and urban areas is that rural people are more passive and submissive. In various regions, da'wah is still interpreted as tabligh or merely a delivery of Islamic messages, thus rural people prefer bil-lisan da'wah. Whereas, in urban areas, people tend to look for alternative da'wah with various new activities, namely innovation and various structured activities. Even so, there are also many rural people who continue their studies at the university and have careers in the city. After that, they get married and live in residential and non-residential complexes. They form new social communities that have their own values and perspectives (Wood, 2000).

Rural nature is relatively static because life there adheres to customs that have been rooted in society for a long time. Rural people pursue social harmony and various wisdoms of rural nature. They live local wisdom and social banality; they live amicably for the sake of creating social harmony. They are happy with the wisdom that manifests in the existing social sphere. Rural conditions emphasize social harmony more than progressivity. On the other hand, urban areas emphasize progressivity even though they lack the harmony because such areas place greater emphasis on advanced dynamics, especially in science and technology. That is why retirees are better off living in the countryside since the living environment is more harmonious than that in the city.

Mostly, da'wah agenda is *bil-lisan* da'wah and *bil-hal* da'wah. Da'wah bil-lisan is a verbal delivery of da'wah messages, such as lectures, recitations, discussions, seminars and various forms of activities that are spoken or written in articles or print media. While da'wah bil-hal is the delivery of Islamic messages in a practical and social deeds to empower the community through training, internships, and coaching so that community skills increase. Trained/skilled society members empower the communities and elevate their dignity.

Big cities have complete entertainment facilities. Since urban people have much money, they could afford those kind of entertainment. This is in contrast to rural communities who do not have many modern entertainment venues and their economic situation is mediocre. Therefore, rural communities should be empowered (Supatra, 2003), one of which is carried out through da'wah activities.

Taking the concept of "Community-Based Education" (T. Suharto, 2012), which states that "Education is a critical reflection on *the dominant ideology* towards social transformation", da'wah bil-hal is actually quite close to the concept of community-based education so that people can manage their lives well and independently.

*Persuasive Da'wah.* Rasulullah Muhammad SAW. is a major figure in Islam. His efforts in spreading Islam were relentless despite having to face many challenges. After the Prophet did da'wah sirriyyah (silent da'wah) for 3 years, then he continued to da'wah jahriyyah (open

da'wah). Prophet Muhammad remained consistent in doing da'wah, even though there was resistance (Al-Mubarakfuri, n.d.). A da'i (da'wah actor) must have 3 (three) main characteristics: knowledge, gentleness and patience (Taimiyah, 2001). Da'wah becomes a bridge of persuasion, one of which is to change attitudes (Muhtadi, 2012). If da'wah is liked - because it fits - it will have a positive effect on the congregation.

The purpose of persuasive communication is to persuade the communicant to willingly carry out certain activities with full awareness (Effendi, 1989). Communicators have to make sure there is no coercion because it will result in the nature of hypocrisy.

*Profile of Da'wah Communicator.* Da'wah can take place if there is a subject. Da'i (da'wah communicators) have a function to convey Islamic messages. Da'wah is an art, mission and perception (A. Aripudin, Acep, 2015), and that, "The personality of the speaker is more important than the message conveyed (A. Arifin, 2011)."

*Themes of Da'wah.* The theme of da'wah refers to the religious messages conveyed by the da'i. These messages are sourced from the Quran and Sunnah, including aqidah, shari'ah and akhlaq. "People need da'wah messages that educate and enlight them, not just things that lull the life" (Muhtadi, 2012). In delivering da'wah messages, we need to consider who we invite, how old they are, and how their mind work.

*Media of Da'wah.* Muslim community conveys the message of da'wah through media for the benefit of the da'wah being carried. There are traditional and modern media for da'wah, for example, film. Islamic films do not always have to show mosques or sound the call to prayer, but rather display universal themes so that non-Muslims can also watch the films and it is expected that the message of da'wah can touch the hearts of the viewers.

*Da'wah: Method and Technique.* Method is a "big and wide road that is passed by the doer". In the context of da'wah, a method refers to the path taken in conveying the message of Islam, while the technique is more directed to the operational steps taken by the actors in a good and wise manner. A method is used to achieve multifaceted and multi-cultural da'wah targets, while the technique leads to operational steps that are carried out in a measurable manner. Da'wah does not merely convey information, but requires action; da'wah is not just talk but work. The output is 'effective and efficient da'wah' (Abd. Rahman, 2009) as the da'wah reaches the targeted target. There are consumers who are involved and not involved. The involved-consumers will think of messages that are relevant to them. The 'consumers' referred to here are the recitation congregations or the taklim congregations. The model is a model in which consumers process the information/messages with high and low involvement. ELM (Elaboration Likelihood Model) proposes a continuum from the central elaboration process to the peripheral. The level of elaboration depends on the relevance of the message to the consumer. The more relevant a message is to consumer needs, the more likely consumers will give their opinion or counter a message that contradict them.

An uninvolved consumer is unlikely to come up with ideas relevant to the message. The elaboration occurs is minimal as consumers are passive recipients of information. Petty dan Cacioppo (in Assael, 1987) found that the best way to influence uninvolved consumers is through peripheral or fringe channels for the message, for example, displaying color in advertisements, background colors, or featuring expert speakers. Peripheral cues have little

impact on these consumers. Petty and Cacipppo stated that, "Elaboration talks about the response to the messages conveyed" (in Shimp, 2003). Elaboration involves applying source thinking in relation to the message being conveyed, particularly in marketing. Even so, the researchers have not obtained data about its application in the world of da'wah. Is it the same as those in the marketing or is it different? This condition is observed in the da'wah congregation/ jamaah. Although the jamaah's behavior is different from that of consumers, they have the same procedural similarities, namely the opportunity to process information that is relevant to their living conditions. Thus, themes, techniques and media related to the persuasiveness of da'wah must be considered carefully in order to be accepted by the residents of the city.

The Elaboration of Likelihood Model (ELM) theory used here leads us to an understanding that a person can be influenced by his/her social environment, but at the same time he/she can affect the environment, meaning there is a reciprocal relationship. Someone will give a cognitive response to the information or news that exposed to him. Cognitive responses shape a person who can respond in the form of verbal attitudes or behavior to a stimulus directed at

him. This theory seeks to comprehend the processes of attitude change by understanding the thoughts of people who produce persuasive communication responses. This theory assumes that people react to various aspects of certain positions and thoughts positively or negatively. These thoughts will determine whether the individual will support a particular position or not (Taylor, Shelley E., Peplau, Letitia Anee, Sears, 1997).

**Description of Initial Data: Characteristics of Respondents**

TABLE 1 shows there are 213 male respondents (53,4 %) and 186 female respondents (46,6%).

Data indicate that most of the respondents in this study are male. However, both gender have a balanced proportion since that is the composition of Cimahi population.

The TABLE 2 shows that the respondents aged between 15-20 years are 82 people (20,6%), while the remaining 317 people (79.4%) are adults aged 21-85 years.

This data informs that adults occupy the largest number of respondents, while youths reach 20.4% which can later be seen in a cross table.

The TABLE 3 shows education level of the most respondents is senior high school and equivalent reaching

TABLE 1. Gender of Respondents

| Answer | Frequency | Percent |
|--------|-----------|---------|
| Male | 213 | 53,4 |
| Female | 186 | 46,6 |
| Total | 399 | 100,0 |

TABLE 2. Age of Respondents

| Age | Frequency | Percent |
|-----|-----------|---------|
| Youth (15-20) | 82 | 20,6 |
| Adult (21-85) | 317 | 79,4 |
| Total | 399 | 100,0 |

TABLE 3. Education level of Respondents

| Answer | Frequency | Percent |
|---|---|---|
| Elementary School / equivalent | 15 | 3,8 |
| Junior High School/ equivalent | 109 | 27,3 |
| Senior High School / equivalent | 176 | 44,1 |
| Non-degree Diploma | 66 | 16,5 |
| Bachelor Degree | 23 | 5,8 |
| Respondents didn't answer | 10 | 2,5 |
| Total | 399 | 100,0 |

TABLE 4. Occupation of Respondents

| Answer | Frequency | Percent |
|---|---|---|
| Housewife | 81 | 20,3 |
| Civil servant | 10 | 2,5 |
| Private employee | 52 | 13,0 |
| Entrepreneur | 46 | 11,5 |
| Retiree | 5 | 1,3 |
| Laborer | 124 | 31,1 |
| Teacher of the Qur'an | 1 | 0,3 |
| Student/college students | 74 | 18,5 |
| Unemployed | 1 | 0,3 |
| Respondents did not answer | 5 | 1,3 |
| Total | 399 | 100,0 |

176 people (44.1%), followed by junior high school and equivalent of 109 people (27.3%), diploma of 66 people (16.5%), and bachelor degree of 23 people (5, 8); while the rest are 15 people (3.8%) of elementary school and equivalent, and 10 respondents (2.5%) did not answer. That data informs the composition of Cimahi residents who become the respondents of this study and we see that the level of education affect the quality of thinking, which in turn will correlate with the understanding of Islamic da'wah.

TABLE 4 shows most of the respondents' occupations are laborers reaching 124 people (31.1%), housewives of 81 people (20.3%), students and college students of 74 people (18.5%), private employees of 52 people (13.%), entrepreneurs of 46 people (11.5%), civil servants of 10 people (2.5%), retirees and respondents who did not answer of 5 people (1.3%), and 1 person (0,3%) for the Qur'an teacher and unemployed respectively. That Data shows the composition of respondent's occupation in Cimahi City. So far, we provide responses related to the pleasure of using mass media and social media.

The table of sources of religious information shows that 172 respondents (43.1%) use recitation of the Qur'an as their sources, mass media of 83 people (20.8%), recitation and social media of 49 people (12.3%), recitation and mass media of 47 people (11.8%), and social media alone of 37 people (9.3%), while the remaining 11 people (2.8%) did not answer. The TABLE 5 informs that recitation of the Qur'an is still the main

TABLE 5. Sources of Religious Information

| Answer | Frequency | Percent |
|---|---|---|
| Recitation of the Qur'an | 172 | 43,1 |
| Mass Media | 83 | 20,8 |
| Social Media | 37 | 9,3 |
| Recitation of the Qur'an and Mass Media | 47 | 11,8 |
| Recitation of the Qur'an and Social Media | 49 | 12,3 |
| Respondents did not answer | 11 | 2,8 |
| Total | 399 | 100,0 |

source of religious information for Cimahi residents, followed by mass media, recitation and social media, recitation and mass media, and social media.

TABLE 6 shows that respondents feel sympathy for the consistent da'i (a man of his word) as many as 275 people (68.9%), and deep sympathy of 107 people (26.8%). However, there are 14 people (3.6%) who less sympathy and very unsympathetic to the da'i, and 3 people (0.8%) did not answer. Although the number is quite small, it is necessary to find out why there are people who feel unsympathetic to the consistent da'i. This data informs that city residents like the figure of a da'i with integrity; what is voiced in the recitation is carried out in his da'wah activities. However, there are still people who feel 'less sympathy' and 'very unsympathetic' to the da'i that has integrity (which needs further investigation)

The TABLE 7 shows that dialogic style of da'i attracts the attention of residents. A total of 322 people (83.2%) are interested in the dialogic style of da'i, 54 people (13.5%) are very interested, 9 people (2.3%) are less interested, and 1 person (0. 3%) is not interested at all by the dialogic style of da'I, while the remaining 3 people (0.8%) did not answer.

The data shows that respondents of Cimahi residents are 'interested' and 'very interested' in the dialogic style of da'i. This is the respondents' aspiration that da'i need to pay attention to.

**Main Themes**

The TABLE 8 relates to religious themes often conveyed by da'i, namely worship (answered by) 200 people (50.1%), aqidah by 119 people (29.8%), akhlaq by 52 people (13%), Mu'amalah by 15 people (3.8%), and marriage by 12 people (3%), while the remaining 1 person (0.3%) did not answer. This data informs that Cimahi residents frequently accept religious themes of worship, aqidah, and akhlaq. The themes are mainly determined by the da'i, as has been the case so far, and the public appreciates it as shown in

TABLE 6. Sympathy for Da'i who is 'a man of his word'

| Answer | Frequency | Percent |
|---|---|---|
| Deep sympathy | 107 | 26,8 |
| sympathy | 275 | 68,9 |
| Less sympathy | 13 | 3,3 |
| Very unsympathetic | 1 | 0,3 |
| Respondents did not answer | 3 | 0,8 |
| Total | 399 | 100,0 |

TABLE 7. Respondents Who Are Interested in Dialogic Style of Da'i

| Answer | Frequency | Percent |
|---|---|---|
| Very interested | 54 | 13,5 |
| Interested | 332 | 83,2 |
| Less Interested | 9 | 2,3 |
| Not interested at all | 1 | 0,3 |
| Respondents did not answer | 3 | 0,8 |
| Total | 399 | 100,0 |

TABLE 8. Frequently Given Religious Themes

| Answer | Frequency | Percent |
|---|---|---|
| Aqidah | 119 | 29,8 |
| Worship | 200 | 50,1 |
| Mu'amalah | 15 | 3,8 |
| Marriage | 12 | 3,0 |
| Akhlaq | 52 | 13,0 |
| Respondents did not answer | 1 | 0,3 |
| Total | 399 | 100,0 |

the data above.

The TABLE 9 also shows that Cimahi residents need religious themes as follows: worship answered by 153 people (31.9%), aqidah by 128 people (26.7%), akhlaq by 101 people (21.1%), mu 'amalah by 58 people (12.1%), and marriage by 39 people (8.1%). This data informs that the residents of Cimahi hope to get these main themes in the da'wah they attend. Islamic teachings are material that should be conveyed to the congregation and will positively be welcomed by them.

TABLE 10 shows that Cimahi City residents who are happy to use mass media as many as 318 people (79.7%), 40 people (10%) say they are not happy, 39 people (9.8%) say very happy, while respondent who are not happy and did not answer is 1 person (0.3%) respectively.

This data informs that most of the residents of Cimahi City say they are 'happy' and 'very happy' in using mass media, while 10% of them are not happy. In other words, there are one tenth of the residents of Cimahi City who do not like using mass media (television, newspapers,

TABLE 9. Religious Theme Needed

| Answer | Frequency |
|---|---|
| Worship | 153 |
| Aqidah | 128 |
| Akhlaq | 101 |
| Mu'amalah | 58 |
| Marriage | 39 |
| Total | 479 |

*Respondent can answer more than one*

TABLE 10.  The Use of Mass Media

| Answer | Frequency | Percent |
|---|---|---|
| Very happy | 39 | 9,8 |
| Happy | 318 | 79,7 |
| Unhappy | 40 | 10,0 |
| Very unhappy | 1 | 0,3 |
| Respondents did not answer | 1 | 0,3 |
| Total | 399 | 100,0 |

TABLE 11. Watching TV Every Day

| Answer | Frequency | Percent |
|---|---|---|
| Yes | 311 | 77,9 |
| No | 87 | 21,8 |
| Respondents did not answer | 1 | 0,3 |
| Total | 399 | 100,0 |

magazines, books and radio), and some of them are social media users. However, it is necessary to look for the cross table data about which age likes to use mass media and social media.

The TABLE 11 shows that for the residents' habit of watching television every day, 311 people (77.9%) said yes, 87 people (21.8%) said no, and the remaining 1 person did not answer. Data informs that majority of respondents watch television every day, while the rest, a small proportion of them, do not watch television every day. The data indicate that more than ¾ (three quarters) of city residents watch television every day.

The TABLE 12 is only completed by respondents who answered 'Yes'. It appears that residents of Cimahi City mostly watch television channels of RCTI, SCTV, and TVOne, NetTv, TransTV, MetroTv, and KompasTv are next with relatively few viewers, then followed by ANTV, GlobalTV, MNCTV, RTV and Trans7 with fewer viewers.

The TABLE 13 shows that 291 respondents (72.9%) sometimes watch religious soap operas. Meanwhile, those who frequently watch and those who never watch have the same amount of 54

people (13.5%). Data informs that the majority (ie, 'sometimes' and 'frequently' amounting to 86.4%) of Cimahi residents watch religious soap operas on television. This can be used as information by the soap opera production house in Indonesia,

TABLE 12. Most Watched Television Stations

| Answer | Frequency |
|---|---|
| RCTI | 120 |
| SCTV | 109 |
| TVOne | 103 |
| NetTV | 69 |
| TransTV | 62 |
| MetroTV | 32 |
| KompasTV | 29 |
| Indosiar | 10 |
| ANTV | 4 |
| GlobatTV | 3 |
| MNCTV | 1 |
| RTV | 1 |
| Trans7 | 1 |
| Total | 544 |

Note: 1. It is completed by the respondent who answered "Yes"; 2. Respondent can answer more than one

TABLE 13. Watching Religious Soap Operas (Dramas)

| Answer | Frequency | Percent |
|--------|-----------|---------|
| Frequently | 54 | 13,5 |
| Sometimes | 291 | 72,9 |
| Never | 54 | 13,5 |
| Total | 399 | 100,0 |

that in this city, religious soap operas have a fairly good Muslim market share.

The TABLE 14 shows there are 314 people (78.7%) who are happy with the da'wah material associated with actual situations and conditions, 73 people (18.3%) are very happy, 9 people (2.3%) are unhappy, and 2 people (0.5%) are very unhappy, while 1 person (0.3%) did not answer. Data shows that more than 96% of the city residents expect actual da'wah themes, not just old materials. It would be better if the elaboration of the verses of the Qur'an and hadith is contextualized in current empirical/actual conditions.

The TABLE 15 shows that respondents feel the benefits of the da'wah they follow, namely improving knowledge for 210 people (52.6%), improving religious practice for 124 people (31.1%), empowering attitudes and behavior for 61 people (15.3%), and 4 people (1%) did not answer.

This data shows that more than half

TABLE 14. Expectations of Actual Da'wah Themes

| Answer | Frequency | Percent |
|--------|-----------|---------|
| Very happy | 73 | 18.3 |
| Happy | 314 | 78.7 |
| Unhappy | 9 | 2.3 |
| Very unhappy | 2 | 0.5 |
| Respondents did not answer | 1 | 0.3 |
| Total | 399 | 100.0 |

TABLE 15. Perceived Da'wah Achievements

| Answer | Frequency | Percent |
|--------|-----------|---------|
| Improve knowledge | 210 | 52.6 |
| Change attitudes | 61 | 15.3 |
| Improve religious practice | 124 | 31.1 |
| Respondents did not answer | 4 | 1.0 |
| Total | 399 | 100.0 |

of the residents feel the benefit of da'wah for themselves, namely improving the knowledge, increasing religious practice, and empowering attitudes. Thus, da'wah is functional and urgent. Such condition shows that the expected achievement of da'wah is to increase knowledge, while the least is to change attitudes.

The TABLE 16 reveals da'wah techniques for self-development. 191 respondents (47.9%) count on recitation, 124 people (31.1%) on training, 81 people (20.3%) on hands-on practice and internship, and the remaining 3 people (8%) did not answer. Data shows that da'wah technique for self-development of residents is through recitation, training, hands-on practice and internship. All these techniques need to be studied further to

TABLE 16. Expectations of Da'wah Techniques for Self-Development

| Answer | Frequency | Percent |
|--------|-----------|---------|
| The Qur'an recitation | 191 | 47.9 |
| Training | 124 | 31.1 |
| Hands-on practice and internship | 81 | 20.3 |
| Respondents did not answer | 3 | 0.8 |
| Total | 399 | 100.0 |

TABLE 17. Expectations of Bil-Hal Da'wah Agenda Towards Entrepreneurship

| Answer | Frequency | Percent |
|---|---|---|
| Very happy | 69 | 17.3 |
| Happy | 291 | 72.9 |
| Unhappy | 32 | 8.0 |
| Very unhappy | 2 | 0.5 |
| Respondents did not answer | 5 | 1.3 |
| Total | 399 | 100.0 |

find out to whom they are suitable for.

The TABLE 17 shows that 291 respondents (72.9%) are happy with bil-hal da'wah agenda, 69 people (17.3%) are very happy, 32 people (8%) are unhappy, 2 people (0.5%) are very unhappy, and the remaining 5 people (1.3%) did not answer. The data informs that people are happy and very happy when da'wah offers agendas relating entrepreneurship. Through da'wah with such theme, residents have the opportunity to advance and develop, either in terms of economy, health, cleanliness, and environment. Besides aiming to spread Islamic teachings, da'wah also offers certain programs that can empower the community. Da'wah is not static and must be able to respond to all developments in urban life.

Correlation between Sociodemographic Factors and Persuasive Da'wah. In this study, the researcher applies the concept of ELM (Elaboration of Likelihood Model) from Petty and Casioppo which states that people who are involved in something will process information relevant to what they encounter.

The research data shows that sociodemographic factors are related to the persuasive da'wah for city residents as congregation. There is a clear picture as a map of persuasive da'wah activities and sociodemographic factors of the residents of Cimahi City. First, in terms of gender. Residents of Cimahi City who became respondents in this study are mostly male. Although there is a difference in the number of respondents based on gender, it is still balanced that shows the representation of female respondents in this study. Second, the age of the respondents, where most of the respondents are adults and youths. This research find the data (which needs to be further examined in the next study) related to age classification. Respondents -- who are mostly in their productive age -- provides an understanding that demographic bonuses are potential social capital for the future. The existence of different age ranges bring color to persuasive da'wah. Third, the level of education of the respondents, which is very diverse. Most respondents are high school education and equivalent, then junior high school, diploma and bachelor's degree, and even elementary school. The number of youth respondents (20.6%) indicates that they use social media more as a source of information. Fourth, occupation, where the majority of respondents are laborers. Other groups of occupation wish da'wah would have an entrepreneurial content. Occupation category is related to the hope that there will be da'wah techniques that can empower the congregation. Persuasive da'wah leads to functional da'wah that can advance the residents of the city.

Next, the author uses the ELM (Elaboration of Likelihood Model) theory to analize the data found. This theory states that those who are involved with something will process the information that is relevant to what they are dealing with. The available data shows that: 1) Those who want da'wah containing entrepreneurship are workers, most of whom are young/productive unskilled

workers (laborers); 2) In terms of education, those with lower education show an interest in the da'wah with entrepreneurship message; 3) In terms of media use, respondents who want entrepreneurship content are those who use mass media more intensely; 4) In terms of income, they have lower income. 150 respondents (37.6%) state they need da'wah material about the economy and entrepreneurial training. This shows the relevance of ELM theory in the world of da'wah.

From the data above, it appears that those with the greatest propensity to have da'wah with entrepreneurship messages are residents whose sociodemographics (education and work) are directly related to the world of work. The residents equally like both activities of bil-lisan and bil-hal da'wah because bil-lisan da'wah provides knowledge, forms attitudes and increases practice; while bil-hal da'wah can provide the opportunity to development towards entrepreneurship since it can empower the community by expanding its activities. Dakwah bil-Hal has the potential to empower the residents and is considered to be able to guide how to use the sustenance they get.

## CONCLUSION

Residents of Cimahi City have sociodemographic factors that should be considered in carrying out da'wah activities: profiles of da'wah figures favored by Cimahi residents, especially regarding the clarity of presentation and good and polite language and consistency between words and actions; the main themes of da'wah that are liked (and expected) such as aqidah, worship, and akhlaq combined with actual examples, as well as the discussion of marriage that is of interest to young people; da'wah communication media tend to be widely used, but recitation is still seen as a preferred traditional medium because

it can lead to a deep understanding. Da'wah is expected to be functional and contemplative for the development of religious life so that it can answer all the problems of an increasingly complex life.

The agenda is related to the technique to be used. Both the bil-lisan and bil-hal da'wah agendas are needed. The bil-lisan agenda is useful for increasing knowledge, fostering attitudes and improving practice. Meanwhile, the bil-Hal da'wah agenda is to develop self-ability in practical terms and entrepreneurship. This study confirms the ELM theory that the more a person or people is involved in the da'wah message, the more intensely he or they will process da'wah information. Da'wah messages that contain elements of novelty will encourage the congregation to process and evaluate the messages seriously.

*Recommendations.* Further research is needed regarding da'wah agenda through a central channel so that the level of persuasion can be stronger. Residents want to expand the bil-hal da'wah agenda, thus further research is needed to make da'wah more memorable and give stronger impact. The usefulness and independence of residents: da'wah that makes the congregation independent and advance. Conventional da'wah materials are still necessary, but they should be combined with actual problems to make them more interesting and compatible.

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