

# Mapping of 'Dakwah' Activity in Bandung City

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**Abstract.** *Dakwah* activity is carried out with a good way. To reach the right path, it is necessary to get data about map of *dakwah* activity in profile Bandung City. However, due to the missing data of *dakwah* activity profile in Bandung City, the *Dakwah* Communication which is carried out this time is depended more to the experience of communicators. The research aims to get the data of the profile of *Dakwah* Communication activity in Bandung. The problem of this research is to what extent the *dakwah* communication is accepted by the *dakwah* community in Bandung according to their socio-demographic identity. The method of this research is quantitative using the questionnaire for gathering the data. This study discovers various findings as follow: Distributing zone in Bandung which divided into three parts and socio-demography which help mapping the *dakwah* communication; Profile of occupied *dakwah* and communication to help mapping the *dakwah* communication; The modern communication media and traditional one, the art of extracurricular lecture and training, and act of *dakwah* which interest different *dakwah* community. This map of profile of *dakwah* communication can be used by *dakwah* communicator in Bandung to guide the effective *dakwah* communication.

Keyword: *Dakwah* activity mapping, Socio-demography of *dakwah*, Profile of *Dakwah* Activity,

## Introduction

Bandung is a very interesting city for its nature or inhabitants. It is a very impression area, situated on hill region with a breezy wind that always makes it so pleasantly comfortable and puts its society in good condition. Overflow of the sun along a year makes the society energetic. The inhabitants do not quickly tired, although they work all day long, whether they work outside or in their office. This condition makes its people not to be tired. The nature which is cool makes its people be silent and *courtesy* in facing various activities. The nature which is surrounded by hills that stretch out from mount Tangkuban Perahu to mount Malabar, and from mount Papandayan to region of Padalarang karst.

Bandung becomes the third biggest megapolitan in Indonesia -- after Jabodetabek (Jakarta, Bogor, Depok, Tangerang, and Bekasi) and Gerbang Kertasusila (Gersik, Bangkalan, Mojokerto, Surabaya, Sidoarjo, and Lamongan) -- whose people is dynamic and nonstop make creation day and night, and its community work creation continuously. In

corners of the town there are many creative work result, which is decorated or marked by the spirit of nonstop innovation; showed by means of attractive thinking and work as well as useful for life. The characteristic of creative people makes its society always offers new creations in fashion, culinary and fun and smart agenda for the community of town. The religious class always seeks space of movement to promote the ability and characteristic of its activity.

Bandung has hills topography with contour of valley, slope of mountain and slope slightly of plain, with the height about 730 meters surface of sea. The condition of the nature has carried to rainfall which is relatively high, so that the temperature of the town is cool. Since the period of Ahmad Hassan, there are many creative religious thoughts which are constructively offered and they makes Hassan's people interested to contribute innovation in growing the egaliter religious thinking.

Entering the year 2013, Bandung has new Mayor: Ridwan Kamil. This man, who is

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authorized by the party of Gerindra and PKS, has a good background education, graduated from Institut Teknologi Bandung (ITB), and got the magister program in the United State of America. Despite he is belonged to young class, his expert in world consultancy makes him a capable person in facing adaptation as well as acceleration with development demand.

A *Dakwah* communicator should be aware of condition of society whom the communicator called. At these times, however, *dakwah* could runs according to the will of the actor himself. It is needed that *dakwah* messages have the ability to make people smart, not only lulling them to sleep life (Muhtadi, 2012: 41). The *dakwah* communication is a matter of developing *dakwah* which put the factor of communication's arrangement (setting) and its media. The *dakwah* communicator should recognize the condition of the audience, especially from the socio-demographic side (covering region of occupancy, age, sex, education, work, income, hobby, understanding, and religious experience).

In accordance with this condition, Santi Indra Astuti in "*Mimbar Jurnal Sosial dan Pembangunan*" Unisba, (2000, vol.16 no. 3) stated,

In global era, *dakwah* faces some problems in disseminating Islamic loftiness thorough mass media. Phenomena about the circumstance changing confront *da'ī* to the new challenge: how to communicate through mass media effectively. Radio is among mass media which effectively penetrates its market and consumers. Compared with other media, radio is easily operated, high actually of message or information and attractively audio to its listeners. So, *dakwah* through radio has effective effect to its audiences.

In response to global era, the *dakwah* communication ought to give integrated solution for the modern problems. Moslems need a kind of self-actualization until it can play a role in daily life. *Dakwah* activity is not isolated to the future development. In regard to the modern problems, Alex Sobur in "*Mimbar Jurnal Sosial dan Pembangunan*," Unisba, (2001, Volume 17 no. 4) stated,

*Dakwah* which merely reiterate to dogmatic and worship issues, should yield religious understood inability to pay role the interrelation between theological aspect, worships, and ethics to the human interaction

(transaction). It's time to alter society's perception, that *dakwah* is not merely understood as verbally in conveying Islamic message, it must be widen that *dakwah* also can be conducted by writing, painting, and behavior. In contemporary understanding, *dakwah* can be done through all means and media, including educated society and developing.

*Dakwah* activity must reflect the audiences' pleasure upon the *dakwah*. The factor of socio-demographic is urge to be accurately mapped, in order to look its relation with their satisfaction (pleasure) upon *dakwah* in Bandung City. Therefore, the writers research on this theme of "MAPPING OF DAKWAH ACTIVITY IN BANDUNG CITY."

## The Method Of Research

The research is quantitative and its method is survey. The survey is carried out in region that determined as research location upon the respondent which become the sample. This research region is Bandung City, that it owns 5 regions (namely *kawedanan* [it is used in past time]). This distribution is appropriated with urban area administration which is legalized by the government of Bandung City. The population of this survey is the assembly of *dakwah* communication in Bandung, that the absort amounted 417 respondents.

The art of sampling in this survey takes (adopt) Multistage Cluster sampling. The researcher at the earlier determined various parameter, namely 1) zona, that the stretched distance from central town until the edge of area out of central town of Bandung city. 2) Classification of Bandung with the term of region, district, village and RW and RT. 3) Classification of occupancy area, comprises housing complex and non-housing complex.

Based on those 3 parameters, the researcher found stretched distance of Bandung city from the centre of town, namely 1) central town (within radius 0-6 km) ; 2) countryside (within radius of 6,1 – 12 km), and 3) outskirts (within radius of 12,1 – 20 km) or adjacent to District of Bandung directly. Zone of region in Bandung City, Cibeunying, Tegallega, and Ujung Berung. A number of District (kecamatan), namely Cicendo, Bandung Kulon, Panyileukan, and Cibiru.

## The Art of Gathering Data.

Data is gathered using survey through questionnaire as prominent and supporting data. The concerned questionnaire is arranged by scale of Osgood respond to recognize aspiration, interest and enjoyment of the assembly with differentiation semantics concept, while SPSS (*Statistical Package Social Science*) used as a tool to count.

## Formulation of problem

The focus of this survey is on map of *dakwah* activity in Bandung City which can be formulated as follows: How is the socio-demographic factor penetrates to *dakwah* activity in Bandung City, and its relation with satisfaction upon the component of *dakwah* that comprises *dakwah* communicator, content of communication message, and art as well as its media *dakwah* communication.

*Dakwah* communication always taking at one place, and in this research is located in Bandung, which focuses to the socio-demographic side. In other word, how we persuade the assembly of *dakwah* communication based on socio-demographic factor in Bandung. We need some information about the audiences' identity to guide our public speaking. Prophet Muhammad peace be upon him (pbuh), recommended Muslim to deliver speech according to receivers' capacity, especially demographic identity.

Identity is very important to focus our public speaking until it can persuade the public. "Persuasion is an important topic for communication study since success depends upon how well the persuader manipulates verbal and nonverbal symbol" (Infante, *et al.*, 1990: 189). Meanwhile Shimp (2003: 117) told, "Persuasion as a part of daily life in all its facet. The practice of persuasion can be noble or deplorable. There is nothing wrong with persuasion per se; it is the practioners of persuasion who sometimes are at fault."

Certain factual information about the audience members can tell you a great deal. 'Demographic analysis' reveals data about the characteristics of a group of people, including age, sex, education, occupation, political allegiances, race, geographic location, and group affiliation (Hybels and Weaver II, 1992: 271, and Wood, Julia T., 2006: 346). Demographic identity covering region of occupancy, age, sex, education, work, income, hobby, kind of understanding, and

religious expert. These things can be reflected in their pleasure upon *dakwah*. The factor of socio-demographic is urge to be accurately mapped in order to look its relation with their satisfaction upon *dakwah* in Bandung.

When we work with demographic information, we generalize about the entire audience; our generalizations might not be true of individual members (Hybels and Weaver II, 1992: 271). 'Demographic information about listeners is useful in two ways. First, it can help you adapt your speech to your listeners. Second, it can also be guided speakers in preparing a presentation that will interest and involve particular listener. Because we live in a multicultural world, effective speaker must be careful not to use examples that exclude some group' (Wood, Julia T., 2006: 346-347). "Demographic characteristics are a large identity-related social categories. People who share particular demographic characteristics also often share a set of historical or cultural references, and you might use some of these in your speech." (Alberts, Nakayama, Martin, 2007: 399)

With public speaking you can select a topic of great fascination to you, string together pretty words, and say them all out loud in an empty room. But you are not making a speech until you present your ideas to an audience (Andrews, Patricia Bradley, 1985: 55). Persuasive speaking is a process in which a speaker present a message intended to affect an audience in a specific way. Let us see how a persuasive speaker's procedure is contrasted with the informative speaker's (Verderber, Rudolph F., 1991: 270).

The prior research about *dakwah* communication conducted by A. Markarma (in *Hunafa: Jurnal Studia Islamica*, vol. 11 June, 2014 No. 1). He told that in the Qur'an perspective of *dakwah* communication (*qaulan balighan*) is highly recommended. The ability of preacher to communicate effectively can affect the relative truth of thought of the audience (*mustami*). The Koran insists that Islam is a perfect religion and must be socialized and internalized into the minds of its adherents in order to understand and to implement it consistently and continually. The *da'i* must possess a good mastery of communication in order to be able to internalize the teachings of Islam into the mind of its adherents, through which they will behave as true Muslim. Meanwhile Syamsul Rijal wrote (in *Studia Islamica*, vol. 12 issue 3, 2005) about the media of *dakwah*.

He examines the Islamic issue presented by *Sabily* magazine from 1998 to 2004. His study is mainly inspired by the resurgence of Islamism as a consequence of political liberalization that resulted from the fall of Soeharto in May 1998. The press freedom permitted by president Habibie has given Islamic media such as *Sabily* magazine the opportunity to operate relatively freely, unlike the restrictions faced during the New Order Era (Orde Baru). Thus, media take important role in spreading of Islamic teaching and information.

The research aims to find data about mapping the profile of *Dakwah* activity in assembly in Bandung that based on its socio-demography. While the urgency of this research is that all information yielded of the research could be substance in determining message, strategy, media and art of *dakwah* communication in Bandung City. So that *dakwah* could go effectively. Without mapping the *dakwah* activity in Bandung City, activist of *dakwah* does not have accurate data and information about his *dakwah* direction, until the *dakwah* communication is more trial and error characteristic.

The purpose of the research is to apply theory and practice characteristic. The theory use is to develop of *dakwah* communication relating to *dakwah* communication activity profile that based on socio-demographic factor. While the use of its yield in practice is that the information of the paper could become the guide for *dakwah* communicators and activists in planning *dakwah* that be interested by community of Bandung, until the *dakwah* communicator could communicate *dakwah* activity perfectly.

## Discussion

*Dakwah* communication is a matter of delivering religious message to the society considering the condition of receiver and the use of media (B.S. Ma'arif, 2010: 21). Islamic *Dakwah* gives chance to its assembly to receive or to refuse. But the thing must be carried out by *dakwah* communicator "is delivering Islamic message in clear language" termed as *al-Balāgh al-mubīn* (QS. 3: 20, 16: 82, and 36: 18). Islamic *Dakwah* so endeavors the society that they can work optimally, creative autonomously, and offers comprehension and doing deeds. The *dakwah* becomes popular and spread out when using communication media. The *dakwah*

communication receiver own dynamics conform with its socio-demographic factor.

The religious message contains prominent Islamic teaching, namely *aqidah* (Islamic faith), *shari'at* (Islamic law), and *akhlaq* [moral (Shaltut, 1966 and E.S. Anshari, 2001)] with its various derivative. For example, when a proselytizer wants to propagate or proselytizes to European society and America, he must use approach methods which much used in their social life and culture (Islahi, 1989: 60). The survey focussed on relation between proselytizer religious understanding with the communication character had much been carried out, among other is by M. Basyir. "The relation between educational factors with the theology understanding patron on proselytizer in Ujung Pandang City (Study about God divine decree and human deed). Research of dissertation UIN Syahida, Jakarta, 1998.

The survey finding: there is a relation between respondent age and theology understanding pattern; the younger respondent tends to be liberal rational. The higher education level of respondent, the more liberal rational. The general education kind trends rational theology compared with those who take *diniyyah* education. The Nahdlatul Ulama (NU) follower trend to more traditional theology (*ahlussunnah wal-Jamā'ah*), the Bugis ethnic and Makassar are more active than Maduranese.

Since 2002 the researcher has been carrying out various surveys on *Dakwah* Communication in Bandung. Islamic *Dakwah* owns the spirit of *Amr Ma'ruf* (injunction of good deed) and *Nahyi Munkar* (prohibition of ignores). The *dakwah* is a matter of large framework (macro), continuous, and very large, larger than carrying out *tabligh* and lecture. The *dakwah* is a matter of effort to call human toward the path of God, the straight path (Fadhlullah, 1997: 10). The *dakwah* invites people who are muslims to be sure in order to carry out the religious teaching that they embrace (Pranggono, 2006: 12). Miftah Faridl (2008:1) explains that the *dakwah* is not only lecture.

## The understanding about Amr Ma'ruf and Nahyi Munkar

*Amr ma'ruf and nahyi munkar* is pointing the same direction to command to good thing and prevent (prohibit) the ignored. The authority (ruler) gives the

arrangement and enforcement of restriction the motorbike gang, engage in gang fight among citizen, restraint rotation of strong drink and gambling.

The authority must not proselytize with his voice, but his signature is able to take Islamic *ummat* to be avoided from bad life cause as a consequence from the mistakes of motorbike gang, engage in gang fight among citizen, and from killed by poisonous drink. The *dakwah* is always facing challenge and obstacle, but if the communicator always to approach (*taqarrub*) to Allah and does good (pious/virtuous/godly) deeds he will be exist. Abdurrahman (2010: 318) clarifies, "However great typhoon (hurricane) is, will not cause collapse/demolish banyan tree if it is not helped earlier by termite which makes it porous/spongy in its tree trunk, or at the water decays its roots from the bottom. The tree whose root is spongy or its trunk is porous, the tree will collapse although no the wind blows up. Both village and city need entertainment, information, health and education. The *Dakwah* must touch all aspect of life.

### The *Dakwah* and Culture

The community does not live in empty space of socio-cultural. In many things, they always interact with various component of life. The people is always influenced by its culture. The narrative or story of the nine pious religious leaders (wali songo) who passed in spreading Islam teaching in the island of Java is attend to Rasulullah may peace be upon him (mpbup), is one prominent figure in Islam. His step in spreading Islam did not know getting tired. Although he much faced challenges and obstacles, but Rasulullah Mpbup always be consistent in his struggle (*ijtihād* and *mujāhadah*] war against deviation from the true principles of religion).

After the prophet (may peace be upon him) carried out *dakwah sirriyahly* along 3 years, he continued his *dakwah jahriyyahly*. In month of Shawal 10 of his being prophet or at the end of month May at the beginning or June 619 the prophet went to Thaif, around 60 miles from Makkah. He came there accompanied by his adopted son Zaid ben Harithah. The propet proselytized, but here a hard refusal was against him ( Al-Mubarakfuri, 2001:178). A matter of one example of approach that can be followed (imitated) by recent *dakwah* communicator. From the

psychology side, the *dakwah* in seen effective (Faizah and Effendi, 2009: xx) if it can give understanding to the community (those who are proselytized) on what is proselytized.

### The *Dakwah* communicator

A proselytizer should possess three prominent characteristics, namely knowledge, soft and silent (Taimiyah, 2001: 99). Besides, it should be accompanied real deed which softens their heart (Zahrah, 1994:152). The prophet is a prominent *dakwah* figure. In his explanation he used means of communication. Sometimes he used his both hands and face expression (not dramatizing or pretending). Sometimes he made a scratch on the earth to explain what he wanted to wish, for example, the prophet described for his companion *sirāth Allah* (path of Allah) by a straight line and satan path by a bent lines (Abdul Khaliq, 1996: 26).

Other prominent *dakwah* communication is effective and influent *dakwah* (Abd. Rahman Dudung, 2009: 91). The *dakwah* effectivity is accepted well by *dakwah* community, while it will be efficiency if the *dakwah* delivers good understanding and deed. The prophet may peace be upon him, makes use all method growing in social life and cultural on their religion which be proved (evidenced) to support the importance of *dakwah* (Islahi, 1989: 59). For example. He often visited the head of ethnic in Makkah and Thaif to call them to Islam.

The *dakwah* communicator is demanded to be sophisticated as public speaking. Komala (2013: 197) explains, "Public speaking is the art of speaking before public about a topic orally, with the purpose to influence, invite, educate, change the opinion, explain, and give the information." Komala later, (2013: 199) explains, the visual communication is knowledge that studies the concept of communication and creative expression, art and media to convey message and idea visually, including audio.

### Content of *Dakwah* Communication message

Communication satisfied will bridge persuasion, whose of its purpose is to change .(Muhtadi, 2012: 46). If the satisfaction appears, it will carry positive influence appears in community life. Its messages look like the message sourced to Al-Quran

and Al-Sunnah: *aqidah*, *syari'ah* and *akhlaq*. With the good moral, a Moslem will reach *mahabbah* from Allah and his apostle together with the believer (Wahyudi, 2013: 57). Ethics is very important to be discussed in *dakwah* communication, because the hadits explains, *innamā buitstu li-utammima makārim al akhlāq*".

Islam is progress in the economy, but without the other subject loose and destroy the nature. The economy ethics in Islam is built because of the religious moral value becomes synergy with the rationalization of win-loss calculation, so that balance occurred between these two basic elements (Wahyudi, 2013: 51).

The material of *akhlaq* is practiced by Moslem with the attention to substantial teaching known as *Tasawuf*. It more stresses to spiritual and inner preparation (Frager, 2012: 177). The subject of *Fiqh* brings good and useful behavior. Among the subject of *Fiqh* which bring to debate is *tawasul*, for there is a forbidden as well as allowed in *tawassul*. The forbidden *tawassul* is what be carried out by means of the dead men (Zakaria, 2005: 95). While the group of Nahdliyyin stated that all the *tawassul* is "permitted", because they consider that those dead men gazed are life (QS. 2: 154).

### Media and art of *Dakwah* Communication.

The most prominent feature of *dakwah* communication is communication media in conveying its message. The view of McLuhan "*Medium is message*" becomes a guide of communication activity. Media is in a form of electronic as well as print. All media own specific in conveying message. All messages which launched would be appropriated with its conveying media. The art of communication links with the way of conveying message.

### The profile of *Dakwah* Communication

The profile of *Dakwah* is a matter of total illustration and agenda on *dakwah* process which carried out by proselytizers. The *dakwah* process concerned will express a common "pattern". The pattern of *dakwah* is a matter of activity in *dakwah* which runs continuously, together with the need of community. So that the outgoing *dakwah* could be evaluated objectively, and consider

the real condition.

## The Result of the Survey

We have analysed the result of survey which is the data taken from inquiry is divided in form of frequent table, then explained and discussed upon the table.

## ANALYSIS AND DATA OF RESPONDENT

**Table 1. Sex of Respondent**

| No    | Sex    | Frequency (Percentage) |
|-------|--------|------------------------|
| 1.    | Male   | 239 (57)               |
| 2.    | Female | 178 (43)               |
| Total |        | 417 (100)              |

Source: Research: Bambang S.Ma'arif, Cs, 2014

Table 1 shows the sex of respondent, in which that the big part of respondent is male, namely 57%. If we look from the total, the difference of sex of respondent does not striking (glaring). This shows whether male of female own/have same interesting in the activity of (Islamic religious lecture) in Bandung city.

**Table 2. Age of Respondent**

| No    | Age   | Frequency (Percentage) |      |
|-------|-------|------------------------|------|
| 1.    | 17-24 | 59                     | 14%  |
| 2.    | 25-35 | 88                     | 21%  |
| 3.    | 36-46 | 125                    | 30%  |
| 4.    | 47-56 | 94                     | 23%  |
| 5.    | 57-64 | 37                     | 9%   |
| 6.    |       | 14                     | 3%   |
| Total |       | 417                    | 100% |

Source Research Bambang S.Ma'arif, CS. 2014

The Table 2 shows the age of respondent the most is on 36 – 46 years (30%) and between range of age 47 – 56 years (23%). This age is a matter of range age productive. Next is between 25 – 35 years (21%).

**Table 3. The Education of Respondent**

| No | Education                           | Frequency | Percentage |
|----|-------------------------------------|-----------|------------|
| 1. | SMP (Secondary School) and the Same | 53        | 13%        |
| 2. | SMA (High Secondary) and the Same   | 225       | 54%        |

|    |                   |     |      |
|----|-------------------|-----|------|
| 3. | Diplome           | 46  | 11%  |
| 4. | Academicent       | 71  | 17%  |
| 5. | Post Academi cent | 12  | 3%   |
| 6. | Other             | 5   | 1%   |
| 7. | No answer         | 5   | 1%   |
|    | Total             | 417 | 100% |

Source: Research Bambang S. Ma'arif, CS, 2014

Table 3. shows about education of respondent in Bandung city, namely from group of education of High Secondary school and the same amount 225 persons (54%), is a matter of most respondent community, academicent 17%, and secondary school and the same 11%.

**Tabel 4. Job (occupation) of Respondent**

| No | Occupation                          | Frequency | Percentage |
|----|-------------------------------------|-----------|------------|
| 1. | Wife of Neighbourhood Assoc         | 106       | 25%        |
| 2. | PNS (Provision Government Employee) | 38        | 9%         |
| 3. | Pegawai Swasta (Private Employee)   | 121       | 29%        |
| 4. | Wirausaha (Businessman)             | 47        | 11%        |
| 5. | Student                             | 52        | 12%        |
| 6. | Pensiunan (Retired)                 | 39        | 9%         |
| 7. | Others                              | 14        | 3%         |
|    | Total                               | 417       | 100%       |

Resource: Research Bambang S.Ma'arif, CS, 2014

Table 4 shows the data about occupation of respondent in Bandung. The most Assembly (Jemaah) who participate in *dakwah* communication activity in Bandung is Provisional Employee 121 persons (29%). Then the wife of Neighbourhood Association reaches 25% (or a quarter) of respondent. While the third sequence is pupil and student.

**Tabel 5. Participation in Religious Social Organization**

| No | Organization               | Frequency |
|----|----------------------------|-----------|
| 1. | Nahdlatul Ulama (NU)       | 64        |
| 2. | Muhammadiyah               | 9         |
| 3. | Persatuan Islam (Persis)   | 11        |
| 4. | Persatuan Umat Islam (PUI) | 1         |
| 5. | Jamaah Tabligh             | 5         |
| 6. | Salafy                     | 0         |

|    |                               |    |
|----|-------------------------------|----|
| 7. | Hizbut Tahrir Indonesia (HTI) | 0  |
| 8. | Others                        | 24 |

Source: Research Bambang S. Ma'arif, Cs, 2014

Table 5 shows the data, among who follow of Religious Social Organization, of the result of this survey about participation of respondent in Religious Social Organization, from 114 respondents who participate Community Social Organization in Bandung city spread in organization of NU, Persis, Muhammadiyah, Jamaah Tabligh, and PUI. It look that the religious Social Organization who are the most participants of respondent are NU totaled 64 persons, then Persis and Muhammadiyah. (Note: in fact, this table is continuous from the number before, but not mentioned in this paper, ie not all of the respondent are members of religious social organization, but among who attend to religious social organization).

This condition shows that assembly of Islamic teaching is heterogenous, and those proselytizers when conveying the material of prominent point, so that not to involve in dispute in arena (circle) of assembly.

**Tabel 6. Source of Jemaah Religious Information**

| No                                       | Source                                 | Frequency |
|--|--|-----------|
| 1.                                       | Pengajian (Islamic teaching)           | 323       |
| 2.                                       | Book and literature                    | 227       |
| 3.                                       | Cassette/ CD                           | 134       |
| 4.                                       | Magazine, newspaper, tabloid, bulletin | 57        |
| 5.                                       | SMS (religious messages)               | 51        |
| 6.                                       | TV                                     | 13        |
| 7.                                       | Radio                                  | 9         |
| 8.                                       | Social Media (online)                  | 12        |
| Note: Allowed to fill more than one item |  |           |

Source: Research Bambang S.Ma'arif, Cs, 2014

Table 6 shows source of respondent religious information in Bandung city. Communicans get information of religious with various source whether direct by means of Islamic teaching, electronic media like CD, SMS with religious message, TV, Social Media (online), and Radio, or from print media like Book, Magazine, Newspaper, Tabloid, Bulletin.

**Table 7. Periode of Watching Tv Time every day**

| No    | Period of Watching time | Frequency (Percentage) |
|-------|-------------------------|------------------------|
| 1.    | 0,5 – 1 hour            | 77 (18)                |
| 2.    | 1 - 2,5 hour            | 197 (47)               |
| 3.    | 2,5 – 4 hour            | 106 (25)               |
| 4.    | 4 – 6 hour              | 19 (5)                 |
| 5.    | Others                  | 18 (4)                 |
| Total |                         | 417 (100)              |

Source: Research Bambang S.Ma'arif, Cs 2014

Table 7 shows data about duration of watching tv by respondent. The duration of respondent 197 persons (47%) watch television at the range 1 – 2,5 hours (47%), 2,5 – 4 hours reach 25% (a quarter). But there is also 5% (one per twenty) which reach 4 - 6 hours or heavy viewer.

**Table 8. Interesting of *Dakwah* Communication by Film and Series.**

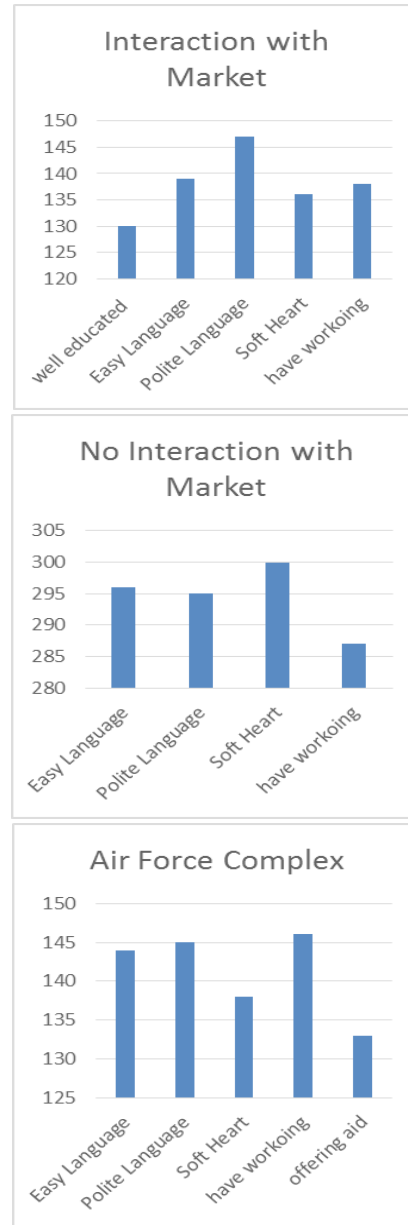
| No    | Kind         | Frequency (Percentage) |
|-------|--------------|------------------------|
| 1.    | Very Agree   | 24 (6)                 |
| 2.    | Agree        | 259 (62)               |
| 3.    | Occasionally | 110 (26)               |
| 4.    | Disagree     | 22 (5,3)               |
| 5.    | VeryDisagree | 2 (0,5)                |
| Total |              | 417 (100)              |

Source: Research Bambang S.Ma'arif, Cs, 2014

Table 8 shows attractive power of *dakwah* communication by means of Film and Series at the assembly in Bandung city, namely 259 persons (62%) agree Film and Series attract their attention. While 26 % explain occasionally and very agree reach 6%. But there is 5 % which do not agree at making film and series as means of *dakwah*. That is mean same with one per twenty of *dakwah* communican who are not interested by film media and series by means of *dakwah*.

The condition of Socio-demography of assembly in three Region Zone of Bandung city

**ZONE OF CENTRAL TOWN DIAGRAM**



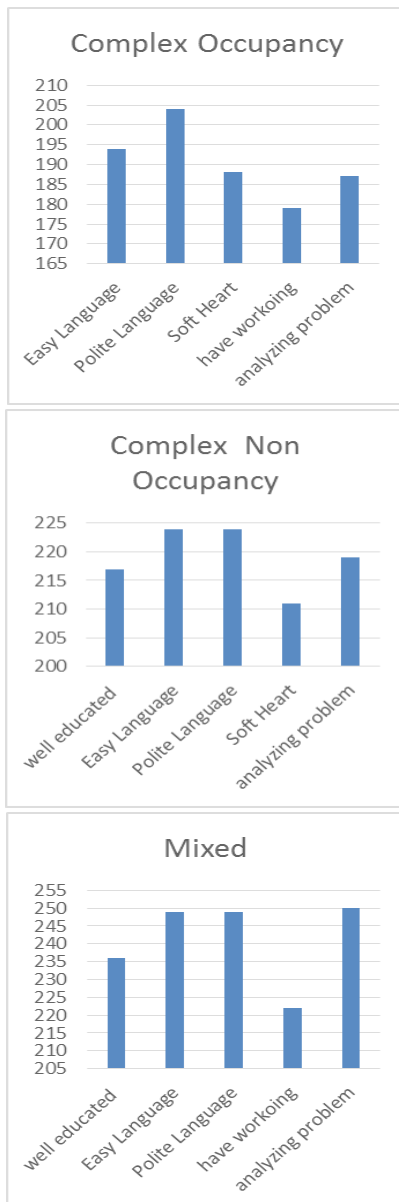
Source: Research Bambang S.Ma'arif, Cs, 2014

**DIAGRAM 1. PROFILE OF COMMUNICATOR *DAKWAH***

Based on Diagram 1 about the Profile of Communicator in Centre Town Zone, which divided to three classifications, it can be explained that the Profile of *Dakwah* Communicator who are enjoyed by communican are *Dakwah* Communican in *Central Town* (who interact with market) satisfied *dakwah* communication whose language is soft, use the easy logic, produces a masterwork in society, Figure who has soft emotion, and well educated.

While the Communicator in *Central town* (not interact with Market) like the communicator profile who has soft emotion, uses easy logic (to understand), polite language, and produces a masterwork in society. While the communicator in *Central Town* [complex National Army (TNI) Air Force (AU)] satisfied *dakwah* communicator who produce a master work in society, uses polite language and logic which is easy to understand, soft emotion, offers assist to assembly.

**ZONE OF COUNTRY SIDE**

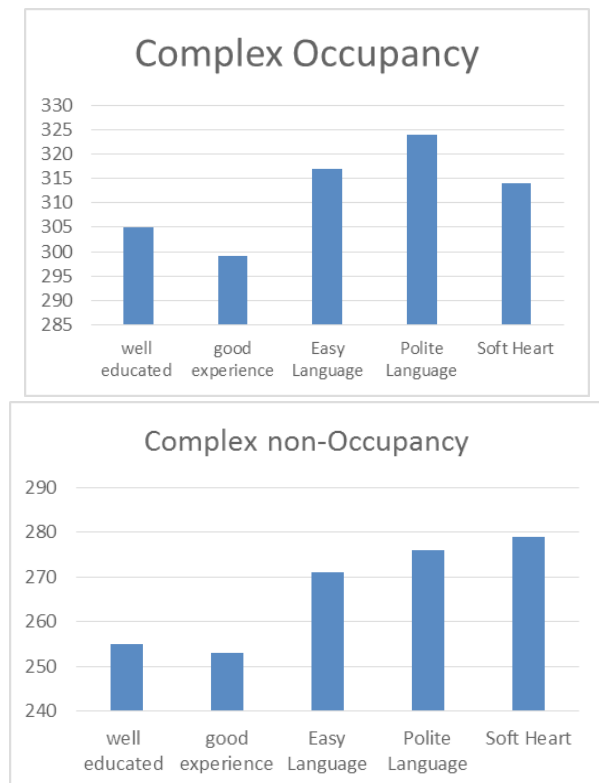


Source: Research Bambang S.Ma'arif, Cs, 2014  
**DIAGRAM 2. PROFILE OF DAKWAH COMMUNICATOR**

Based on diagram Profile Communication Zona Countryside which divided to three (3) occupancy classification, it could be categorized *Dakwah* Communication Profile whom communicator hope, namely *dakwah* communication in Countryside (Complex Occupancy) satisfied *Dakwah* Communicator Profile who has polite language, uses easy logic, soft emotion, analyzes the actual and modern life problem, and produces a masterwork in society.

*Dakwah* Communicator in Countryside (non-Complex Occupancy) satisfied *dakwah* communicator profile who uses logic which easy to be understood, polite language, analyzes the actual and modern life problem, well educated, soft emotion. While *dakwah* communicator in countryside (occupancy complex which has Mixed) satisfied *dakwah* communicator profile who analyzes the actual and modern life problem, uses easy logic, polite language, has well education, and analyzes the actual and modern life problem.

**Zona of Edge of Town (more Outskirts [GEDEBAGE])**



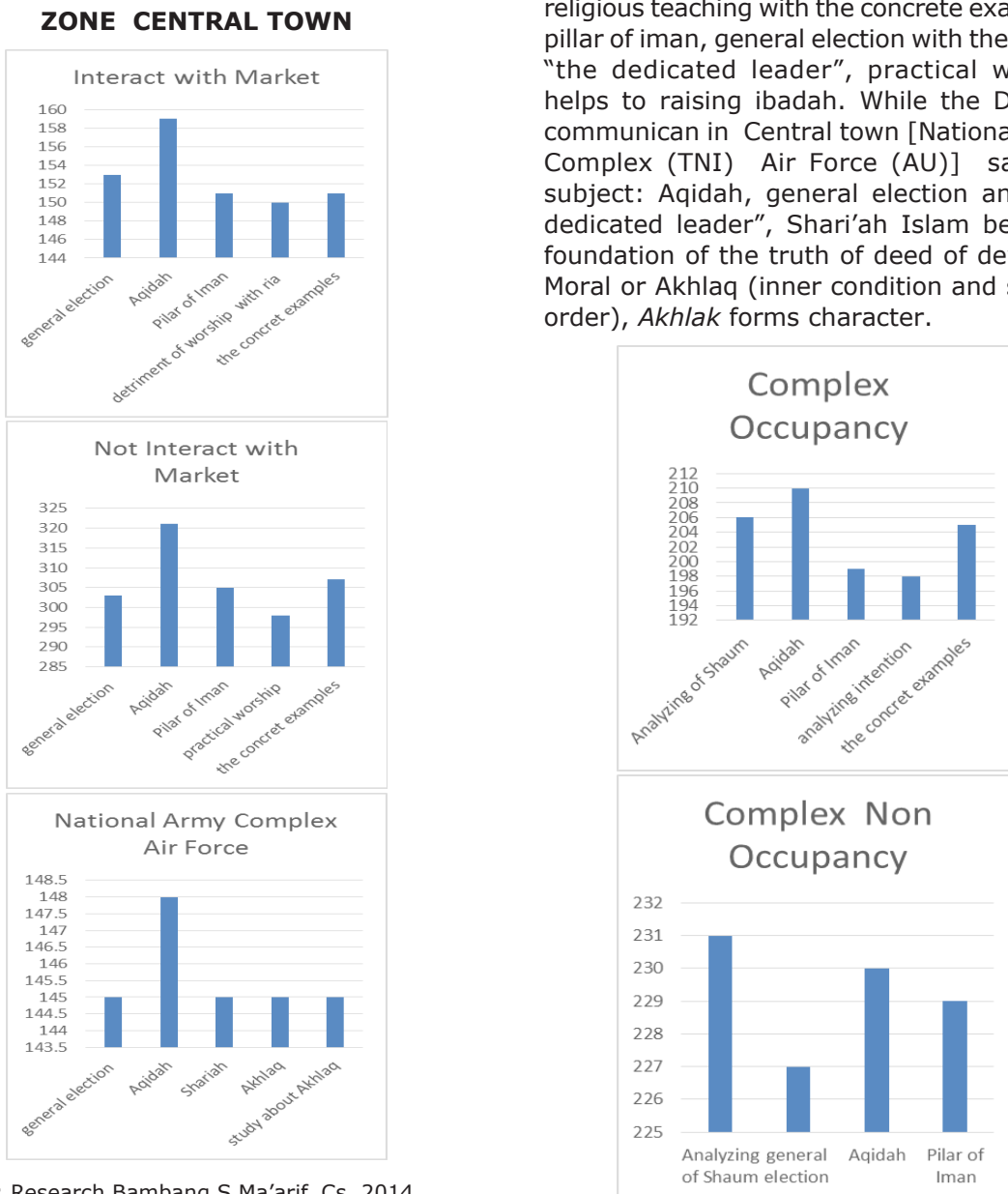
Source: Research Bambang S.Ma'arif, Cs, 2014  
**DIAGRAM 3. Profile of Dakwah Commuicator**

Outskirts (Gedebage) which is divided to 2 classifications of occupancy, Profile of

*Dakwah* Communicator which is satisfied : (a) Zona of Edge of Town (More Outskirts/*Pinggiran kota sekali (Complex of Occupancy)*): Polite Language, use the easy logics (to be understood), soft heart of Proselytizer, well Education, and skilled Proselytizer, and (b) Zona of Edge of Town (More Outskirts of Complex non-Occupancy): Soft heart of Proselytizer, Polite language, attractive Proselytizer, easy logics to be understood, well educated, and skilled Proselytizer.

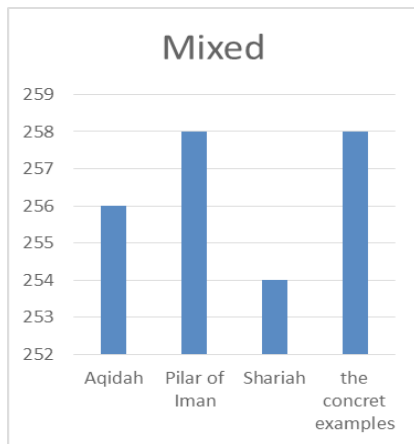
Based on Diagram of Content of *Dakwah* Communication Message in Zone Central town which divided to 3 classifications of occupancy, it can be explained that the Content of *Dakwah* message which be satisfied, can be explained that *Dakwah* communican in Central town (interaction with Market) are *aqidah*, general election with the theme "the dedicated leader", religious teaching with the concrete examples, pillar of iman, "detriment of worship with *riya* (jealously proud or haughty)."

The *Dakwah* Communican in Central town (Not interaction with Market) satisfied: belief or faith (*aqidah*) message, analyzing religious teaching with the concrete examples, pillar of iman, general election with the theme "the dedicated leader", practical worship helps to raising *ibadah*. While the *Dakwah* communican in Central town [National Army Complex (TNI) Air Force (AU)] satisfied subject: *Aqidah*, general election and "the dedicated leader", *Shari'ah* Islam becomes foundation of the truth of deed of devotion, Moral or *Akhlak* (inner condition and society order), *Akhlak* forms character.



Source: Research Bambang S.Ma'arif, Cs, 2014

**DIAGRAM 4. CONTENT OF DAKWAH COMMUNICATION MESSAGE**



**ZONA COUNTRYSIDE**

Source: Research Bambang S.Ma'arif, Cs, 2014

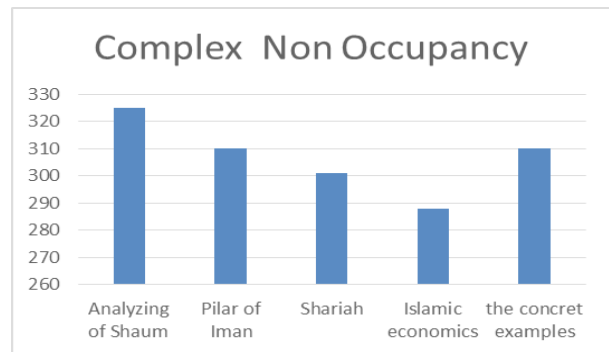
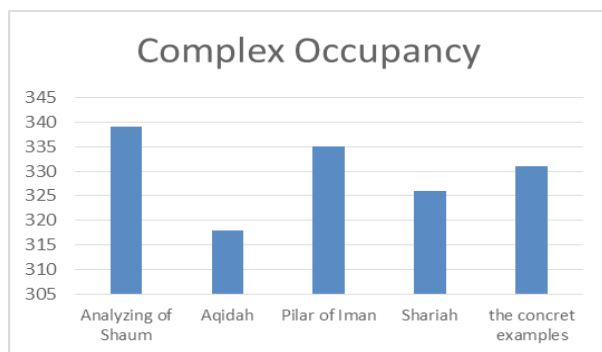
**DAGRAM 5. The Content of Dakwah Communication.**

Source: Research Bambang S.Ma'arif, Cs, 2014

Diagram 5. about satisfaction of *Dakwah* Communican of the content *Dakwah*

In Diagram 5 Communication based on zone classification and occupancy region, namely in Countryside (*Complex of Occupancy*) satisfied subject: Ramadhan and analyze of *shaum*, analyzing religious teaching with the concrete examples, Pillar of Iman, and analyzing intention (*niat*), and General Election and "Dedicated Leader". While in non-occupancy complex they satisfied subject: Ramadhan and analyze of *shaum*, *aqidah*/faith, pillar of *iman*, and General Election and "Dedicated Leader". While the *dakwah* communican in Occupancy complex (which has mixed) satisfied subjects: Pillar of Iman, analyzing religious teaching with the concrete examples, Faith (Aqidah), and Shari'ah Islam becomes the foundation of the truth of deed of devotion.

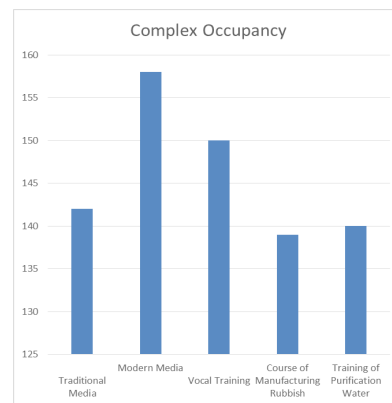
**Zona of Edge of Town (more Outskirts [GEDEBAGE])**

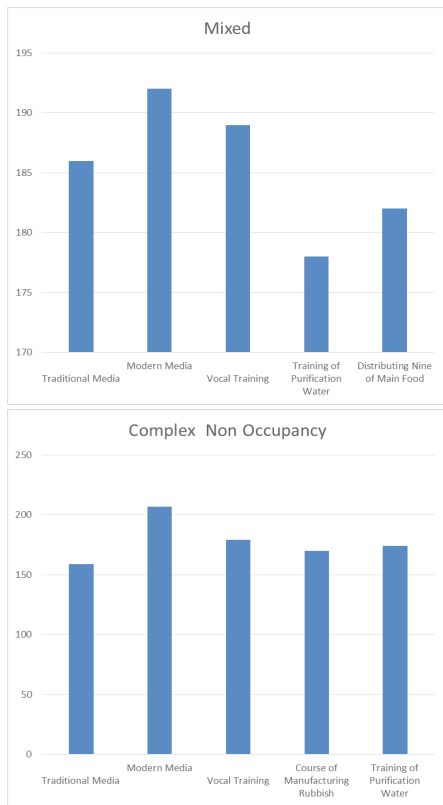


Source: Research Bambang S.Ma'arif, Cs, 2014

**DIAGRAM 6. THE CONTENT OF DAKWAH COMMUNICATION MESSAGE**

Based on diagram 6 the Content of *Dakwah* in zona *more outskirts* which divided to 2 occupancy classification, it can be categorized content of *dakwah* message that is satisfied by *Dakwah* Communican in *Occupancy Complex* is subject: Ramadhan and analyses of *shaum*, Pillar of Iman, analyzing religious teaching with the concret examples, Shari'ah Islam as the foundation of the truth *ibadah* and Aqidah. While the *Dakwah* communican at *Non-Occupancy complex* satisfied subject: Ramadhan dan analyses of *shaum*, Pillar of Iman, analyzing religious teaching with the concrete examples, Shari'ah Islam as the foundation of the truth *amal ibadah*, and analyses about Economy of Umat will be victorious if it is based on Islamic value.



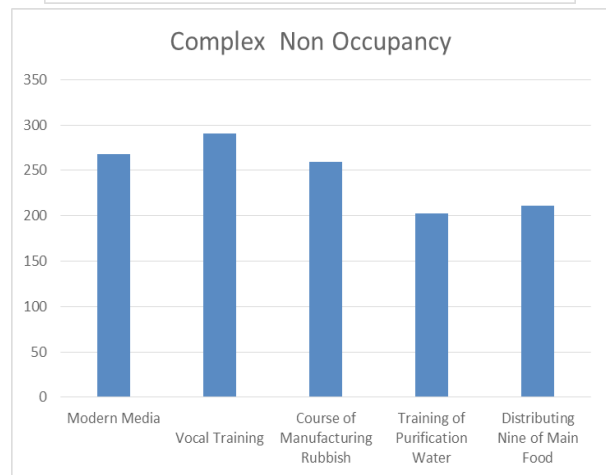
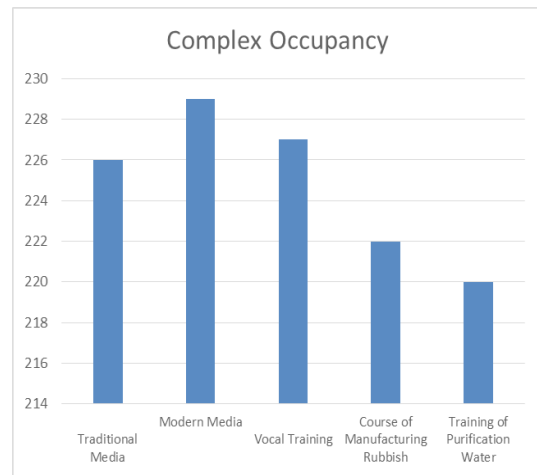


**ZONA COUNTRYSIDE**

Source: Research Bambang S.Ma'arif, Cs, 2014

**DIAGRAM 7. MEDIA AND ART OF DAKWAH COMMUNICATION**

Based on diagram the Media and Art of *Dakwah* at Zona Count Side, and occupancy region (*Complex Occupancy*) satisfied modern *Dakwah* media, like slide photos, vocal training, *dakwah* traditional media (wayang), training of purification of water, course of manufacturing rubbish (trash). While *non-Occupancy Complex* satisfied: Art and *Dakwah* Media, use of modern *dakwah* media such as slide photos, The *Dakwah* Communication by means of training, training of purification of water, course of manufacturing rubbish (trash), *dakwah* traditional puppet media (wayang). The *dakwah* communican in countryside (*which was mixed*) satisfied the art and *Dakwah* Media use the modern *dakwah* media such as slide photos, vocal training, traditional media of *dakwah* [like puppet (wayang)], distributing nine main food, training of water purification.



**ZONA OF EDGE OF TOWN (more Outskirts [GEDEBAGE])**

Source: Research Bambang S.Ma'arif, Cs, 2014

**Diagram 8. Media and Art of Dakwah Communication**

Based on diagram Media and Art of *Dakwah* Communication Zone Edge of town (Gedebage) which is satisfied by *dakwah* in Edge of town (*Complex occupancy or Inhabitants*): modern *Dakwah* Media, like slide photos, by means of training, uses traditional *dakwah* media [like puppet (wayang)], training of purification of water, course of manufacturing rubbish (trash). While *Non-Occupancy complex* satisfied Art and *Dakwah* Media and with the way of modern *dakwah* media, like slide photos, traditional *dakwah* media (such as puppet), by means of training, distributing nine of main food, course of manufacturing rubbish/trash.

**Analyses**

Scrutinizing data of this research result as presented at the earlier part, it can be presented the following analyze: The excellent

Factor Socio-demography is related with Zona (region) Bandung which is necessary classified to become *Central town, Countryside, and outskirts of city*. The distribution is useful to exacerbates *Dakwah* Communication Profile Identification at this research. While Socio-Demography of *Dakwah* Communication can possess different inclination between one group and another. This can be seen from the exist of different socio-demography condition that relates with behaviour of religious assembly (*jemaah*) live. Thus also relating Occupancy region (which interact with other sides), non-occupancy region, and occupancy (which has mixed), become profile which is identity to mapping assembly (*al-jamā'ah*) profile of *dakwah* communication pleased by assembly (*al-jamā'ah*).

The other socio-demographic factor of *dakwah* communican in Bandung comprise respondent identity (sex, age, education, occupation and religious behavior). The concerned factor is different between one group with another. So that form different accurate enjoyment upon *dakwah* communicator figure in Bandung city.

In this research, the writer also finds out that the information source about *dakwah* is quite different between one classification and another. All this aspect accurately shows map of profile of *dakwah* communication in Bandung, which is necessary to make basis of data for those agents on the whole. To make *dakwah* reach the target perfectly as according to their expectation upon persuasive *dakwah* of Islam. All this is necessary to make foundation of mapping *dakwah* communication in Bandung.

It means that there are several factors that must be understood to gain the persuasive *dakwah* upon the assembly. When we want to obtain the persuasively *dakwah* communication we ought to understand the socio-demographic factor as well as zone of city and the residence which they leave. It needs to be studied more intensively in the future day, and in another city. Because there may be several differences of cultures and frame of reference between one city and another one.

## CONCLUSION

The researcher concludes various as follows:

It is found that the prominent factor of

Socio-demographic which becomes foundation for mapping *dakwah* activity in Bandung City, namely *central town, countryside, and coastal area (outskirt of city)*, help mapping the *dakwah* activity profile. In the central town it is paid close attention to by means of *dakwah* communican occupancy, namely interacting occupancy complex interact without world [interact with market, Indonesian Army (TNI)-Airforce (AU) and non-market]; in *Countryside* there are occupancy, non-occupancy, and occupancy which mixed; in *Coastal area* there are occupancy and non occupancy beneficial for to make stirrup for *dakwah* communication. The factor of *dakwah* communican socio-demography related with the pleasure of assembly to *dakwah* communication component which is different.

While the communican in central town (not interaction with market) is pleased by communicator with soft emotion, uses easy logic to be understood, polite language, produces a masterwork in society. While the communican in central town [Complex Indonesian Army-Air Force (TNI AU)] like *dakwah* communicator who produces a masterwork in society, speaks in polite language, uses easy logic to be understood, soft emotion, offers assist to assembly. The content of *Dakwah* Communication which is liked by *aljama'a* (agregation) in Bandung city is different among the group at the three zones of region in Bandung with assembly in *central town who interact with market* like the content *aqidah* (faith) message, general election on dedicated leader, pillar of iman, religious analysis with samples, detriment of worship with *riya* (jealously or proud or haughty); which does not interact with market likes material or subject matter: *aqidah* (faith), analysis of religious with examples, pillar of iman, general election on dedicated leader, and practical explanation; and complex of *Occupancy of Indonesian Army-Air Force* like material of *aqidah* (faith), general election, *shariah* Islam, akhlak or morals (inner condition) and society order, and *akhlak (morals)* forms character. Meanwhile, assembly in *countryside in occupancy complex* like *aqidah* material, explanation of Ramadhan fasting or *shaum* (because that the inquiry is spread out before Ramadhan), analysis of religious with examples, pillar of *iman*, and analysis about *niat* in *ibadah*; countryside non-occupancy the subject of *shaum* in Ramadhan month, *aqidah* (faith), pillar of iman, and general election for dedicated leader. The profile of *dakwah* communication

in Bandung relatively differs among groups. This condition influences behavior *dakwah* communication in Bandung.

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