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Forms of Da'i Communication Patterns in Delivering Da'wah

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Abstract

In developing Islamic teachings to the wider community, the right da'wah communication pattern is needed so that it can be accepted easily in the community as the object of da'wah or mad'u. In this study the authors will describe several different communication patterns when da'i preach at the Taqwa Muhammadiyah Salareh Aia mosque, Agam Regency, namely; (1) Primary communication patterns (2) Secondary communication patterns (3) Linear communication patterns and (4) Circular communication patterns. The purpose of this research is to find out the communication patterns of da'i in delivering their da'wah at Majid Taqwa Muhammadiyah Kenagarian Salareh Aia Agam Regency. This research uses qualitative research methods (field research) with data collection techniques through observation interviews and documentation involving da'i and mad'u at the Taqwa Muhammadiyah Mosque. . The results of this study can be used as initial data for subsequent researchers in studying this problem in different contexts and issues and can be used by da'i as an illustration of the forms of da'i communication patterns in delivering da'wah.

Keywords: Communication Patterns, Da'i, Mad'u and Wirid

Introduction

History has proven that the development of Islam from time to time is the result of da'wah efforts that have been pioneered by the Prophet Muhammad Saw, which were then continued by da'wah activists after his death. Da'wah, in language, means inviting, calling, while according to the term da'wah is an activity that has a mission to convey Islamic messages to humans so that they can accept Islamic teachings and can carry them out in their lives individually or socially with the aim of obtaining happiness in this world and in the hereafter (Sevea, 2007). Da'wah provides flexibility for mad'u to get information or religious messages anytime and anywhere. Mad'u does not need a long and special time to receive the call for da'wah delivered because they can freely read it whenever they want (Syafri, 2020). Even today, some Muslims continue to carry out da'wah activities ordered by Allah Swt in Surah Ali Imran verse 104:

وَأَتَىٰكُمْ رَسُولٌ مِّنْ أُمَّةٍ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

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﴿٥٠﴾ means: "And let there be among you a group of people who call to virtue, enjoining the good and forbidding the evil; they are the fortunate ones" (*Al-Imran: 104*).

The essence of da'wah described in the verse is the command of Allah Swt to every human being to prevent from the evil and call to virtue. Ibn Kathir gives an understanding of the virtue is Al-Islam, meaning calling to Islam (Tajuddin, 2015). While the essential function of da'wah is to enjoin the good and prevent from the evil. In addition, the Qur'an says that da'wah is the responsibility of Muslims and Muslims to guide people to the right path and take people out of darkness into light. Therefore, da'wah serves to spread Islam to humans as individuals and society so that they feel Islam as a religion that provides grace for the world and its contents as a whole so that everyone will be able to feel Islam as a system that has a number of tools to make humanity achieve happiness in totality (Zaini, 2015).

Da'wah also has other terms that are inseparable from the meaning and purpose of da'wah itself, which is to invite people to the path that is pleased by Allah SWT. Da'wah communication is the process of conveying information or messages from a person or group of people to a person or group of other people sourced from the Qur'an and Hadith using symbols both verbally and non-verbally with the aim of changing attitudes, opinions, or behavior of others that are more in accordance with Islamic teachings, either directly orally or indirectly through the media. Based on the above understanding, it can be concluded that da'wah communication is a process of delivering messages originating from the Qur'an and Hadith to others to change attitudes, opinions, or behavior according to Islamic teachings, either directly orally or indirectly through the media.

In order for the delivery of da'wah to be maximized and understandable by mad'u, a da'i is required to understand communication patterns and be able to choose material accurately so that it suits the needs of mad'u. In delivering maximum da'wah a da'i is required to understand communication patterns, as well as da'wah patterns, and be able to choose them accurately so that they match the conditions of the da'wah object, without the use of the right da'wah communication pattern, da'wah activities will not get maximum results, even fulfilling can be counterproductive results, it is not uncommon for a da'i to launch his da'wah without using the right communication pattern that suits the condition of the object so that the da'wah message is not accepted by the object properly. even the da'wah is not uncommon to even cause the division of the people themselves and even the da'wah is not uncommon to cause the division of the people themselves, Even the da'wah is not uncommon to cause the division of the people themselves and it is also often found that a da'i launches his da'wah without using a communication pattern that is in accordance with the conditions of mad'u so that the da'wah message is not delivered properly, it should be if the use of the right da'wah communication pattern will certainly make the da'wah activities carried out get maximum results. With this problem, it not only has an impact on da'i who deliver lectures but also has an impact on mad'u who listen to lectures. Communication can be said to be successful if each other gets good feedback. However, from the phenomenon seen, there are still many da'i who deliver da'wah differently, making the relationship between mad'u and da'i less effective.

There are several factors that influence these problems, including da'i not understanding the environmental conditions in the community when delivering da'wah and da'i not being able to use da'wah communication patterns properly. Based on observations made by the author at the Taqwa Muhammadiyah mosque in Salareh Aia Kenagarian, Agam Regency, there are several communication patterns used by da'i in delivering da'wah on weekly wirid, namely (1)

primary communication patterns, (2) secondary communication patterns, (3) linear communication patterns and circular communication patterns. Based on the explanation above, the author is interested in examining more deeply and explaining about the forms of da'i communication patterns in delivering da'wah.

Literature Review

The role of a cleric is certainly very influential on the communication pattern of the lecture delivered. As for some of the qualifications that must be met by a cleric, namely; understanding the da'wah material he conveys, understanding the conditions of the community being preached, being wise in da'wah, having good morals in words, deeds and appearance. The form of organizing da'wah consists of various activities in order to achieve certain values (Alimuddin, 2007; George, 2009). Certain values are expected to be achieved and obtained by organizing da'wah activities that have a main purpose. Without this goal, the organization of da'wah activities has no meaning. To fulfill these qualifications, a good da'wah communication pattern is certainly needed. Da'wah can guide people to the path of Allah and keep away from misguidance. The suggestion to preach is found in the word of Allah, the Qur'an letter Ali Imran verse 102:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ١٠٢ .

Meaning: O you who believe, fear Allah as truly as you fear Him; and never die except as Muslims.

Tafsir Ibn Kasir explains that Allah SWT says that there should be a number of people from you who are tasked with upholding the commandments of Allah, namely by calling people to do good and forbidding wrongdoing, they are the lucky ones. Allah SWT commands humans that da'wah is the obligation of every Muslim person (Ma'arif, 2009). Inviting people to the path of Allah and conveying goodness and forbidding people to the wrong one of them by da'wah through the closest person. Therefore, a da'i must understand about communication patterns. Judging from the communication pattern, there are several ways to convey communication that is effective and easily understood by the listener (Malik, 2018). There are various patterns or forms of communication in conveying messages to others both linearly and circularly, or taking place in one direction, two directions, or multi directions (Meuleman, 2011). In principle, the need for communication is a necessity in every human activity, including religious activities such as Islamic preaching. Dawah actors often interact with mad'u as a process of conveying religious messages while inviting them to live according to the direction or demands of Islam. Da'wah activities cannot escape the process of interaction between da'i and mad'u in terms of inviting them to practice Islam as a whole and comprehensively (Rahman, 2016).

For a preacher, communication is the main capital to be able to convey his da'wah message effectively. Da'wah actors are required to have competence to facilitate the achievement of predetermined da'wah goals. A da'i and da'iyah ideally have communication skills, choose and apply good and correct communication patterns, so that the da'wah message delivered can be received properly by mad'u (Rahawarin et al., 2020).

Method

The research that the author conducted was field research using qualitative research methods. Qualitative research according to Bogdan and Taylor, defines qualitative methodology as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. This research tells and interprets data relating to facts, circumstances and phenomena that occur when the research takes place as they are, qualitative data obtained in the form of information, both in the form of oral, written and documentation. Referring to the opinion above, related to the issues and problems that the author raises in this research, this type of research is very appropriate to use.

All informants were selected using purposive sampling technique. According to Engkizar et al., (2018); Syafril et al., (2020), Elkhaira et al., 2020; Rahawarin et al., (2020) the selection of informants must meet four criteria, namely still active in the field under study, have competence related to the problem under study, are willing to take the time to provide information to researchers, and honestly provide information in accordance with the facts that occur in the field.

The type of research used by the author is descriptive research. This type of descriptive research will describe the forms of da'i communication patterns in delivering da'wah at the Taqwa Mosque Muhammadiyah Kenagarian Salareh Ai Agam Regency. Field data is collected using observation instruments and structured interviews and uses a set of standardized and sequential questions to several sources and respondents to obtain the necessary formation. After the interview was taken to all informants, the interview data was transcribed and themes were taken according to the objectives and needs of the research data.

The data collection techniques used are first, in-depth interviews by asking open-ended questions to explore experiences, perceptions, and communication techniques used by da'i, second, non-participatory observation, observing how da'i communicate in real settings without intervention, and third, document analysis, reviewing recorded lectures or existing da'wah materials to see written communication patterns. Data Collection Tools are audio and video recording tools for interviews and observations, Field Notes and Transcripts of lectures or da'wah materials. Data Analysis Techniques are Data Reduction: by Identifying the most relevant data to the research focus, Data Display, namely Organizing data in narrative form, tables, or diagrams for easy understanding and Verification by Interpreting findings and comparing them with existing literature to ensure validity.

According to Engkizar et al., (2021); Mardiana et al., (2022) thematic analysis is one of the analysis techniques that can be used by researchers in analyzing interview results so that they can be clearly seen and easily understood by readers. And Data Validity Using triangulation of methods (interviews, observations, document analysis) to ensure the accuracy and depth of findings.

Findings and Discussions

A da'wah actor is not difficult to obtain success in his da'wah if he does not know exactly the person he is preaching to. A da'i or da'iyah must understand well the pattern of da'wah communication. With the communication patterns used in da'wah, the da'wah messages will be easily conveyed and accepted by mad'u. Da'wah with different

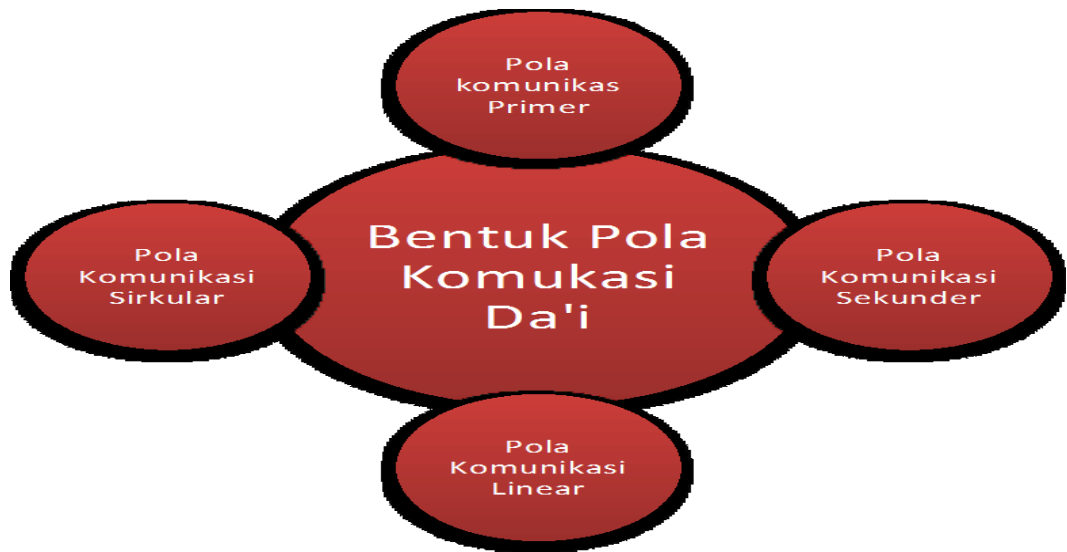
segmentation is different from the communication pattern, therefore da'i and da'iyah must be able to choose a communication pattern that is in accordance with the da'wah delivered.

Furthermore, the author will explain about the pattern of da'wah communication in weekly wirid in one of the mosques. The weekly wirid at the Taqwa Muhammadiyah Mosque is a religious activity in the Salareh Aia village of Agam Regency. This stems from the agreement of the local community to study Islamic knowledge, as well as discuss Islam with da'i who deliver weekly wirid lectures at the Taqwa Muhammadiyah Mosque.

This weekly recitation was carried out based on the wishes of the congregation of the Taqwa Muhammadiyah Mosque, then a meeting was held by the chairman of the mosque management Suarto Khatib Basa and the mosque apparatus, at that time the idea arose from the congregation of the mosque to hold weekly recitation activities at the Taqwa Muhammadiyah mosque. Then the congregation proposed to the chairman of the board to hold a weekly recitation of wirid, because there was no weekly activity at the Taqwa Muhammadiyah mosque, then the proposal from the proposal was discussed by the management and the congregation, the results of the meeting were accepted by the congregation's proposal, then the proposal from the congregation was held again by the management when it was good to hold a weekly wirid, how many times a week to hold wirid activities, who are the da'i who will deliver lectures on what days the weekly wirid activities are held.

The wirid activity held at the Taqwa Muhammadiyah mosque is a weekly wirid recitation activity that has the aim of getting closer to Allah. This recitation is a weekly activity of the Taqwa Muhammadiyah mosque which begins with congregational prayer and then ends with a lecture. As is known, the function of the mosque in general is as a place of worship and a place for religious events such as weekly wirid activities, one of the Islamic da'wah activities carried out at the Taqwa Muhammadiyah mosque, this activity is called weekly wirid, weekly wirid which is carried out is a form of Islamic da'wah activities and the agreement of the mosque administrators with the congregation, and is one form of da'wah activities held at the Taqwa Muhammadiyah mosque. With this weekly recitation activity, it always increases the understanding and insight of the congregation of the Muhammadiyah Taqwa Mosque towards all Islamic values and teachings.

Furthermore, the author will present the results of the research that the author found at the Taqwa Muhammadiyah Mosque, Salareh Aia Kenagarian, Agam Regency through observations, interviews and documentation studies that have been conducted. The explanation of the research results based on the limitations of this research problem is first, the primary communication pattern of Da'i in the weekly wirid of the Taqwa Muhammadiyah mosque. Second, Da'i's secondary communication patterns in the weekly prayer meeting at the Taqwa Muhammadiyah mosque. Third, the linear communication pattern of preachers in the weekly prayer meeting at the Taqwa Muhammadiyah mosque. Fourth, the circular communication pattern of preachers in the weekly prayer meeting at the Taqwa Muhammadiyah Mosque which will be explained as follows.



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In order to make the research results in this article interesting to read and easy to understand, the author will present some interview results with informants based on the four communication patterns above. The interview results that the author will present are brief statements from informants when the interview was conducted. Although the results of the interview were conveyed by informants in slightly different language editorials, they actually had more or less the same purpose and intention.

First communication pattern (Primary Communication Pattern). Primary communication patterns are the use of language that is easy to understand and the use of facial expressions by da'i to mad'u so that the da'wah message is conveyed properly. Related to the first communication pattern, the author will already present some interview quotes by several informants no. 2, 6 and 7. As interview quotes in the following table:

Table. 1 Da'i Communication Patterns.

Communicati on Patterns	Informan t	Interview excerpt
Primary Communicati on Pattern	2	The da'i who delivered the lecture was in accordance with the conditions of the community, and in the use of his language was easy to understand and understood by the congregation in delivering the lecture material, in the da'i's voice was clear.
	6	The preacher who delivered the lecture had used appropriate language and in terms of delivering the material that differentiated between the two preachers who delivered the lecture.
	7	The language used by the preacher in delivering the lecture is easy to understand, and in delivering the material is clear and uses the preacher's facial expressions in delivering the lecture.

Based on the results of the explanation of the interview above, the author can understand the primary communication carried out by da'i in da'wah at the Taqwa Mosque Muhammadiyah Salareh Aia, the preachers use verbal language such as language that is easy to understand and is often used by the surrounding community, and non-verbal language such as using hand gestures and facial expressions and when delivering lectures so that the congregation understands more about the material presented. Da'i who uses communicative language that is easily understood by the congregation, in delivering da'wah language is very necessary to determine whether or not the congregation who listens to the da'wah material delivered. In the delivery of da'wah, a preacher must understand how to use the right language so that there is no misunderstanding of the congregation listening to the da'wah material presented.

Second communication pattern (Secondary Communication Pattern). The secondary communication pattern is a communication pattern that uses a second medium after using the symbol in the first medium, a tool or means as a second medium because the target is in a different place and far apart or a large number. This pattern conveys messages from communicators to communicants with the existence of tools or means of assistance as the second medium after using the symbol in the first medium. Secondary patterns are used when the target of communication is far away or a large number. This one communication pattern will be increasingly effective because it is supported by increasingly sophisticated communication technology. Related to the second communication pattern, the author will already present some interview excerpts by several informants No. 1 and 5. As interview excerpts in the following table:

Table. 2 Da'i Communication Patterns.

Communication Patterns	Informant	Interview Excerpt
Secondary Communication Pattern	1	The tools and means that I use in delivering da'wah at the Taqwa Mosque Muhammadiyah, the media that I use are the Qur'an and hadith as a reference for the proposition of the facilities provided by the mosque such as loudspeakers and others.
	5	The media and facilities that I use in preaching are in the form of proselytizing books, then making power points about what the content of the lecture will be delivered, with the power point it will be easier to convey the important points of the content of the lecture,

In this communication pattern, based on the results of observations and interviews, researchers found that preachers who deliver lectures use tools and facilities such as: Al-Quran, da'wah books and loudspeakers, print out material because the da'wah delivered by the preacher at the Taqwa Mosque of Muhammadiyah and the congregation who listened to the number of loudspeakers was very necessary so that the da'wah delivered was clear, because those who listened to the lecture were mostly people who were old. The tools and means used by da'i in delivering lectures are in the form of laptop loudspeakers, and other props to facilitate preaching. Tools and means are very helpful in delivering preaching, especially when preaching at the mosque, many people listen to those who come to listen to lectures. By using tools and means, the da'wah message delivered will be understood by the congregation. The secondary communication pattern is in accordance with the theory that the author cites, according to Devito secondary communication is the delivery of the communication process by using tools or means as a second medium.

Third communication pattern (Linear Communication Pattern). The linear communication pattern is delivering da'wah directly face-to-face with the congregation by conducting one-way communication without any question and answer session between the da'i and the congregation listening to the lecture. Regarding the third communication pattern, the author will already present some interview quotes by several informants No. 3 and 8. As interview quotes in the following table:

Table. 3 Da'i Communication Patterns.

Communication Patterns	Informant	Interview Excerpt
Linear Communication Pattern	3	In delivering lectures, there are da'i who only deliver lectures without any question and answer sessions.
	8	Da'i who delivered his talk did not hold a question and answer session, the absence of a question and answer session between da'i and the congregation will make the congregation who listened feel bored and sleepy, but if there is a question and answer session it will make it easier to understand the da'wah message delivered.

In delivering da'wah directly the preachers have different patterns in delivering da'wah, some open question and answer sessions, some do not provide opportunities for worshippers to ask questions, this communication is called linear communication, in accordance with the theory the author quotes, according to Devito linear communication is a straight meaning which means traveling from one point to another in a straight line, which means the delivery of messages by communicators to communicants as a terminal point. Linear communication patterns, namely one-way communication patterns (oneway view of communication). Where the communicator provides a stimulus and the communicant provides the expected response or response, without holding selection and interpretation. Like the Hypodermic Needle theory, the assumptions of this theory are that when someone persuades another person, he injects a sample of persuasion into the other person, so that the other person does what he wants.

Based on the results of the explanation above, it can be understood that in delivering da'wah directly, da'i use different communication patterns. The communication pattern used by da'i is a one-way communication pattern and there is no feed back from the congregation who listens to the lecture. A da'i must pay attention to the language used when delivering lectures because in linear communication patterns the use of language must be common language and easily understood by the congregation.

Fourth communication pattern (Circular Communication Pattern). In this circular communication process, feedback from the congregation determines the success of communication. In this communication, the communication process continues, namely with the feedback between the da'i who delivered the lecture. Related to the fourth communication pattern, the author will already present some interview excerpts by several informants No. 4 and 10. As interview excerpts in the following table:

Table. 4. Da'i Communication Patterns

Communication Patterns	Informant	Interview Excerpt
Circular Communication Pattern	4	... He always opens a question and answer session, so that worshipers who do not understand the lecture material can better understand the message conveyed....
	10	With the question and answer session during the lecture, it will make it easier for the congregation to understand more deeply the material presented. although the material presented is clear, sometimes many of the congregation who are parents are clear in understanding the question and answer session for those who do not understand are allowed to ask so that there is no misunderstanding in understanding the material.

In delivering lectures, the material presented must be clear so that the material presented is easy to understand and the need for preachers to open questions and answers, with the question and answer session da'i can find out feedback from the congregation and from the question and answer session da'i can find out whether the lecture has been understood or not because of the feedback from the congregation to determine the success or failure of the material presented.

At the beginning of this the author will describe the Communication Patterns used by da'i in the weekly wirid at the Taqwa Muhammadiyah Mosque Salareh Aia Agam Regency including:

First, (Primary communication pattern). The primary pattern is the process of delivering messages using a symbol as a medium or channel. The primary communication pattern is communication carried out by the process of conveying the communicator's thoughts to the communicant by using symbols as media or channels. This pattern leads to and focuses more on rhetoric. So, in the primary communication process, communicators tend to use symbols or symbols of language and limbs when conveying communication messages. The symbol in question can be in the form of providing code for body movements so that it can be seen and known what response is given by the communicant. The symbols in question can also be charts, tables, pictures, as a means of conveying messages. This communication pattern has three main elements, namely the communicator, the communicant and the message conveyed in the communication. The type of communication that uses this pattern is persona communication which includes intrapersona and interpersonal. Based on the results of observations and interviews that the author conducted during the research at the Taqwa Mosque Muhammadiyah along with interviews with the congregation above, the author concluded that the preacher who delivered da'wah at the Taqwa Mosque could be understood and understood by the congregation, as well as in the use of communicative body language and easily understood and understood by the congregation. The form of body language used by da'I in the primary communication pattern is shaking the head as a form of prohibition to do an act that Allah hates, smiling at mad'u while nodding the head when mad'u asks and understands the content of da'wah, showing the Qur'an as the only holy book that must be believed and used as a guide to life.

Second, (Secondary communication pattern). The secondary communication pattern is the process of conveying messages by communicators to communicants by using the second tool

or means after using the symbol in the first medium. The means used by the preacher when delivering the lecture. In this study, based on the results of observations and interviews, the media used by da'i in delivering lectures are loudspeaker microphones. The tools used are so that the da'wah message is not only conveyed to the mad'u in the mosque but also to the mad'u outside the mosque.

Third, (Linear communication pattern). Linear communication patterns are the process of delivering information directly (face to face) at the location of the lecture, sometimes using the media. In this communication, the information conveyed will be effective if planning before communication. This communication pattern is delivered by the preacher directly in front of the congregation. The need for this communication requires the use of communication models that are in accordance with various existing situations and conditions, one of which is a linear communication model, where this communication model is a one-way communication whose use is usually used in various instructional or explanatory activities that do not occur reciprocally. As for this linear communication, the author encountered it in one of the da'I who preached at the Muhammadiyah mosque, namely during the process of da'wah or lecture the da'i only lectured without any questions and answers or feedback to mad'u.

Fourth, (Circular communication pattern). Circular communication pattern is feed back or feedback from the congregation. in this pattern feed back or feedback as a determinant of success in conveying information. In connection with the above communication patterns, preachers who deliver lectures have feedback from the congregation of preachers who deliver using different ways, some use question and answer sessions during lectures and some do not use question and answer sessions by using question and answer sessions during lectures, the congregation will better understand the material presented and determine the success of the information conveyed.

Islamic da'wah communication patterns can take place if there is good feedback as a supporter of da'wah communication activities. The existence of feedback in dakawah will certainly result in da'wah results that are concerned with the progress of Islam and its development.

The findings in this study are the first form of communication patterns Traditional Communication Patterns In the traditional context, da'i often use lecture or recitation methods to deliver da'wah. This method tends to be one-way and focuses more on message delivery rather than interaction, the second is Modern Communication Patterns, which is with the advancement of technology, da'i now use social media, podcasts, and other digital platforms to deliver da'wah. This allows for two-way interaction and reaching a wider audience and most importantly Empathy: Findings show that empathy plays an important role in da'wah communication. Da'i who are able to understand and respond to the needs of their audience tend to be more effective in delivering messages.

In the Evolution of Communication Patterns, the change in communication patterns from traditional to modern reflects how da'wah must adapt to the times. While traditional methods are still relevant, it is important for da'i to understand and utilize technology in the delivery of da'wah, Interactivity in Da'wah through Social media and other digital platforms offers opportunities for interactivity that traditional methods lack. This allows da'i to receive input, questions, and responses from the audience, making da'wah more dynamic and responsive Challenges in Digital Communication, which although digital media offers many advantages, there are also challenges. For example, how to ensure the quality of da'wah content, deal with criticism or negative comments, and ensure that da'wah

messages are not misinterpreted, and the main one is empathy as the Key to Success in interaction. The ability of da'i to understand and respond to their audience not only increases the effectiveness of da'wah, but also builds stronger relationships with the audience. This shows that da'wah communication is not only about delivering messages, but also about building relationships.

Conclusion

Based on the research results that have been stated previously, the results of the study can be concluded that the language used by preachers in delivering preaching at the Taqwa Mosque Muhammadiyah Kenagarian Salareh Aia Agam Regency is conveyed to mad'u directly using language that is easy to understand and the delivery of preaching material. Dai has used facial expressions in delivering preaching to the community at the Taqwa Mosque Muhammadiyah by using a persuasive approach, and the reason why using a persuasive approach is because the preacher delivers preaching directly in front of the congregation. Da'i delivered lectures at the Taqwa Muhammadiyah Mosque and the way of delivery was easy to understand and the use of language was easy for the congregation to understand and understand. As well as encouraging worshipers and inviting and providing advice and motivation to be enthusiastic in doing good and worshipping. The tools and means used by the preacher with the congregation delivered at the Taqwa Mosque Muhammadiyah Kenagarian Salareh Aia Agam Regency is to use media such as preaching books and media equipment provided by the mosque such as loudspeakers and other equipment such as books on preaching and the Qur'an as a reference by preachers in preaching at the Taqwa Mosque Muhammadiyah. (3) Communication used by preachers when delivering da'wah at the Taqwa Mosque Muhammadiyah Kenagarian Salareh Aia Agam Regency, delivering da'wah in front of the congregation directly, and the material conveyed by the preacher is easily understood by the congregation of the Taqwa Muhammadiyah Mosque, then what becomes an obstacle for preachers when preaching face to face, namely when those who listen to lectures are mixed or heterogeneous congregations who listen are mixed with parents and children so the preacher who conveys it doubts the material that is suitable for delivery when heterogeneous congregations who listen to children and parents.

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