Dakwah and Communication Programmes in Tertiary Higher Education in Indonesia: A Brief Survey

Program Dakwah dan Komunikasi dalam Pendidikan Tinggi di Indonesia: Satu Tinjauan Ringkas

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ABSTRACT

Islamic communication can be defined as the process of delivering messages of Islamic teachings in the form of mercy to the world through a variety of media with persuasive methods that will result in the influence of a certain effect. A basic criterion of Islamic communication is persuasive in nature rather than cursive. That means the Islamic dakwah has always sought to influence people to perform any good action in accordance with the religious consciousness via his own will, not by coercion. Coercion is the deprivation of human rights in religion. An utmost criterion in the Islamic communication is any delivered message which is based on rational and reasonable to the intellectuality of human beings, which invites them to return to their nature.

Keywords: Islamic communication, dakwah, persuasive method, science of communication

ABSTRAK

Komunikasi Islam boleh ditakrifkan sebagai suatu proses penyampaian mesej berkaitan dengan ajaran Islam dalam bentuk kasih sayang terhadap duniawi melalui pelbagai saluran media melalui metode seruan yang meyakinkan yang akan menghasilkan kesan tertentu. Kriteria asas komunikasi Islam adalah dalam bentuk seruan yang meyakinkan jika dibandingkan dengan bentuk tulisan. Ia bermaksud amalan dakwah selalunya mempengaruhi manusia untuk melaksanakan yang baik menurut kesedaran beragama melalui kehendak diri sendiri, bukannya melalui paksaan. Paksaan adalah pelucutan hak asasi manusia dalam beragama. Kriteria unggul dalam komunikasi Islam ialah sebarang mesej yang disampaikan berasaskan kepada taakulan dan kemunasabahan akal fikiran manusia yang mempelawa mereka kembali kepada keadaan semulajadi.

Kata Kunci: Komunikasi Islam, dakwah, metode meyakinkan, ilmu komunikasi

INTRODUCTION

Regulation of the Minister of Religious Affairs was enacted in Jakarta in November 19, 2009 provides in the Republic of Indonesia State Gazette No. 446 of 2009 that the field of *dakwah* in Islamic Higher Education should use a specific name of degree, namely Bachelor of Islamic Communication abbreviated S. Kom. I. for S1 and undergraduate academic degree as a full Masters in Islamic Communication abbreviated M. Kom. I. for S2/ master and doctorate academic degrees abbreviated Dr. for S3.

Nowadays, there is a variety of approach in applying teaching and learning of Islamic *dakwah* conducted by universities in Indonesia. Some universities apply it as a separate faculty, not integrated with modern media and communication faculty, like *dakwah* programme at UIN Sunan Kalijaga Yogyakarta (Abdullah 2006: 149), or as integrated programme with the media and communication, as what were done by UIN Syarif Hidayatullah Jakarta (Nurlena et al. 2010: 179) and UIN Sunan Gunung Jati Bandung or UIN Alauddin Makasar. This paper will identify how the integration of Islamic *dakwah* with science of communication has been done in Indonesia.

ISLAMIC *DAKWAH*

The word *dakwah* comes from Arabic and adapted into the Indonesian language as *dakwah* that means a call, request, beg protection, hope, prayer and love to God Almighty (Khumais 1998: 1). The basic word *dakwah* with various derivatives mentioned in the Quran as much as 212 times (Abd al-Baqi: 154-160). Ibn Taymiyyah explained "*da'watul* Islam" operationally as instructions to the good works commanded by God and the prevention of acts that God forbade it.

Understanding the terminology put forward Islamic *dakwah*, al-Barghuts concludes that what is meant by Islamic *dakwah* is commanding people to embrace Islam and fighting for him and loving him

with all the prescribed means and methods possible (Barghuts 1996: 67).

In the history of Islam in Indonesia, since the initial Islamic *dakwah* is defined as 'invitation,' until finally Hamka wrote an article entitled 'Dawatulislam' which was published serially in the magazine *Gema Islam* (No. 4 and 5 TI, 1962). According to K. Mahmud Effendi, the message of Islam is not merely an invitation, but the Islamic *dakwah* includes words and deeds (*qawlun wa amalun*) (Rahardjo 1999: 158-159).

The subjects of *dakwah* were studied systematically when the Department of Dakwah was officially established at the Faculty of Usuluddin, al-Azhar University, Egypt in 1942. While in Indonesia, the Islamic *dakwah* is recognized as a part of Islamic studies when it was firstly offered at the State Islamic Higher Education (PTAIN) in 1950, then the programme of *dakwah* was upgraded to be a faculty, namely the Department of Dakwah under the Faculty of Usuluddin when the status of 'college' (PTAIN) being upgraded and transformed into the Institute of State Islamic Religion in 1960. In the same case, the Faculty of Dakwah was established at the Institute of State Islamic Religion Ar-Raniry (IAIN Ar-Raniry), Banda Acheh in 1968. This establishment was based on the Decree of the Minister of Religious Affairs (SK MENAG), number 153/1968.

Since then, the academic community at IAIN in Indonesia has conducted serial scientific meetings to review the syllabus of Islamic sciences, until sometime in 1982 the Islamic *dakwah* is recognized as an important part of Islamic sciences in Indonesia. It was based on the Decree number 97/1982 MENAG Republic of Indonesia on Curriculum and Syllabus for IAIN including the Faculty of Dakwah, reinforced later by the Decree number 110/1982 Minister of Religious Affairs (MENAG) who has obtained a referral recommendation from the Indonesian Institute of Sciences (LIPI) (Bimbaga Islam 1995: 27-40).

The curriculum at the Faculty of Dakwah at the Institute of State Islamic Religion (IAIN) and also at the State Islamic University (UIN) in Indonesia today is based on the curriculum that was done and set up in 1995, which was established by the National Curriculum by the Decree no. 383/1995 MENAG and enhanced with Decree no. 383/1997 MENAG. Since then, the Faculty of Dakwah formally has three departments, namely Department of Islamic Communication and Broadcasting (KPI), majoring in Islamic Guidance and Counseling (BPI), Department of Islamic Community Development (PMI) and Department of Dakwah Management (MD). (Sulton 2003: 24-25).

From the discussion above, it could be said that the meaning of *dakwah* is not only as an invitation, but also an action. This approach is formulated by Moch. Ali Aziz, where *dakwah* is actually an active process, starting with persuasive and comprehensive transmission (*tabligh*), announcement of glad tidings (*tabsyir*), warning by bad message (*tandhir*) and commanding good and forbidding bad (*amar makruf nahi munkar*) (Aziz 2009: 41). Based on his view on *dakwah*, he obviously tries to harmoniously combine the term of *dakwah* as stated in Quranic verses and the Traditions of the Prophet (PBUH) with the science of *dakwah* as an empirical scientific study.

Some definitions of *dakwah* above according to Moch. Ali Aziz emphasizing that the *dakwah* is not only as a social reality, but more important is to activate the *dakwah* to be functional approach rather than substantial of religion. Functional approach to empirically assess the mission to answer the question: "How can Islam be accepted and realized by human beings, both personally and socially." Therefore, *dakwah* studies are often to be focused on aspects of methods, techniques, and medium in order to fulfill their goals and objectives (Aziz 2009: 57). With such a narrow scope, the object of *dakwah* study is no longer in wide and global in its meaning, while it being a separate discipline in practice. However, the aim of it is actually to bring the *dakwah* to be a manageable and accessible to the global and practical in reality.

ISLAMIC *DAKWAH*: A PERSPECTIVE OF SCIENCE OF COMMUNICATION

The word 'communication' literally comes from the Latin '*communicatus*' which means 'shared' or 'share' (Forsdale 198: 61). The intention is to share the information with many people. If A communicates or invites B to do a job, it means that A shares information with B to do the job.

Wilbur Schramm says that the word 'communication' in English comes from the Latin word '*communis*' meaning '*commun*' which means in the Indonesian language '*sama.*' When someone communicates something to others, it means that he is trying to hold or share something in common with others. Besides, there are many definitions of communication, as in the table below:

TABLE 1: Definition of Communication

By / Year	Definition	Emphasizing Aspects
John B Hoben, 1954	Communication is the verbal exchange of thoughts and ideas.	Oral, a symbol
Martin Anderson, 1959	Communication is the process by which we can understand others, and in turn trying to understand other people. The process is dynamic, changing, and changing constantly in response to any situation as a whole.	Comprehension
G. Mead, 1963	Interaction, although at a physical level is a kind of communication because with-out it, other things will not last.	Interaction
Dean C. Barnlund, 1964	Communications arise from the need to reduce uncertainty, to act effectively, and maintain or strengthen themselves.	Reducing uncertainty
Barelson & Steiner, 1964	Communications is transferring information, ideas, emotions etc. skills. By using the symbols of words, pictures, charts, graphs etc…	Transfer diversion
Alex Code, 1959	Communication is a process that makes the similarity for two people or several people about what has been monopolized by one or several people.	Similarity
Ruesch, 1957	Communication is the process of creating fragments and parts of life become intertwined.	Linkages
S.S. Stevens, 1951	Communication is a specific response to the stimulus.	Stimulus
Miller, 1966	Communication is an attempt to send a specific message to influence the recipient of the message.	Influence
S. Schacter, 1951	Communication is the mechanism used to use power.	Power

From a few definitions above, they can be classified as follows:

1. Communication is formulated based on the theory of transmission. According to this theory, an information transfers from sender to receiver.
2. Communication is based on the perspective of psychology or psychiatry behavior. This definition emphasizes the relationship between a stimulus and the response of others to it. The focus of communication in this case is the influence of a message to the recipient of the message.
3. Communication which is based on integrationist perspective that emphasizes a sender and a recipient responds mutual communication. This perspective suggests that the effects of reciprocity and feedback to be the main focus of communication.
4. Communication that emphasizes the transaction. This perspective emphasizes the experience of participants who play an active role in communication (Chandra 1996: 4).

Referring to Islamic communication, there is a view said that *dakwah* and communication two twin things, they both talk about how people convey a message or idea to others. However, the substance or content of *dakwah* and communication is normally a different thing, because *dakwah* is based on God values compared to communication, which is usually related to worldly subject-matter.

Communication is now recognized as a separate discipline in social sciences. It being a particular subject, systematic, generally applicable and has a particular method. Since 1960, Carl I. Hovland has used the term 'Science of Communication' and defines communication as a systematic attempt to formulate a precise manner the principles of transmitting information and the formation of opinions and attitudes (Forsdale 1981).

Material object of science of communication is knowledge discussed about human behavior including the behavior of individuals, groups and communities. While the formal object is the communication situations that lead to social change, including changes in thoughts, feelings, attitudes and behavior of individuals, groups, communities and institutional knowledge (Littlejohn 1996).

In Islam, there a few principles of *dakwah* as stated by the Prophet (PBUH). One of them is narrated by Ibn Mardawaih from Abu Laila al-Asha'ri in emphasizing the necessity of *dakwah* with wisdom (*hikmah*), good exhortation (*mau'izah hasanah*) and good debate (*mujadalah billati hiya ahsan*) that the Messenger of Allah said: "How firm a hold-you to obey the leaders and not against them, for they obey is to obey Allah and equal to oppose them against Allah. Verily Allah sent His way of preaching to the *hikmah mau'izah hasanah*, then who is against me in this he was included among those who make mischief, and indeed he has been out of the protection of God and

an apostle him. Anyone who leads you do not do it, then Allah curse him, curse of the angels and the curse of all human beings" (al-Suyuti t.th.).

As we have known, social sciences examine the nature of human social life at large, while science of communication in this regard focuses on the nature of man as an agent of social interaction (Littlejohn1996: 35). Study of human communication is an interdisciplinary study that examines the communication process by using the views of various disciplines. When the science of Islamic *dakwah* empirically examines human behavior as a propagator to send message of Islam to others, it being the interaction between humans and becomes a part

of social sciences. The science of Islamic *dakwah* becaming interdisciplinary studies that examine process of delivering Islamic teachings in a persuasive manner using the views of various disciplines.

The following Table 2 written below in the column component of Islamic *dakwah* or Islamic communication as a part of science of communication. The Islamic *dakwah* is as Islamic communication can be defined to be a process of delivering messages of Islamic teachings in the form of mercy to the worlds through a variety of media delivering a message with persuasion methods that will result in the influence of a certain effect.

TABLE 2: The Relationship between Islamic Communication and Other Social Sciences

No.	Islamic Communication Component	Object Study	Related Sciences
1.	Islamic Communicator	Social behavior and socio-cultural background, etc.	Religious Studies, Social Psychology, Anthropology, Sociology, etc.
2.	Islamic Message	Ideological, political, social, cultural, defense, security, etc.	Religious Studies, Psychology, Sociology, Anthropology, etc.
3.	Islamic Communication Participant	The background of individual behavior and social and cultural etc.	Religious Studies, Psychology, Sociology, Anthropology, etc.
4.	Islamic Media Communication	Media and internet, personal media and mass media industries.	Communication Sciences and Economic Sciences and Information Technology
5.	Islamic Communication Methods	Persuasion, Wisdom, *Mau'izah Hasanah*, *al-Mujadalah billati Hiya Ahsan*	Communication Studies and Religious Studies and Psychology, etc.
6.	Effects of Islamic Communication	Individual behavior and Social change	Religious Studies, Psychology, Sociology, Anthropology, etc.

Table 2 adapted from Jalaluddin Rakhmat (1990) and M. Ali Aziz (2009).

Basic characteristics of Islamic communication according to Ismail Raji al-Faruqi is persuasive in nature rather than cursive. This means that Islamic communication has always sought to influence people to perform in accordance with the religious consciousness and his own will, not by coercion. Coercion is the deprivation of human rights in religion. Faruqi said that: "Ethics looked coercion as a serious violation of human rights" (Faruqi 1984: 35).

Based on several components of the Islamic communication, according to Imtiaz Hasnain, communicator plays more important position in Islamic teachings (Hasnain 1993: 15). The transmitters of the Traditions of the Prophet Muhammad, for example, must have a good personality of honesty, fairness, and rigor that they are considered to have reliability as a narrator (communicator) of the Traditions of the Prophet (PBUH).

Andi Faisal Bakti prefers to use the concept of Islamic *dakwah* as communication. According to him *dakwah* is an attempt to convince people to behave in accordance with the teachings of Islam based on their understanding of the limits of each (Bakti Andi Faisal 2004: 83). In Islam, for effective *dakwah* or conveyance (*tabligh*) it must be accompanied by deeds which includes the process of setting goals or intentions.

An expert of science of communications who understands Islamic communication based on his interpretations of Islamic verses of the Quran and the empirical life of mankind is Hamid Mowlana (Mowlana 1996: 116). He said that the concept of Islamic communication is transmission (*tabligh*), he developed the concept of Ibn Khaldun (1967) who defines *tabligh* as truthful propagation. *Tabligh* in the context of Islam has ethical boundaries and its implementation based on the principles of al-Quran

and the Traditions. According to Mowlana (1996), the important concept that forms this *tabligh* are (a) the theory describes unity of purpose to destroy the idols, (b) the doctrine of social responsibility is embodied in the ruling of *amar makruf and nahi munkar*; (c) the concept of community or ummah, a community built on the basis of one God; (d) the principle of *taqwa* or piety.

CONCLUSION

Based on discussion above, the Islamic *dakwah* can be integrated with science of communication in order to be Islamic communication. Islamic communication can be defined as the process of delivering messages of Islamic teachings in the form of mercy to the world through a variety of delivery methods will result in the influence of a certain effect.

Basic characteristic of Islamic communication is persuasive in nature rather than cursive. This means that Islamic *dakwah* has always sought to influence people to perform in accordance with the religious consciousness by his own volition, not by coercion. Coercion is the deprivation of human rights in religion. *Dakwah* is done by way of rational, which invites people to return to nature. Based on this discussion, the programme of Islamic *dakwah* should be run by integration with the programme of modern communication, so that the students can have both skills, *dakwah* and modern communication.

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