

Response of Da'wah Activists to Rethorical Training with Waste Recycling Materials:

Study in Bandung District

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Abstract—Cilengkrang is one of the sub-districts in Bandung Regency, where the residents, even though they live in a peaceful atmosphere of rural nature with a quite religious topography on mountain slopes, but some of the residents work in the city of Bandung. Da'wah continues but does not encourage residents to work by managing waste properly because the material for da'wah is due to individual piety. Garbage and environmental hygiene seem to be neglected. The sewers are clogged by garbage disposal from households, and it is not uncommon to bring dirty, environmental and flood situations. This condition has prompted the team to hold a training on da'wah rhetoric with the dimensions of recycling waste for Da'wah activists and environmental activists. The training presented material on da'wah rhetoric, understanding of waste, and waste recycling. Da'wah activists and environmental activists have a rhetorical training agenda so that this waste recycling activity can be carried out positively because it can increase their awareness in preserving the environment and can recycle waste, which can be distributed to the public. This paper is the result of the training activities.

Keywords—*da'wah activists' response, da'wah rhetoric*

I. INTRODUCTION

Bandung Regency is a division of the city of Bandung since the 1990s. Environmental issues here have become a problem for the community. The amount of garbage from residents, deforestation on mountain slopes, and industrial pollution are various problems that need to be solved together. But sometimes people are unable to move unless their leaders have given them direction. Many residents experience annual flooding conditions here, especially on the banks of the Citarum river. The accumulation of waste is difficult for the government to solve. The same is true during the COVID-19 pandemic.

There are many mosques in Bandung Regency but sometimes they lack activities that schedule community empowerment for village cleaning and waste recycling. The river becomes a practical dumping ground for existing factories. That is the condition in the field regarding the lack of

a friendly attitude towards nature and the agenda for cleaning the environment from waste, by recycling it. If this condition is left unchecked, it will become a problem for the community.

This condition prompted the Unisba Da'wah Faculty team - in partnership with MUI Cilengkrang District and the Quran Center Foundation -- to hold Community Service (CS) in the form of: Da'wah rhetoric training for da'wah activists and the environment, with the aim of refreshing the understanding of da'wah and environmental activists so that people are aware of the environment. Environmental Activists as the spearhead who communicates with the community functionally.

Partner Problems. We found the problems faced by the community at the CS location, namely: a) The number of mosque congregations in Cilengkrang District who are less aware of the existence of waste, due to lack of understanding, willingness and skills to process waste waste, b) Many da'wah activists socialize Islamic values which are makhdlah worship but rarely promote Islamic teachings about cleanliness and waste recycling. Residents often burn garbage and throw it in the river.

II. METHODS

This paper comes from training that is lecture, simulation and discussion. The participants of this training are da'wah and environmental activists. The training was held for two days and materials were distributed to them. Quantitative questionnaires were distributed to participants both before and after the training, about their responses to this CS. Their answers are collected, sorted and counted which is with SPSS which is in the online application. Then processed and interpreted. The result.

III. RESULTS

Da'wah is the delivery of religious messages by considering the subject of the recipient (congregation), the approach and technique.² The subject of da'wah actors can consist of individuals, groups, organizations and the media. The Prophet's

da'wah was also rejected [1]. Da'wah to have change attitudes [2]. The preferred da'wah rhetoric will give birth to action.

The da'wah approach is used to achieve multifaceted and multi-cultural da'wah targets. Da'wah does not merely convey information, but requires action; Da'wah is not just talk but deeds and works that lead to 'effective and efficient da'wah' [3].

Community development is important as 'an effort to do social engineering to get a change in the order of a better social life' [4]. The public is educated to have good knowledge and understanding. Because 'knowledge is power' [5], which makes society change.

Among the villages there are those that are categorized as underdeveloped and not left behind [6]. There are many rural development activities to enable community empowerment. Training encourages citizens to be efficient through a process of personal, interpersonal improvement in order to achieve certain targets [7], to reduce inequality and obstacles. We need 'social marketing for the benefit of the people' [8]. Da'wah activists act as supervisors [9].

Kettner [10] advise us that most problems with community services stem from community problems, such as conditions that need to be handled properly through community training activities through discussion groups. The existence of the community needs to be respected because the community is 'a society that has a certain cultural, social and historical system in the smallest settlements' [11]. The distribution of information is able to change knowledge, motivation, attitudes and skills [12]. The community empowerment agenda seeks to "grow people's abilities from within their communities" [13].

The community has the potential and power that needs to be developed further, through 'Social Assistance' activities, in the sense, "dynamic interactions between the poor and social workers to jointly face various challenges, such as designing programs to improve socio-economic life, mobilizing local resources, and establish cooperation with various parties relevant to the context of community empowerment" [14]. It is the community itself that can ward off the existing challenges. Community assistance so that they can live healthy lives is also important because people cannot change their behavior quickly [15].

Each community unit has its own power called 'community power.' They can lose their power if they experience community disorganization [11]. And so that this does not happen, it is necessary to 'grow various non-formal institutions in the community' [16]. Our social institution is a democracy that requires participation and cooperation, which makes things possible [17]. Democracy allows us to rely on local sources to move towards social divergence [18].

Society can develop with the main parameter is social welfare [19]. Information plays an important role in shaping public behavior. Decker and Decker [20] stated, "Move from Information to influence." Persuasive information contains commitment and consistency, social proof, liking, authority

and scarcity [21], which will increase the level of trust and shape people's behavior.

The socio-demographic and cultural conditions of the people need to be mapped out properly when outsiders enter a new area. It is necessary to understand a relatively permanent self-identity, and there is a division of Regional Zones, namely: the city center, the city side, and the very outskirts, and each zone has a residential area (Housing, non-Housing and Perum that have blended in), in which it has distinctive characteristics as an aggregate when interacting with other parties. Our team's research at the pulpit [22] states that city residents are happy when da'wah discusses Economics and Health that can empower and be healthy.

Rhetoric is a speech to convey religious messages with theological, humanitarian and developmental dimensions. A speech is not done just like that, but it takes preparation, training and goals to see the ability and style of someone's speech that will be able to bring attraction when the speaker makes a speech.

A. Age of Training Participants

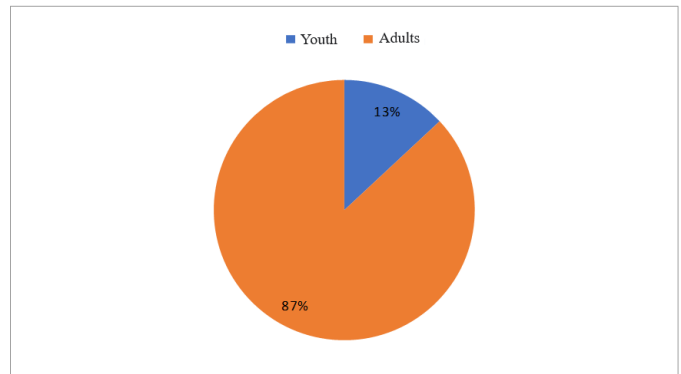


Fig. 1. Percentage of age of training participants.

The majority of the training participants were adults at 87%, while the youth reached 23% (Figure 1). The preachers consist of adults, while the youth are da'wah cadres who will support the da'wah agenda in society. The condition of society always involves adults and is supported by enthusiastic youth.

From the adult age, the majority of the participants were male, but there were also 2 women. In society, da'wah activists are mostly men and are supported by women. Therefore, there are always women who represent as a form of gender equality.

B. Participant Education

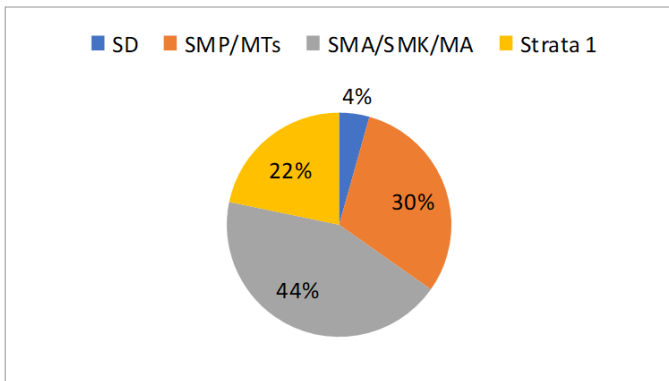


Fig. 2. Percentage of participant education.

The education of the participants of this training is elementary school as much as 4%, followed by strata 1 as much as 22%, then SMP/M.Ts. 30% and most are high school and equivalent (Figure 2).

This condition reflects that the people who become da'i and da'wah activists are mostly high school and equivalent education, followed by junior high school, only a few undergraduates and even fewer elementary schools.

C. Participant Response

1) Training benefits

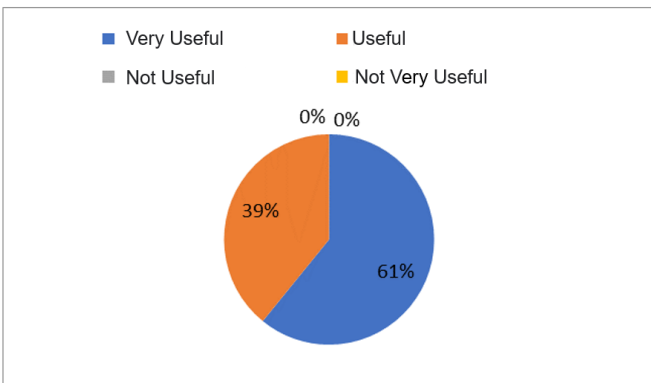


Fig. 3. Percentage of training benefits.

The trainees' statements expressed that the training agenda was useful (39%), while the rest was very useful 61%. Meanwhile, those who stated that they were not useful and were not very useful did not exist (Figure 3).

This shows that they stated that this da'wah rhetoric training was useful and very useful, so that this agenda was urgent to be held in the future. This hope will make them more refreshed in receiving information about waste recycling which will make everyone work according to the information they have. This brings to awareness the urgency of recycling waste.

2) Intent for further exploration of material

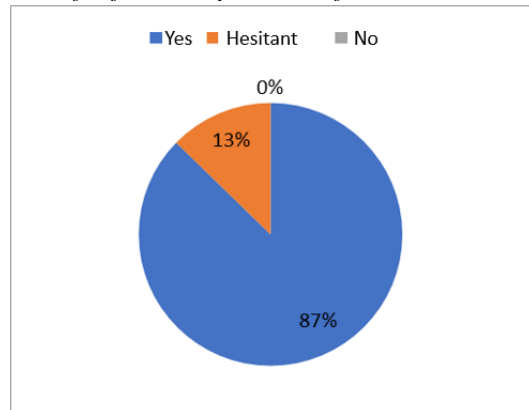


Fig. 4. Percentage of intent for further exploration of material.

Here it appears that the majority of 87% of participants want to explore waste recycling materials further in the future, the remaining 13% are hesitant to do so. While those who answered did not want none (Figure 4).

From this data, the author can understand that the majority of participants want to deepen their waste recycling material in the future, because they feel this and they face it in their daily lives.

3) Participants' intention to apply this material further

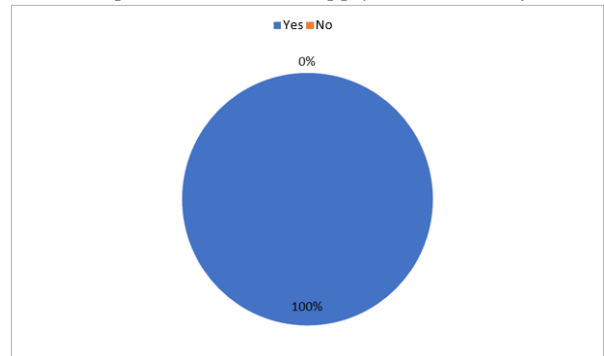


Fig. 5. Percentage participants' intention to apply this material further

All participants 100% want to apply the knowledge they have gained in rhetoric training2. da'wah in their lives (Figure 5).

This shows that the knowledge they absorb from this training wants to be applied in the community. This training was found to be useful for the participants. This meager knowledge is very useful. Da'wah rhetoric brings virtue and benefits to society.

The training participants gave suggestions for improving this training, namely: 1) Frequently holding training like this so that the community is educated, 2) Continue and be held continuously, 3) Promote the environment in the community so that it is prosperous and prosperous, 4) made so that the time is shorter and more fun, 4) it is made more interesting and the

time is more efficient, 5) add food and don't just practice, you have to go straight to the field, 6) make it more fun so that teenagers can be included in the discussion, 7) always istiqomah because of knowledge people like this are not understood by many people, 8) Academics should go directly to the community to share knowledge directly with the community.

IV. DISCUSSION

This training on propaganda rhetoric with the dimensions of recycling waste was seen as useful by the participants. Rhetoric Speech must be interesting, the voice is strong enough, the language is easy to understand, supported by logical arguments, accompanied by appeals that touch feelings. Efficient and effective speeches motivate people to manage waste in their environment properly.

In relation to efficient and effective waste management, there are 2 (two) steps that can be taken by MUI, namely: First, socialization by MUI and its partners to the community about the importance of managing waste properly, one of which is by holding training on propaganda rhetoric with dimensions (containing) recycle waste properly. Second, establish an intense relationship with various parties who can support the socialization of the safe use of waste

Responses bring understanding of the material presented and the attitudes and actions of the participants. This is because the actual participants are active. They gave a positive response. Everything is a unified whole. The parties involved in the training cannot be ignored as such, because they have different intellectual and spiritual capacities. Therefore, they need to be appreciated and respected. If not then they will just ignore what is found in society. Through feedback on this training we will be able to provide for this program. People are not old, on the contrary they are active with various agendas.

The achievements of this training are: 1. Increasing cognitive abilities about the rhetoric of da'wah regarding the urgency of recycling waste, 2. Adding insight that Islam is a religion that cares about da'wah, 3. Increasing understanding that Islam emphasizes da'wah that cares about the environment and recycling waste.

V. CONCLUSION

First, this training has brought an understanding of the need to use religious pulpits for social and environmental purposes. Da'wah activists and environmental activists can explain the theme and recycling of waste in order to motivate people to protect the environment from waste. Second, Participants Me positively towards this training. This can be seen from several of their statements as indicators, namely that they feel this material is very useful, will explore further and desire to implement their knowledge to the wider community.

ACKNOWLEDGMENT

The CS team would like to express their gratitude to the Unisba Chancellor, Head of LPPM, and the Dean of the Da'wah Faculty who have outlined the cost sharing program by providing supplementary funds. There is also a high appreciation for MUI Cilengkrang and the Al-Quran Center Hidayes tullah Foundation, Bandung Regency.

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