

# Persuasive Da'wah Activities and the Socio-Demographic Factor

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**Abstract**—*Da'wah* (Islamic communication, preaching) nowadays tend to its verbalistic activities (*Da'wah billisan*), but it is rare to conduct *Da'wah bil-Hal* (by doing). The aims of the research is to understand how the Profile of Persuasive *Da'wah* base on citizens' demographic factor. The method of the study is survey to gain a quantitative data, by questionnaire among 399 respondents of Cimahi City, with its sampling technique is *multistage random sampling* among families of Cimahi citizens. The paper results the important data on: The citizens' demographic characteristic plays important role toward persuasive *Da'wah*. When the *Da'wah* are caught the citizens' views it will be effective. The citizens' likeness to the *Da'i* (preachers), themes of *Da'wah*, and the agendas of *Da'wah* as good cues to be persuasive *Da'wah*. When the *Da'wah* messages are favored and applicable by citizens it could become permanently exist in the citizen. The implication of the study is the more accepted a *Da'wah* by the citizens, the more persuasive it is. On the other hand, if people do not like the persuasive *Da'wah*, it will be less effective.

**Keywords**—*component; formatting; style; styling; insert*

## I. INTRODUCTION

*Da'wah* (preaches to Islam) exists in our Daily live. People of one city have their demographic characteristics. The citizens of city are heterogenic but they have some demographic indicators such as: sex, age, and education.

The city atmosphere is rational, consumptive and like entertainments. The city condition supports people to be creative, fashionable and consumptive. Consumerism inherent in the big cities, including Cimahi. We needs to recognize the state of communicant [1], to map accurately demographic clues, in order to gain effective *Da'wah*. The unavailable data about citizens' response to *Da'wah* activities has caused *Da'wah* activities depends on the main stream of the *Da'i* as a communicator. Research data become a guideline to an effective *Da'wah*. To consider persuasive *Da'wah* and its citizens' demographic characteristics linkage in the city. When

*Da'wah* gain effective communication, it mean that are preferred and needed by citizens, it could be a basic to design the persuasive *Da'wah*. What kind of agenda *Da'wah* are preferred by the citizens. Are they prefer of verbal *Da'wah* or *Da'wah bil-hal*, and what kind of *Da'wah* are attracted them. Are they expected the empowerment of citizens through *Da'wah*. This background stimulates and endures the researchers to conduct studies in determining the extent in which people respond to *Da'wah*, whether people like *Da'wah* and receive it well or they merely attended it as a leisure. But we have not enough data how *Da'wah* activities can persuade citizens. Therefore, the paper studied about persuasive *Da'wah* base on demographic aspect.

## II. RESEARCH METHOD

This paper is resulting of data research, which is conducted by survey in 2018 in Cimahi. The design of research are descriptive by exploring the public perception that response through the persuasive *Da'wah* base on demographic indicators. By surveying citizens we gain their modes of persuasive *Da'wah* by questionnaires, use Likert scale response model and some of them are descriptive. The data analyzed the family among Cimahi Citizens. *Cimahi* divided into three *Kecamatan* (sub-district under city): *Cimahi Selatan* (Southern Part), *Cimahi Tengah* (Central Cimahi) and *Cimahi Utara* (Nothern Part). From sub-district down to lower sub-division namely: *Kelurahan* (villages), *Rukung Warga* (RW; sub-division under village, *Rukun Tetangga* [RT], sub-division under RW) respectively. We state here that the family is the analysis unit, with 399 questionnaires. Sampling technique are *multistage cluster random*.

## III. THEORETICAL FRAMEWORK

*Da'wah*, semantically means 'invitation', preache, 'calling' to God way (path of al-Islam). *Da'wah* activities are regarded as an act of worship, informing people about the religion rather than manipulating or forcing them into it; propagation of the

faith in Islam requires dialogic ways, which has to do with empathy, forming relationships and engagement with other" [2]. *Da'wah* ought to be done persuasively.

Persuasion in Islam encourages the expression of conviction and the sharing of views without deception and imposition, removing the expected outcome at all cost. Persuasive communication exists within the dialogic framework and ethical and tolerant in nature since acceptance of the message is by one's 'own will, not by coercion [3].

Jowett and O'Donnell, defined persuasive as, "A communicative process to influence others [4]. A persuasive message has a point of view or desired behavior for the recipient to adopt in a voluntary fashion." Still his statement that persuasive is "a complex, continuing, interactive process in which a sender and receiver are linked by symbols, verbal and nonverbal, through the persuader attempts to influence the persuadee to adopt a change in a given attitude or behavior because the persuadee has had perceptions enlarged or changed."

Based on definitions from various literatures, "persuasive" is an ongoing and complex process to influence others through messages, both verbal and non-verbal, which agreed to adopt a change in attitude and behavior voluntarily.

The purpose of persuasive communication is that communicators are willing to perform certain activities with full awareness [5]. "Persuasive *Da'wah* is the process of influencing *mad'u* (congregation) with a psychological approach, and therefore *mad'u* is persuaded to do what a *Da'i* said without feeling being forced. They feel they do it on their own will" [6]. Shimp stated that there are 4 basic factors in persuasion, two are controlled by communicators, namely: message arguments and peripheral cues; the other two are the involvement of receivers and initial positions [7]. Persuasive is seduction (in a positive and constructive sense), and convince others by giving true information that can be a reference for *Da'i* in delivering their *Da'wah*.

The study about attitudes is not solely centered on audiences or messages, but a combination of the two [8]. Message content is also a persuasive communication element. Applbaum stated that the strategy of designing persuasive communication is through message content [9]. The contents of the message can be delivered in several ways.

Even Yudi Perbawarningsih stated that in term of persuasion effectiveness it is not quite relevant to separate the message and its source. The quality of source is determined by the quality of the message, and vice versa [10]. But this is not the main research results of the researchers in realm of advertisement. There are differences context between advertising from the social context. What yielded by Yudi is in social context, especially in the academic realm.

Source factors are important for determining the degree of elaboration, Homer and Kahle's research was aim to find out the effects of source expertise and the effect of process in defining source to the degree of involvement [11,12]. Normally source oriented information is correlated with peripheral route, but the result of the following researches stated that source

oriented information can take part in central routes as well [13]. ELM gives information about persuasive message elaboration.

Researchers also studied audiences of different demographic characteristics to understand how youth processes the arguments in the persuasive message [14]. Research results demonstrated that rational appeals had more potential to generate a higher attitudinal level. Rational appeals included detailed information and proofs about the product and service; also they create more cognitive effort to analyze the content of advertisement [15]. Ma'arif told that the factor of *Da'wah* communicant demography related with the pleasure of assembly to *Da'wah* communication component [16]. Physical attractiveness as a peripheral cue of a peripheral route. When there was a low involvement situation, endorsement was able to increase attitude against a specific product [17].

We make sense that Yudi's point of view and Petty and Cacioppo's Elaboration of Likelihood Model (ELM) are not contradicts one another's. Instead of contradict it will be complement each other.

Individual differences will lead to a different response or a different attitude towards an object. Communicators need to keep it in mind so that the deliverance of messages can change the audience's attitude according to the expected target. At the very least to reduce energy exposure due to ineffectiveness of communication resulting from differences in audience response to messages. The concept of effective communication adapts to others who communicate; one's communication is effective as it adjusts its behavior, its perception, its device to other communicator factors. Ma'arif stated that 'Persuasion is based on a sense of responsibility because without accountability the message of *Da'wah* will be weak' [18].

*Da'wah* bil-Hal as a method to empower society. But it is rather rare to be implemented. The *Da'wah* Bil-hal is not far from the concept of community-based education. Therefore, they can manage their lives well and be independent. The concept of "Pendidikan Berbasis Masyarakat (Community Based Education), "Education is to conduct a critical reflection on the dominant ideology toward social transformation" [19].

Persuasive *Da'wah*. The prophet Muhammad SAW (Pbuh) is a major figure in Islam. He introduced and spread Islam facing many challenges without getting tired. The prophet gave *sirriyah* (secret) *Da'wah* for three years and continued with *jahriyyahly* (openly) *Da'wah*. He received many rejections [20]. Prophet Muhammad is an example of a figure with persuasive *Da'wah*, because of his shiny personality in his community; his character was trusted (al-Amin). Prophet Muhammad Pbuh was the role model for *ulama* (people who have knowledge of Islam) in delivering a persuasive *Da'wah*. A *Da'i* must have 3 (three) main characteristics, namely: knowledgeable, gentle and patient [21]. *Da'wah* becomes a persuasive bridge with one of its objectives, which is to change one's attitudes, Muhtadi told [22]. When *Da'wah* is favored -- because people agree with the *Da'wah*-- it will give positive influence to the congregation.

Profile of a *Da'i* figure. *Da'wah* can take place if there is a subject. The *Da'i* (communicator of *Da'wah*) serves to convey the messages of Islam. *Da'wah* is an art, a mission and a

perception" [23]. Furthermore, Anwar Arifin stated, "Personality of the speaker is more important than the message conveyed" [24]. *Da'i* do not force congregation with their *Da'wah* (coercive), because if *Da'i* is coercive, they will lead to the imbalances of charity and hypocrisy.

Themes of *Da'wah*. The theme of *Da'wah* refers to the religious messages conveyed by *Da'i*. Messages delivered from the Quran and Sunnah (prophet tradition), including *aqidah*, *sharia* and *akhlak* (moral value). "*Da'wah* messages should educate people, not just give them a false hope" Muhtadi state [25]. When we deliver a *Da'wah*, we have to consider the receivers, their age and their intellectual/mind frame, by considering their education level. *Da'wah* does not merely deliver information, but also takes action. Therefore the output is an effective and efficient *Da'wah* because it achieves *Da'wah* objectives [26].

*Da'wah* and citizens' demography. *Da'wah* is an effort to invite people to the path of God, to the straight path [27]. *Da'wah* is more than a lecture or speech because *Da'wah* has an objective to invite the congregation to do good deeds and prohibit wrong-doing. *Da'wah* is a macro structured framework, while *amar ma'ruf* is its spirit [28,29].

*Da'wah* has various forms. *Da'wah* is not only *bil-lisan* (verbal) but also *bil-Hal* (by action) [30]. *Bil-lisan* is a verbal *Da'wah* and *Da'wah bil-Hal*. *Da'wah Bil-hal* is not widely performed by Muslims. We not intend to separate between *Da'wah bil-lisan* from *Da'wah bil-Hal*. But, we need to differentiate these two types of *Da'wah*.

The demographic clue of the subjects who receive *Da'wah* are: age, gender, education, the religion and different types of families ought to be considered before giving a *Da'wah*.

**IV. RESEARCH FINDINGS**

The finding of this research is valid data about respond of citizens that can become guidelines for planning a *Da'wah*; various persuasive *Da'wah* activities that encourages people to a better life, based on their demography.

*A. Initial Data Description: Respondent's Characteristics*

TABLE I. GENDER OF RESPONDENTS

Answer	Frequency	Percent
Male	213	53.4
Female	186	46.6
Total	399	100.0

This table shows that the number of male respondents is 213 (53.4%) and female is 186 respondents (46.6%). Most of respondents of this research are male.

TABLE II. AGE OF RESPONDENTS

Age	Frequency	percent
Teenager (15-20)	82	20,55
Young adult (21-40)	138	34,58
Middle age (41-64)	134	33,58
Eldery (65- 85)	8	2,005
Total	399	100.0

The teenagers between 15-20 years, 138 respondents (34,58 %) are young adult, 134 respondents (33,58%) are middle age, and 8 respondents (2,00 %) are elderly.

The data informs that most of respondents are young adult and middle age more 78 % (productive age) followed by teenagers whose aged 20 years and younger more than 20 %, and the least are elderly.

TABLE III. EDUCATION OF RESPONDENTS

Answer	Frequency	Percent
Elementary School	15	3.8
Junior High school	109	27.3
Senior High School	176	44.1
Associate Degree	66	16.5
Undergraduate	23	5.8
Do Not Answer	10	2.5
Total	399	100.0

The highest education level of respondents is senior high school which is 176 (44.1%) respondents. On the second place is junior high school which is 109 respondents (27.3%), 66 (16.5%) respondents are associate degree graduates, and 23 (5.8%) respondents are undergraduate, 15 (3.8%) respondent graduated from elementary school and 10 (2.5%) respondents did not answer.

TABLE IV. SYMPATHY FOR A *DA'I* WHOSE WORDS ARE CONSISTENT WITH HIS ACTION

Answer	Frequency	Percent
Very Sympathetic	107	26.8
Sympathetic	275	68.9
Less sympathetic	13	3.3
Not sympathetic at all	1	0.3
Do not answer	3	0.8
Total	399	100.0

Table 5 shows that respondents are sympathetic to the consistent *Da'i* (one word and deed) of 275 people (68.9%), and very sympathetic reached 107 (26.8%). However, the number of those who are less sympathetic and not sympathetic at all are 14 respondents (3.6 %), and 3 people (0.8%) do not answer.

Although the number is quite small, it should be observed why some respondents are not sympetatic to the consistent *Da'i*.

TABLE V. THE ATTRACTION OF *Da'i*'S DIALOGIC STYLE

Answer	Frequency	Percent
Very interesting	54	13.5
Interesting	332	83.2
Less Interesting	9	2.3
Not Interesting at all	1	0.3
Do not answer	3	0.8
Total	399	100.0

The table above shows that the dialogic style of *Da'i* attracts citizens' attention. A total of 322 respondents (83.2%) are interested in dialogic style of *Da'i*, 54 respondents (13.5%) are deeply attracted, 9 respondents (2.3%) are less attracted, and 1 respondent (0.3%) are not very interested in the dialogical style. The remaining 3 respondents (0.8 %) do not respond.

The data above shows that the dialogical style of *Da'i* are very interesting for citizens. This is the response of citizens that need to be considered by a *Da'i*.

TABLE VI. FAVORABLE RELIGIOUS THEME

Answer	Frequency	Percent
Aqidah	149	37.3
Worship	115	28.8
Mu'amalat	33	8.3
Marriage	25	6.3
Akhlaq	75	18.8
Do not Answer	2	0.5
Total	399	100.0

While Table 7 shows that *aqidah* is the most favorite theme, chosen by 149 respondents (37.3 %), 115 respondents (28.8%) chose worship, *akhlaq* is chosen by 75 respondents (18.8%), *Mu'amalat* is chosen by 33 respondents (8.3%), and marriage is the choice of 25 respondents (6.3%).

The data means that *aqidah* problem is favored by more than one-third of respondents, the worship favored by less than one-third of the respondents. Similarly *akhlaq* is favored by less than one fifth. While *mu'amalah* and marriages are favored by less than ten percent.

TABLE VII. NEGLECTING INFORMATION FROM ISLAMIC LECTURES

Answer	Frequency	Percent
Too Often	21	5.3
Often	83	20.8
Occasionally	150	37.6
Never	143	35.8
Do not answer	2	0.5
Total	399	100.0

The table above shows that the Citizens sometime and frequently, "neglected the information they obtain from Islamic lectures." "Occasionally" they disobeying information they gain from Islamic lectures 150 respondents (37,6%), 143 respondents (35,8%) never negligence, 83 respondents (20,8%) often, and 21 respondents (5,3%) too often disregard. The remaining 2 respondents (0,5%) don't respond.

TABLE VIII. LIKING ENTREPRENEURSHIP AS *Da'wah* BIL-HAL ACTIVITY

Answer	Frequency	Percent
Like it very much	69	17.3
Like it	291	72.9
Do not like it	32	8.0
Do not like it at all	2	0.5
Do not answer	5	1.3
Total	399	100.0

The table above shows that 291 (72.9%) respondents like *Da'wah* bil-Hal, 69 respondents (17.3%) like it very much, and 32 respondents (8 %) do not like it. Two respondents (0.5%) do not like it at all, and 5 respondents (1.3%) do not answer.

V. DISCUSSION AND ANALYSIS

For discussion, we limits to demographic clues to persuasive *Da'wah*, which is primly associated with their liking or preference of *Da'wah*. In analyzing the data we separated in 2 (two) sections. *First*, the Association of demographic identity to the attractiveness of *Da'wah*. *Second*, The Persuasive *Da'wah* base on the demographic clues: Theoretical perspective.

First: The Association of demographic identity to the attractiveness of *Da'wah*.

Gender. Most of male are 'sympathetic' and 'very sympathetic' to a consistent *Da'i*. Meanwhile among of them are not very sympathetic. While women are 'very sympathetic.' But there are most respondents who are 'not really sympathetic' are male. Meanwhile, male are also prefer to specific theme of *Da'wah*, especially: *aqidah*, *mu'amalah*, *akhlaq*, and marriage, but there is significant difference of all gender. Moslem are need and prefer it without separated by the gender.

Women are more 'very sympathetic' to the consistent figure of *Da'i*, meanwhile men are more 'sympathetic' to the consistent figure of *Da'i*. For man to say 'sympathetic' enough, because by state so, they were gratitude to the *Da'i*. But there several person of the citizens which are 'not symphatic', and 'not very sympathy' to the consistent figure of *Da'i*. We analyze that male are more who preferred to the consistent *Da'i* without being differentiated.

All gender give the highest score to the consistent *Da'i*. If we compare between this points to attraction of *Da'i*'s dialogic style, the highest score are for consistent *Da'i*.

Islamic communicators (*Da'i*) are play important role to persuasive *Da'wah*. The figure of *Da'wah* ought to be consistent, i.e.: the integrated words between verbal and behavioral. *Da'i* are presented by the audiences as having good moral character when they are consistent. The consequence *Da'i* will give the impact of its *Da'wah*. Besides, they must have dialogic style that attracted the major citizen. Monotone *Da'i* are not interested by the majority.

The absence of those factors will degradation the *Da'wah* activity. The consideration is that the figure of *Da'i* is the gateway for the realization of *Da'wah*. The personality of *Da'i* is more important than the themes of his *Da'wah* and his

technique. *Da'wah* activity can improve civilization when the message are appreciated by citizens.

This inform us that there is no significant differences among the gender to the liking of *Da'i* figures. Not all human could give good respect to the good man, who has good personality, i.e. consistent figure of *Da'i*. This what we call in the Aristoteles rhetorical theory by Ethos, Pathos and Logos.

*Age.* The data informs us that most of respondents are young adult and middle age more 78 % (productive age), than teenagers whose aged 20 years and younger more than 20 %, and the least are elderly. *Da'wah bil-lisan* is a verbal preaching such as lectures, recitals, discussions, seminar and various forms of speech and writing an article. They like specific theme of *Da'wah*. The Younger generation likes *Aqidah, akhlaq*, and Marriage, especially for unmarried person. The Elder one likes *Aqidah* and *Ibadah*.

Meanwhile *education* become essential indicator in demographic factor, especially in liking to *Da'wah*. To the figure of *Da'i*, favorable theme of religious, and the liking of the entrepreneurship of *Da'wah*.

There is correlation between demographic characteristics and the people's liking toward a *Da'wah*. The *Da'wah* technique can be broaden to the practical things, as economic and entrepreneurial training. That realm of *Da'wah* we call by *Da'wah bil-Hal*.

*Second,* The Persuasive *Da'wah* base on the demographic clue: Theoretical perspective.

The authors use persuasive theory which is implemented in the realm of *Da'wah* to develop the community. The citizen's response to persuasive *Da'wah* when they involve to the theme and agenda of *Da'wah*. When they don't involve to it, they will use peripheral route, but whenever they involve to the themes of *Da'wah* they will scrutiny the *Da'wah's* message.

Generally, publics of *Da'wah* realm are not attend it seriously. They want make their self-happy through the activity; they sense to make refreshing. They process the information not seriously, but when they motivated to the message they will scrutiny it. This point informs us that the Elaboration Likelihood Model (ELM) is applicable in realm of *Da'wah*.

*Da'wah* should connect *Da'wah* subject (*Da'i*) to *Da'wah* receivers. The demographic clues gives community a preference of *Da'wah* aspects which include the *Da'i figure*, themes of *Da'wah* and agenda of *Da'wah*. The *Da'i* who sends the message of *Da'wah* to the receivers becomes the key to the persuasion of *Da'wah*.

The persuasion of *Da'wah* is based on a credible *Da'i* and suitable messages. Both are integrated, and should be appreciated by the citizens. Religious teachings contain the main topics of the prime Islamic doctrine: *aqidah* (to be firm and tenacious), *shari'a* and *morals* with various derivatives. *Amar ma'ruf and nahi munkar* (ordering right and prohibiting wrong) becomes spirit *Da'wah*.

*Da'wah* must give an understanding to the Islamic teachings and its practice in Daily lives, including problem

solving for humanity and nationality. Based on the result of this research, people have the expectation that *Da'wah bil-hal* is developed which will empower the community.

People like *Da'wah billisan* and *bil-Hal* activities. They perceived *Da'wah bil-lisan* delivers knowledge, shapes people's attitudes and helps people to apply the knowledge in their Daily life; *Da'wah bil-Hal* improves community self-reliance, has the potential to answer the challenges of life of the people. Most people need balance between *Da'wah bil-hal* and *Da'wah bil-lisan*, therefore it can create a persuasive *Da'wah*.

The main issue is how to implement Islamic teachings through *Da'wah* in order to empower the community. The agenda of *Da'wah* are *bil-lisan* (verbal) and *Da'wah bil-hal* (by action). *Da'wah bil-hal* conveys the message of Islam in a practical context to empower the community such as *training*, apprenticeship to improve their understanding, and skills in order to empower the people. Both are generate persuasive approach.

## VI. CONCLUSION AND SUGGESTIONS

### A. Conclusion

The citizens of one city have demographic characteristics that could be considered in preparing a *Da'wah* activity. Demographic factors can be a basic to design persuasive *Da'wah*.

The profile of *Da'wah* figures favored by the people are consistent figure, a clear exposure, and also a humorist; favorite themes as *Da'wah* material such as *aqidah*, worship (*al-ibadah*), and morality, which is combined with actual examples. The citizens needs Islamic lectures but they neglected lot of knowledge.

The age of respondents and its education level need the specific theme of *Da'wah*. The younger generation, especially diploma-2 or diploma-3, are need prescription about 'marriage' themes.

A *Da'wah* is persuasive if the three elements of *Da'wah*, namely: figure, message and agenda of *Da'wah* are liked by the citizens due to a deep understanding. The citizens expect a *Da'wah bil-Hal* which has added value.

Both of *Da'wah bil-lisan* and *Da'wah bil-hal* are needed by citizens. The objectives of *bil-lisan* are to improve knowledge, built character and attitude, and the implementation of Islamic values. Meanwhile, *Da'wah bil-hal* is to develop self-ability in practical matters and entrepreneurship. When the message are motivated and can be understand by public it will be firm persuasion.

### B. Suggestions

Further research related to the *Da'wah* agenda through media communication, in order to have a stronger persuasive *Da'wah*. People expect the agenda of *Da'wah bil-Hal* is larger. Further research is needed to the develop *Da'wah* and community self-reliance. *Da'wah* helps people to be self-reliant and progressive, and *Da'wah* conventional themes are combined with actual problems to make it more interesting and

compatible. The *Da'i* also needs to use social media intensively.

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