



Radio as medium da'wah

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Abstract

In the era of development of information and communication technology today, The da'i are required to prepare themselves to participate in the escort. A da'i should be adept at exploiting a wide range of mass media. The Radio is one of the mass media is still very popular to be da'wah media because it has characteristics that are typical compared with other media. The existence of today's media leads to the transmission of information from one source to another source. This study discusses the concept of use radio media as the da'wah media.

Keywords: da'wah media, radio, Islamic

Introduction

The invention and advancement of information and communication technology has contributed to the continued development of electronic media. Technological advances and changes are accelerating with increasing days. The development and progress of the mass media does not shift the role of radio as a medium of interest to the public. Although later found color television until the invention of Internet communication technology, there has been a very rapid change (Asep Saeful Muhtadi 2012; 85) [29].

First found the radio is not directly a part of the mass communication media, but the radio has passed a long development period. Donald Mc Nicol in his book *Radio's Cong quest of Space* states that the defeat of space by radio began in 1802 by Dane, which is a very simple work that is the discovery of a short message reception using electric wire (Effendi, 1991; 21).

According to Effendi (1991; 34) that radio can simultaneously reach many people at once, has had a profound impact on politics, social, economic, cultural, educational and military. At first, when broadcast radio was invented, its function was only to provide entertainment, illumination and education to audiences. However, it turns out later by some great countries used for propaganda.

The term propaganda originates from the name of a Catholic religious broadcasting activity, namely was "Sacra Congregatio de Propaganda Fide" by Pope Gregory XV in Rome in 1622. "Sacra" means holy, "congregatio" means community, "de" is for "Propaganda" means spreading and "fide" This means trust (Effendi, 1991;34).

The term propaganda is widely discussed by scholars, exploring and researching propaganda in books, scientific magazines or journals. Many definitions of propaganda are presented, but from these definitions it can be concluded that "propaganda is a systematic and repetitive effort to influence one's attitude, opinion and behavior or a number of people" (Effendi, 1991; 35). According to L. John Martin in Effendi

(1991: 35) states that propaganda is the art of influencing, moving, controlling, developing, persuading or guaranteeing acceptance of opinion, attitude, activity or behavior.

Likewise with da'wah, has aspects that affect, control to an attitude desired by da'wah. But propaganda and da'wah have a fundamental difference. Propaganda is coercive while da'wah invites, as for the implementation is up to the people who receive da'wah (mad'u). The Word of God in QS. Allah says in QS. al- Nahl (16):125.

"Come into the path of your Lord (O Muhammad) with the wisdom of good teaching wisdom and counsel, and discuss it with them in a better way. your Lord knows more than those who have guidance.

According to Bahari Gazali (1997: 13) Between communication and da'wah activities there are parallelisms that are complementary and compliment each other. Communication allows the implementation of da'wah and the da'wah activities also means also performed communication tasks. Therefore, communication and da'wah is a cause relationship, meaning that the more often the communication is done, the better the da'wah. Conversely, preaching is a communication activity meaningful the more intensive da'wah activities will result in a useful communication as well.

The Communication and da'wah occurs when humans are in a group, or more than one human being. Human conditions in such a way to enable the fulfillment of elements of da'wah is very dominant, namely the presence of pendakwahs and recipients of da'wah (mad'u).

The other hand that is parallel of the activity is the media of communication and media of da'wah, are a means of delivery of da'wah material. This means that the media communication and media da'wah is basically communication in a special sense.

The importance of da'wah towards the right media in da'wah is very necessary, so it can be said that with the media, da'wah

will be more easily accepted by the recipient of da'wah (mad'u). Utilization of media in da'wah activities resulted in communication between pendakwahs and mad'u or targets of da'wah will be closer and easier to accept. Therefore, the da'wah aspect is very closely related to the condition of the target of da'wah, meaning that the diversity of da'wah tools must be in accordance with what is formed by the target of his da'wah (Bahri Ghazali, 1997; 12) ^[14].

So also tool or media propaganda, also requires conformity with the talents and abilities his dai, meaning that the implementation of da'wah media must be supported by the potential dai because the tool or media preaching is basically the delivery of messages "pendakwah" against to the target.

With the development of information technology, more and more media are emerging and enabling the da'i try to use the media for the achievement of the desired impression of da'wah. Similarly, the recipients of da'wah (mad'u), with this development have many options available in receiving da'wah, either through newspapers, magazines, radio, TV, or other media.

According to Bahari Ghazali (1997: 37) ^[14] that the existence of radio is very important to convey da'wah material through speeches or lectures. The radio can reach the target in long distances and expand. Therefore, radio is an effective medium in the delivery of da'wah for all people. The proselytizing via radio lies in the impression and tolerance of giving da'wah. This is simple evidence without the need to meet between the "pendakwah" and recipient of mad'u.

Although the development of information technology is very rapid, but people do not leave this Media. According to Asep Saeful Muhtadi (2011) ^[29] that the birth of this new era of information world has changed the communication style of public information. Customers' habits in reading print media are changing due to changes in activity by taking longer to hear the radio. In fact, the presence of television media proved unable to shift the popularity of radio as a medium of information society of the world (Asep Saeful Muhtadi 2011; 85).

Elements of da'wah and communication

One of the theoretical sciences of Harold D. Lasswell (1948) in his book, the structure and function of communication in society, Lasswell explains that the best way to explain communication is to answer the question, Who, says what, In Which channel, to whom, with what effect? (Effendy, 1999: 10).

The communication model paradigm of Lasswell (1948) on communication, was the development of Aristoteles was around 2000 years before, emphasized the elements of speakers, messages and audiences, but using different terms. According to Aristotle, the most important communication is verbal activity through the speaker to persuade to achieve his or her goals with a listener through the preparation of arguments skillfully and through speech presentation. (Ruben, 2013; 40). Therefore, it can be concluded that the elements in communication are: communicator/source, message, channel, communicant/receiver, and effect/impact.

Da'wah when seen from its elements can be called Islamic communications because da'wah has the elements of "pendakwah, materials, methods, media, targets and goals

(Arifuddin, 2011; 1). When coupled with the elements of da'wah and the elements of communication introduced by Lasswell (1948) so da'wah can be called Islamic communications as in the following fig 1:

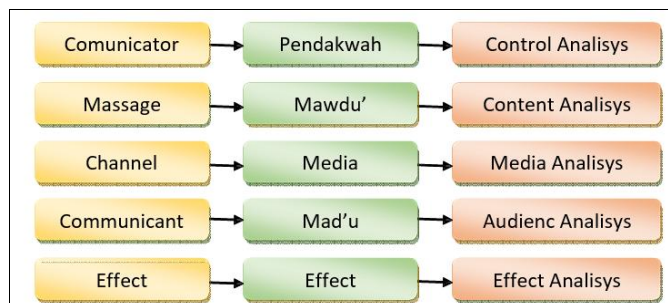


Fig 1: Elements Of Da'wah And Communication

Effects of da'wah by radio

According to Astrid Susanto in Bahari Gazali, (1997: 32) that the process of communication effects on individuals can generally be classified in the following levels:

1. Accepting ideas, implementing and organizing others.
2. Can accept and implement.
3. The idea is accepted, but still thought of its implementation.
4. The idea is not accepted.
5. The idea was rejected and even though of the possibility of carrying out suggestions from opposing parties "A", that is "C".
6. Rejecting idea "A" and implementing ideas from "C".
7. Reject the idea "A", accept ideas from C parties and advocate the use "C" ideas to others.

The above process according to E. Rogers and Schoemaker (1971), actually through five stages are:

1. Awareness
2. Caution
3. Evaluation
4. Trial
5. Adoption

When the above Rogers composition is followed, it can be said that human understanding and knowledge was born after passing through awareness and attention. This means that a message or da'wah can be understood and known, then emerged opinion attitude and action as a manifestation must first the person is aware of the stimulus that touch it, then cause the observation and attention, then there is a change called the impression.

Ann Ellson, a communications expert proposes the results of an investigation which suggests that some points that should be used by a dakwah communicator are:

1. Try to avoid the obstacles from a rigid and hard-to-understand understanding of aspects of reality, especially to a person or social group that can be obstructing the factors of age, occupation, social status and others.
2. Understand about the audience, to be easily understood by the audience
3. pay attention and listen with open hearts, and avoid previous prejudices during the communication process

4. Try to align between the mind and the experience to get a good impression of the communication process.
5. Try to explain the problem that is blurry and hard to understand.
6. To get trust and confidence from the audience, first try to appear to be a trusted personal one.
7. Observe and welcome the opinions of others. Try to get the chance to do good things and tell them if they want it.
8. Be a motivator to raise the courage and interest of others. Try to engage yourself with others with an open attitude and protect the privacy of the audience (Bahri Gazali, 1997; 32-33).

Based on the above opinion, it can be understood that the ethics of communication in performing da'wah is a good thing to do to realize the effectiveness of da'wah service delivery. Effects can be shown with attention, understanding and acceptance. The attention is measured by the extent to which "mad'u" knows the message. Acceptance is limited to how much "mad'u" approves the ideas submitted by "penda'wah". Based on the above descriptions, the resulting effects refer to the opinion of Steven M. Chafee in Rahmat (1996: 217-218) are:

1. cognitive effects (change of opinion, knowledge enhancement, efficacy of trust).
2. affective (attitude, feeling, favorite)
3. behavioral effects (behaviors or behavioral tendencies).

Conclusion

The development of various media encourages to use information technology more the use of information and communication technology in conveying da'wah is something that is very important. The use of media in implementing da'wah in the present context should be a priority. a da'i is required to be able to use a wide range of media options, ranging from print media, audio media, and audio visual. Media radio is one of the main alternatives to be used as a means of delivering messages of da'wah.

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