Psychological Interaction between Da'i and Mad'u Against the Da'wah Process

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Abstract

This study discusses the concept of the psychological interaction of da'i and mad'u, forms of psychological interaction of da'i and mad'u, the process of da'wah and the effect of psychological interaction of da'i and mad'u on the da'wah process. This research is library research with descriptive-qualitative approach. The method and analysis used is an inductive qualitative analysis. Inductive qualitative data analysis is an analysis based on the data obtained, then developed into answers to the problems in this study, and searched for data repeatedly so that the data collected can be known to be accepted or rejected. The results showed that the concept of psychological interaction between the da'i and mad'u is a process of interaction carried out between the da'i and mad'u with the aim of influencing attitudes and behavior so that changes occur in honey which are carried out both consciously and unaware. There are several forms used by da'i in psychological interaction with mad'u, namely providing motivation in behavior, social interaction, communication and leadership. This interaction takes place in the da'wah process through several stages, namely the stage of receiving da'wah material, processing da'wah material, storing da'wah material and producing da'wah material again. With this psychological interaction, it will have a positive influence both da'i and mad'u on the da'wah process so that da'wah runs effectively and efficiently.

Keywords: Psychological Interaction; Da'i; Mad'u; Da'wah Process.

INTRODUCTION

In essence, da'wah is all activities and activities that invite people to change from a situation that contains the value of life that is not Islamic to the value of Islamic life (Yusuf in Munir, 2015: 5). These activities and activities are carried out by inviting, encouraging, calling by not suppressing, forcing and provoking and not persuading and seducing by giving something in material form, but done in a persuasive and humanist Islamic way in order to achieve the goal of da'wah in accordance with what has been set.

In da'wah assets must involve da'i and mad'u so that the proselytizing process can be carried out. In the process there is an interaction between who conveys da'i or what is often called da'i and someone who receives da'wah messages called mad'u. The interaction certainly

involves psychology in it, meaning unconsciously between da'i and mad'u is ongoing psychological interaction process (Wijaya, 2015: 1).

In preaching, psychology is very necessary to know the state of mad'u and be able to understand the behavior of mad'u itself. In addition, the success of a da'i in delivering da'wah depends on the mad'u's response to fulfill the invitation of a preacher to do good and leave what is evil.

One of the focuses of the psychology of da'wah is how da'wah can be conveyed in a persuasive manner. The effectiveness of an activity is related to how to communicate the message of da'wah to mad'u, persuasive or not. Psychologically, language has a very big role in controlling human behavior. Language is like a remote control that can set humans to laugh, angry, sad, excited and so on. Language is also used to incorporate new ideas into the human mind (Aisya, 2015: 2).

When preaching, religious leaders or preachers should use language that is easily understood by the local community. Don't confuse slang which is understood by urban people and 'Ndeso' language which is understood by rural people, it's the other way around. If that happens, then the mad'u find it difficult to understand or understand the language. Da'i must use language appropriate to the class of scholars, middle class and lay people.

Therefore, the interaction between the da'i and the mad'u will be successful when the mad'u understand what is conveyed by the da'i. For this reason, the da'i should use language that is easily understood by the local community when delivering his da'wah. The qualifications of a da'i must also be good, and supported by an understanding of the characteristics of the mad'u so that the message of da'wah is conveyed properly too. Psychological interaction between da'i and mad'u can be through the provision of motivation, social interaction, communication intensity, and leadership of the preacher. With this psychological interaction, it will affect the success of the da'wah process so that the goals of da'wah can be achieved properly. Thus, a da'i must maximize this psychological interaction in order to facilitate the achievement of the goals of da'wah.

RESEARCH METHODS

This research is library research and the type of research is qualitative research using da'wah and psychology approaches. Data processing in this research is done by processing and analyzing data qualitatively. Qualitative data processing and analysis is carried out through data reduction, data presentation, verification and drawing conclusions. Data reduction is done to answer the problem with the right target. The steps in reducing the data in this research are reducing the existing theory, selecting the important ones and making categories and making important notes about the psychological interaction between da'i and mad'u and their influence

in the da'wah process so that it is easily understood by readers, and discarding information or unimportant data.

After reducing the data, the next process is to display the data. Data display is done by giving a short description or narrative text, presenting it in a pattern or creating a schema, and connecting one category to another. The last process is drawing conclusions. The conclusion in this study is a new finding that has been tested which is then constructed in the research theme (Sugiyono, 2011: 338). This finding is in the form of a clear description or description of the concept of psychological interaction between the da'i and mad'u, the forms of psychological interaction, the da'wah process that occurs between the da'i and mad'u, and its influence in the da'wah process.

Data analysis techniques adapted to the statements in this study. The statement proposed in this study is in accordance with the qualitative analysis, namely the qualitative analysis is inductive. Inductive qualitative data analysis is an analysis of the data obtained and then developed into answers to the problems in this study. Based on the answers that were formulated from the data, then the data was searched repeatedly so that the conclusions of the answers to these problems were obtained and were accepted or rejected based on the data obtained.

RESULTS AND DISCUSSION RESEARCH

Concept of Psychological Interaction between Da'i and Mad'u

Psychological interaction is an interpersonal exchange in which each person shows his behavior to one another, in their presence and each behavior affects the other. Thibaut and Kelley in Helmi said that psychological interaction as an event that affects each other when two or more people are present together, they create an outcome with each other or communicate with each other (Helmi, 2006:93). Psychological interaction is also defined as a form of relationship between two or more people in which a person's behavior is changed by the behavior of others through the provision of interpersonal encouragement and biological interpersonal responses and this process takes place reciprocally so that it influences or causes other people to act, expect and adjust to the actions needed by others (Arifin, 1976:69).

In the interaction between the da'i and mad'u, the da'i can convey da'wah messages by using existing da'wah tools, media or means. The process of delivering da'wah is not only intended to provide understanding, influence attitudes, foster good social relations, but the most important goal is to encourage mad'u to act in carrying out religious teachings by first providing understanding, influencing attitudes, and fostering good relations. (Faizah and Effendi, 2015: 150). Thus, the psychological interaction between da'i and mad'u is a process of interaction

carried out between the da'i and mad'u with the aim of influencing attitudes and behavior so that changes occur in honey that are carried out consciously or unconsciously.

Forms of Psychological Interaction between Da'i and Mad'u

The forms of psychological interaction between da'i and mad'u are as follows:

1. Giving Motivation in Behavior

A preacher must always motivate mad'u to always carry out Allah's commands. and stay away from His prohibitions. The provision of this motivation must be responded positively by mad'u, because every mad'u in fulfilling his motives must always remember Allah swt., hold fast to religious guidance and moral guidance.

In Islam, there are various impulses or motivations in humans that drive human behavior. These impulses originate in the human nafs system. These drives include physiological and psychological and spiritual drives. Physiological impulses are drives that are necessary for human survival and necessary for the survival of human life. This physiological drive includes the urge to take care of oneself and human survival such as eating, drinking, resting, and others; urges to sustain life types such as sexual urges and maternal urges. While psychological impulses are psychological impulses that arise and are learned by humans because of the process of social interaction or socialization between individuals and other individuals such as the urge to have, the urge to be hostile, and the urge to compete (Faizah and Effendi, 2015: 118-123)

Spiritual impulses are impulses related to spiritual aspects in humans such as the drive for religion, love of virtue, truth and justice, hate evil, and others. This spiritual drive is a spiritual need or natural human need whose integrity, development and maturity of an individual's personality is highly dependent on the fulfillment of these needs (Imron, 2015:29). These three drives or motivations must be maximized by a da'i in his da'wah process so that mad'u is moved and motivated to always do good and beneficial things for himself and others.

2. Social Interaction

According to Soekanto, there are three forms of social interaction that occur in society, namely associative and dissociative (Soekanto, 2017: 68). Associative social interactions lead to unification, namely cooperation, accommodation, assimilation and acculturation. Cooperation is formed because the community realizes that there are common interests between them and agrees to work together to achieve a certain goal together. Accommodation is formed because of adjustments between individuals and groups with the aim of reducing, preventing and overcoming the tension and chaos that occurs between them. Assimilation refers to the process of equating perceptions, attitudes, mentality, and actions so as to reduce differences from one another in order to achieve a common goal. Acculturation

is a social process that arises in a society that has a certain culture and is faced with a foreign culture so that the foreign culture is accepted and processed in a particular culture without losing the personality of the culture of that society.

Meanwhile, dissociative social interactions lead to a split and stretch group solidarity, namely competition, controversy, and conflict (Soekanto, 2017: 68-71). Competition is a process of struggle carried out by a person or social group with the aim of obtaining victory without posing a threat to the opposing party because it is carried out in a sporting manner. Contravention is a social process that is in competition and opposition but does not come to conflict. The forms of this contravention include displeasure, incitement, slander, provocation and betrayal, and intimidation. Conflict is a social process that occurs between individuals and individuals, individuals and groups, and groups with certain groups because of differences in interests and certain understandings, causing a gap between them which results in social interaction between them being unstable and going according to what is expected.

If it is associated with da'wah activities, social interaction occurs when the da'i has conveyed his da'wah to mad'u so that he can change the behavior or behavior of the object or mad'u will continue to do actions from bad deeds to good deeds.

The forms of social interaction that occur between da'i and mad'u are as follows:

a. Cooperation

Cooperation is one of the main forms of social interaction. Cooperation is a joint effort of individuals or groups of people to achieve one or more goals. Da'wah must be organized so that it is controlled and organized so that da'wah remains for the community. It will be more beautiful when the community has accepted the da'wah and cooperates with the da'wah institution or organization to keep the da'wah grounded and distribute it to the community so that the da'wah continues to run well.

Forms of collaboration include:

a) Spontaneous, cooperation that arises because immediately or spontaneously.

b) Direct, cooperation that arises because of orders from superiors or authorities or it could be because conscience wants to cooperate.

c) Contracts, cooperation due to certain interests.

d) Traditional, cooperation as an element of the social system, such as mutual cooperation, help, and others.

b. Competition

Competition is a social process that occurs in individuals or groups of people competing for profit through areas of life that exist at a certain time to become the center of public

attention by attracting public attention. In fact, da'wah is packaged in different ways. This means that every preacher has his own method or way of delivering his da'wah so that people are interested in the da'wah he conveys, but the competition here is in a healthy way and there are no elements that want to get rid of or damage each other. Even if there is such a thing, the preachers must evaluate themselves or further improve their professionalism as a preacher.

Competition functions include the following:

a) Channeling the desire of individuals or groups that are competitive (compete) better and healthier.

b) As a way for the wishes, interests, and values to be channeled properly.

c. Conflict or Dispute

Conflict or conflict is a social process that occurs for individuals or groups trying to fulfill their goals by challenging the opposing party accompanied by threats or violence.

If it is seen from the party who conveys or the da'i who continuously insists that da'wah can be accepted in the community, but they refuse it can happen that community groups will threaten and even commit acts of violence against the preacher or his institution. The effect is that the interaction between da'i and mad'u will be tenuous and the possibility of his da'wah will be rejected by the local community (Sulistiyono, 2020:43).

Thus it can be understood that the social interactions that occur between da'i and ma'du can be associative or dissociative. Therefore, da'i must have a good strategy so that social interactions that occur in da'wah activities only lead to associative social interactions.

3. Communication

Communication is an effort that is done intentionally in conveying messages that occur between one individual and another (Nurudin, 2017: 27). Communication is also defined as a process of delivering information from one party to another as an attempt to gain mutual understanding (Ngaimun, 2017:20). Thus, communication between da'i and mad'u is a process of communication interaction that occurs between da'i and mad'u with the aim of changing the attitudes and behavior of mad'u.

Communication interactions between da'i and mad'u will run effectively and can be well established if both parties recognize each other's strengths and weaknesses and understand each other's weaknesses. In addition, it must foster trust between the two so that cooperation is established between them. With this communication, the relationship between individuals will develop into a relationship that is beneficial to oneself and others and is mutually beneficial between individuals (Ngaimun, 2017:21). Thus, intense communication between da'i and mad'u will make it easier to achieve the goals of da'wah.

4. Leadership

Allah swt. giving a special mandate to every Muslim to be a leader. If connected with da'wah, da'wah leaders have the conditions implied in Q.S. Al-Anbiya: 73 and QS. As-Sajadah: 24. The conditions are to have the qualities of leadership that is to have pure faith in Allah swt., True devotion to Allah swt., Firm belief in the truth of the teachings of Allah swt., Patience in the face of trials and always guided at the command and teachings of Allah swt. and His Messenger with the aim of performing all kinds of good deeds, doing acts of worship and building socio-economy (Suhandang, 2014: 9-10).

The two verses above emphasize on the leadership of Islam, Allah swt. states that among the believers will appoint leaders and in leading his people must be guided by the commandments or teachings of Islam. While the special requirements or main requirements that must be met by the preachers in accordance with the QS. At-Taubah: 122 which is to have a deep knowledge of Islam and to be a soul full of truth, awareness, activity and will (Suhandang, 2014: 10).

Leadership is a form of psychological interaction between da'i and mad'u. Da'i must take advantage of his leadership to provide a good understanding for mad'u, influence mad'u to stay on the path of goodness and avoid evil, so that the purpose of da'wah can be achieved. Therefore, the da'i must be a good example for the mad'u so that the mad'u can take a good example of what the preacher does. In addition, preachers must always develop themselves to strengthen their religious understanding so that they are able to answer complex problems that arise in society.

Stages in the Da'wah Process

Regarding the communication process in da'wah, it can go through 4 stages, namely:

a. Receipt of information

Da'i convey information or da'wah material to mad'u and mad'u receive da'i material from da'i. Receiving this information or da'wah material must be done reciprocally in order to make it easier to understand what is being conveyed.

b. Information processing

Mad'u processes the information conveyed by the preacher. Information or da'wah material conveyed by the da'i must be processed and analyzed properly so that mad'u do not misunderstand what is conveyed.

c. Information storage

After mad'u has processed and analyzed the information that has been submitted, mad'u can store the information for a long time and be able to recall the information that has been stored.

d. Returns an information.

The process of how mad'u receives information, processes, stores and produces information back, in communication psychology is referred to as intrapersonal communication. This process includes sensation, perception, memory and thinking (Faizah and Effendi, 2015:151-155). The processes include the following:

a) Sensation

The initial stage of receiving information is sensation. In the psychology of communication sensation is the process of capturing through the senses. The function of the senses is to receive information, gain knowledge and the ability to interact.

In da'wah activities a da'i appears, then what Mad'u catches first is his body figure through the senses of the eye, when delivering da'wah messages, Mad'u catches his voice and so on.

b) Perception

Perception is the experience of objects, events and relationships obtained by inferring information. Perception is the process of giving meaning to sensations so that humans acquire new knowledge. Perception turns sensation into information.

c) Memory

One of the advantages of humans is the ability to store large amounts of information for a long time and can recall. Memory is a structured system that allows humans to record events that have occurred or been experienced by humans.

Everyone's memory capacity is different. Memory works through 3 stages, namely recording information, storing information, and recalling or recalling what has been stored.

d) Thinking

Thinking is the fourth process after sensation, perception and memory that influences an interpretation of information. In thinking a person involves sensation, perception and memory at the same time. In thinking a person involves sensation, perception and memory at the same time, thinking is needed to solve problems or problems and also to make a decision (Faizah and Effendi, 2015:151-156).

Some stages of the da'wah process above are influenced by several factors, namely, among others:

1. Executor of Da'wah (Da'i)

Da'i is a person who invites others either directly or indirectly, through word of mouth, writing or deeds to practice or spread the teachings of Islam in an effort to make changes towards better conditions or carry out the commands of Allah swt and avoid prohibitions. According to Enjang and Aliyudin, the da'i is tasked with correcting the beliefs that occur

due to mistakes and errors, motivating the people to worship well and correctly, enjoining the good and avoiding what is forbidden, as a real manifestation of the da'i's function, rejecting culture or tradition and customs that destroy mad'u as the target of da'wah which is contrary to Islamic law (Suriati and Samsinar, 2020: 127).

In da'wah when the religious leaders or the preachers convey the teachings of Islam, call and invite to the right actions and path to the mad'unya, then the influence that can be caused will be very positive value. This means that the preacher has succeeded in conveying his message. However, when the mad'u has not fully accepted the da'wah and there is no change such as the mad'u who continues to do evil, then the da'i must improve their qualifications first.

2. Object of Da'wah (Mad'u)

Mad'u is the target or recipient of da'wah, both as individuals and groups, both Muslims and non-Muslims. The object of da'wah or target in the form of humans who must be guided and fostered into religious human beings in accordance with the objectives of da'wah. The object of da'wah seen from the psychological aspect has wide and complicated variability regarding the nature and influence of different environments that require different approaches.

3. Da'wah Environment

The da'wah environment is a factor that has a great influence on the development of da'wah targets, in the form of individuals and groups of people and culture. When an individual or society does not know religion at all, it will be difficult to accept da'wah in their environment. It will be different from people who already know religion, it only needs to be improved and continue to preach so that the influence of da'wah can result in the interaction of da'i with mad'u so that da'wah lives in the midst of society.

4. Media Da'wah

Da'wah media is a factor that can determine the smoothness of the process of implementing da'wah. These factors are also known as defensive variables, meaning that their use or effectiveness depends on other factors, especially the people who use them. Therefore, the da'i must understand and master the da'wah media and adapt the da'wah material to the media that will be used in the da'wah process.

5. Da'wah Method

The da'wah method is a method that will be used by da'i in da'wah activities, both concrete and practical in nature and the direction is to increase the effectiveness of da'wah and eliminate obstacles in the da'wah process (Aziz, 2017:306). Da'i must master the da'wah method so that the da'wah process runs smoothly.

The da'wah method used must be adapted to the da'i's ability to use certain methods, both wisdom methods or methods that bring benefit and convenience, mau'izah hasanah or giving advice, guidance, and warnings for goodness and good luck or debating in a better way. In addition, the da'i must also adapt the method to the characteristics of the mad'u, the media used and the goals to be achieved in the da'wah process.

6. Purpose of Da'wah

The purpose of da'wah is a factor that guides the direction of the process that is controlled systematically and consistently. In da'wah activities there is always a process of interaction, namely the relationship between the da'i and mad'u. The interaction in the da'wah process is intended to influence mad'u which will bring about a change in attitude in accordance with the purpose of da'wah, namely achieving happiness in the world and the hereafter (Munir and Divine, 2006:21-36).

The various factors above must be considered by the da'i so that the da'i process can run effectively and efficiently starting from the da'i himself as the executor of da'wah by paying attention to his qualifications and competencies, paying attention to mad'u especially its characteristics, the da'wah environment as a place for the da'wah process, media and the da'wah method used by the da'i, as well as the purpose of da'wah as something to be achieved in the da'wah process.

The Effect of Psychological Interaction between Da'i and Mad'u on the Da'wah Process

The influence of psychological interaction between da'i and mad'u on the da'wah process is as follows:

1. Increase Motivation in Attitude and Behavior

Motivation has three main components, namely moving, directing and supporting human behavior. By increasing motivation to mad'u it will direct individual behavior towards a goal to maintain and support behavior, the surrounding environment must strengthen the intensity and direction of individual motivation and strength (Machasin, 2015: 109).

The purpose of motivation for da'i is to move mad'u so that awareness arises which brings changes in behavior so that the goal of da'wah is achieved. In the process of da'wah, the da'i is expected to be able to move and bring out the strength in the mad'u and lead the mad'u to act in accordance with the religious teachings conveyed. Therefore, the da'i must know the urgent motives of mad'u so that the da'i can adapt it to the right materials, media, methods and strategies so that the goals of da'wah can be achieved (Faizah and Effendi, 2015:129).

2**.** The Social Interaction between Da'i and Mad'u is Well Engaged

In the psychological process of da'wah, social interaction between da'i and mad'u means that both da'i and mad'u are actually involved in the process of receiving knowledge, between da'i and mad'u there is a process of sending and receiving symbols, codes and signs. in communication, and there is an adjustment mechanism between da'i and mad'u (da'wah management). Psychological interaction will be well, effective and efficient between da'i and mad'u when social interaction between the two runs optimally.

3. Communication between Da'i and Mad'u is Effective and Efficient

Communication in the da'wah process is not only aimed at providing understanding, influencing attitudes, fostering good social relations, and most importantly encouraging mad'u to act in carrying out religious teachings by first providing understanding, influencing attitudes, and fostering good relations. Faizah and Effendi, 2015: 150). In order for the communication process to run effectively and efficiently, a preacher must know and master the mad'u language so that his duties as a transmitter of Islamic teachings can be carried out properly.

4. Da'i leadership

Leadership in Islam is not only a position to be proud of, but rather a responsibility that must be carried out by everyone, at least for himself. Therefore, a leader must provide a good role model in words and actions as a manifestation of a sense of responsibility. Good people are those who are able to direct and shape their society into useful human beings for themselves and others.

Leadership in da'wah is the nature and behavior of leaders who have the ability to influence and direct the abilities of a person or group to achieve the goals of da'wah. A preacher in his community who has a position as a leader needs to pay attention to the leadership style and characteristics of the leader so that it can be applied in the da'wah process (Faizah and Effendi, 2015: 170).

A leader should have one of the characteristics of the Prophet. It's better and better when the leaders have it all. These characteristics are: honest, trustworthy, convey, and intelligent. Da'i as a leader must have the same characteristics as the characteristics of the Prophet Muhammad. Da'i must also pay attention to the leadership style to be applied in the da'wah process.

CONCLUSION

Psychological interaction between da'i and mad'u is a process of interaction carried out between da'i and mad'u with the aim of influencing attitudes and behavior so that changes occur in mad'u. There are several forms of interaction between da'i and mad'u, namely providing motivation in behavior, social interaction, intensifying communication, and leadership of the preacher.

The forms of interaction above occur in the da'wah process when mad'u receive information or da'wah messages, process da'wah messages, store da'wah messages and reproduce the da'wah message. With the psychological interaction that occurs between the da'i and mad'u it will affect the success in the da'wah process.

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