

PROSPECTS AND CHALLENGES OF DAKWAH WITH THE APPROACH OF EDUCATIONAL PSYCHOLOGY AND COUNSELING GUIDANCE IN ISLAMIC COMMUNICATION

E-ISSN 2721-2521

<https://uia.e-journal.id/Tahdzib/article/view/4416>

DOI: <https://doi.org/10.34005/tahdzib.v7i2.4416>

Received: 29/11/2024

Accepted: 19/12/2024

Published: 02/01/2025

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Abstract (In English). *This article analyzes how psychological approaches and counseling guidelines can integrate Islamic da'wah with communication science. In its broad sense, Islamic communication refers to the dissemination of Islamic teachings through various communication media. The teachings are logical and persuasive and aim to encourage individuals to discover and develop their qualities and potential. Da'wah has a vital responsibility to overcome humanitarian problems. One relevant da'wah method is counseling and giving advice. Both approaches are the primary references in implementing effective da'wah in this context. For da'wah to be able to answer the various challenges faced by society, the function of da'wah needs to be expanded through a structured approach and counseling based on Islamic values. This study uses a literature study methodology by utilizing various scientific references in communication. The contribution of Muslim experts who have published books and journals related to Islamic communication is an essential foundation in this study. The study results show that integrating Islamic da'wah with modern communication can strengthen the effectiveness of da'wah messages in solving human problems more comprehensively.*

Keywords: *Islamic Da'wah, Islamic Communication, Counseling, Psychological Approach, Counseling, Literature Study*



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A. INTRODUCTIONS

Communication science is a social science because it is multidisciplinary. This is due to the various ways in which communication science develops. The methods used to form a map of communication science come from several other scientific fields, including anthropology, linguistics, psychology, politics, and so on¹.

In his book *Kapita Selektta Pendekatan Komunikasi Budaya dan Agama*, Ujang Saefullah emphasizes that investigating the scientific foundations of communication is a challenge and requires creativity and tenacity. So, when discussing the scientific basis of communication, communication experts discuss two paradigms of understanding: (1) the classical paradigm and (2) the modern paradigm. The traditional paradigm of more than a century ago states that philosophy, psychology, sociology, and anthropology form the scientific foundation of communication.

Human life on this earth is always limited by the complexity of life and the many problems that exist. Despite living far away from the hustle and bustle of large metropolitan cities, every human being in this part of the world is bound to have difficulties; even those who live in the most developed countries or locations on earth are bound to encounter problems. Despite their incredible capacity to do good, humans are unique creatures with incredible flaws and vices. People are more likely to experience issues that never seem to disappear if they are unaware of their strengths and weaknesses².

Psychological aspects are mainly related to feelings of inferiority, fatalism, and isolation. Political factors include lack of access to facilities and opportunities, discriminatory treatment, weak bargaining power to claim rights, and disparities in involvement in decision-making processes³.

As mentioned earlier, psychological problems, including stress, low self-esteem, pessimism, and other mental illnesses, can result from one's inability to cope efficiently. Such mental health problems will be discussed in this essay. It is important to note that the approach taken to address mental health issues is a guidance and counseling approach that is based on religious principles.

Activities that aim to assist Muslims in realizing their status as religious people who must always uphold their beliefs are often associated with Islamic guidance and counseling. The main stage is making the Qur'an and Hadith a source of moral strength in conducting guidance and counseling activities.

In general, Islamic counseling advice aims to help people realize their full potential as human beings to find happiness in this world and in the hereafter. The right framework in conducting the guidance and counseling process to function effectively and produce beneficial changes for the client about paradigms and ways of thinking, how to utilize the capacity of conscience, how to feel, how to believe, and how to act by the Quran and Hadith. With the noble goal of bringing happiness to this world and the hereafter, Islamic counselors are the best opportunity in the future to resolve spiritual and mental crises. In addition,

¹ Muhammad Surip, *Teori Komunikasi Perspektif Teoritis* (Medan: Unimed, 2011), h. 3.

² Rahmiyati, Urgensi, Bimbingan, Konseling dan Tantangan Dakwah, *Alhiwar Jurnal Ilmu dan Teknik Dakwah* Vol. 05 No. 09 Januari - Juni 2017.

³ Soetomo, *Masalah Sosial dan Pembangunan*, Jakarta: Pustaka Jaya, 1995, hlm. 121–122.

they can develop into a profession that can overcome contemporary problems during the identity crisis⁴.

To awaken and restore a person's innate potential and enable him to live happily in the world and the hereafter, da'wah is communicating, inviting, or inviting other people or communities to embrace, study, and practice religion and teaching with full attention⁵. The purpose of da'wah is to ask people to accept Allah SWT as God and Savior. Therefore, he will remain firm in believing in Allah SWT wherever he is or whatever circumstances he faces. Of course, to be in that position will first begin with a form of communication and intertwined interactions.

Their desire to follow God's guidance comes from their belief that there is only one God and no one can be like Him⁶. The law of da'wah is a must for all Muslims, according to the article, which also states that every Muslim must behave according to what he understands. In addition, some people must help others understandably live their lives, so in a very short time, they also begin to behave in a caring manner towards others.

To understand the meaning of tawhid and the two sentences of the creed, the purpose of da'wah is shown to oneself, family, close relatives, or other groups⁷, to all people on this earth, and sermons can also be done on social media so that many people know our message⁸. However, the process does not always experience success; sometimes, the approach, method, or media used does not produce much change in individuals, and even in more severe events, it experiences total failure. This means the da'wah process is not free from challenges and obstacles, especially in communication and interaction.

According to this page, Islamic counseling is a da'wah-based service that uses the Qur'an and Hadith to guide and encourage people. Islamic counseling is useful because, to be safe, people must basically live according to Allah's guidance or the straight path. Because of the counselor's useful position, people must actively learn to understand and apply the teachings of Islam (the Qur'an and Hadith). Instead of suffering and poverty, people should live and find true happiness in this world and the hereafter.

From the explanation above, this research aims to analyze the prospects and challenges of da'wah with a psychological approach and identify the role of guidance and counseling in Islamic da'wah communication. This analysis is expected to provide a deeper understanding of the relevance of the psychological approach in improving the effectiveness of da'wah and explore guidance and counseling methods that are persuasive and empathetic and that use Islamic values to build more effective communication in various segments of society.

B. METHOD

A literature review was used to investigate this research problem. The library method involves collecting relevant research literature materials in the form of research papers published in current scientific publications. To complete

⁴ Qadaruddin, M. (2020). Prospek Bimbingan Konseling Islam.

⁵ Rubawati, E. (2018). Media Baru: Tantangan dan Peluang Dakwah. *Jurnal Studi Komunikasi*, 2(1).

⁶ Nawali, A. K. (2018). Hakikat, Nilai-Nilai Dan Strategi Pembentukan Karakter (Akhlak) Dalam Islam. *Ta'lim: Jurnal Studi Pendidikan Islam*, 1(2), 325-346.

⁷ Sainuddin, I. H., S, Arsyam, M., & Alwi, A. M. S. (2020). Pemahaman Makna Tauhid dan Dua Kalimat Syahadat. <https://doi.org/10.31219/osf.io/g84vu>.

⁸ Sainuddin, I. H., S. (2020, July 27). Dakwah di Era Sosial Media. <https://doi.org/10.31219/osf.io/2jxnxy>.

this stage, some previous studies on the challenges of Islamic counseling in the new media era were traced. This was done to determine the research point of view. In addition, the researcher saw more and more literary books supporting the primary data that discussed Islamic counseling assistance. Analytical descriptive research data processing was used to transform the data into scientific knowledge for the study of Islamic advice and counseling.

C. RESULTS AND DISCUSSION

1. Prospects for Da'wah with a Psychological Approach

The Greek terms “psyche,” meaning “soul,” and “logos,” meaning “knowledge” or “science,” are the root words of the English word psychology. Therefore, the English term “psychology” originates from the word “psychology”—the scientific field of psychology studies human psychology and behavior. We must realize that psychology is usually described as a science that studies mental symptoms and human behavior. The scientific study of human behavior through examining stimuli and reactions is known as psychology.

Based on the above, psychology is only helpful in explaining or uncovering the underlying causes of human behavior. Sometimes, one's demands may be limited to understanding what psychological aspects influence the behavior of others. For example, when someone has a large meeting, many things can go wrong; therefore, psychology can help in making predictions⁹.

Masdar, the root of the word da'wah, means "call," "summons," or "invitation." Conveying the teachings of Islam to others in various ways so that they can understand them is called da'wah. But the act of asking and urging all Muslims to return to the right path and abandon actions forbidden by their faith is called da'wah¹⁰.

Society is a group of people who live together, form a standard system, and interact. We need to know that each individual affects the mindset and environment with their emotions, thoughts, and desires. As a result, society develops and grows. This shows that everyone needs everyone else, which leads to the idea that societies need each other¹¹.

An individualist believes that they can do anything without considering the help of others. Experts who support individualism argue that individual talents and needs cannot be equated. They believe these experts are too busy with themselves to think about the needs of others. Ratna Candra Sari's thinking states that the level of individual individuality is the extent to which they want to act or do something individually rather than working together with others in a group or community. This viewpoint strongly supports individual rights. Individualists face many obstacles in pursuing their aspirations and goals. They oppose intervention from society,

⁹ Ansori Hidayat, “*Dakwah pada masyarakat Pedesaan Dalam Bingkai Psikologi Dan Strategi Dakwah*” Jurnal, Vol.1, No.2, Desember 2019, h.171–172.

¹⁰ Tomi Hendra dan Sri Hartati, “*Etika Dakwah Ditinjau Dari Perspektif Psikologi Komunikasi*”, Jurnal, Vol.10, No.2, Desember 2019, h.69.

¹¹ Mohd.Rafiq, “*Penerapan Psikologi Dakwah Dalam Perkembangan Masyarakat Islam di Era Industri Modern*”, Jurnal, Vol.3, No.2, Juni 2021, h.230.

government, organizations, or organizations of their choosing. Individualism thus rejects any idea that places group interests above individual interests. Individuals with this attribute feel different from others, regardless of group, and are independent individuals. This individualism depicts the characteristics of metropolitan society that no longer cooperate or support each other due to various influencing factors, including social change and industrialization.

The science that studies human behavior using psychological descriptions in order to encourage faith and piety to Allah SWT is known as psychological da'wah. Psychology and da'wah are closely related fields. Da'wah is a call and invitation for all Muslims to think and behave in accordance with the teachings of a da'wah because psychology is the science of the soul¹². The psychology of da'wah reflects the health of the human soul about the da'wah process, appealing to appreciate and understand Islamic teachings about the welfare of human life both in the world and in the hereafter. Therefore, another way to characterize the psychology of da'wah is as a discipline that investigates human behavior.

The argument above leads to the conclusion that the problems related to the psychology of da'wah are closely related to the role and function of da'wah. Because a khatib (dai) needs to be aware of the mental health of the recipient of da'wah (mad'u)¹³. Da'wah must be communicated well, and this is important to do using psychological methods so that society can understand it based on its psychological nature and use it in everyday life¹⁴.

Islamic da'wah is the process of conveying Islamic teachings to people. The purpose of this process is not only to convey Islamic teachings but also to try to improve people's way of thinking, feeling, and life with the aim of enhancing their quality of life¹⁵. Preachers often have difficulty getting their listeners interested in listening and applying the message in their daily lives. A preacher imagines that the audience he will speak to is different in many ways. This diversity influences the difference in how to get da'wah (da'wah material). Therefore, da'wah must focus on the target of da'wah, and the preacher tries to motivate his target to practice his da'wah. In other words, a da'i must understand the human soul both individually and in groups. In fact, the purpose of da'wah is to prevent mental illness in society by inviting, motivating, stimulating, and guiding individuals to maintain physical and spiritual health so that they can accept religious teachings with full awareness and carry them out in accordance with religious teachings with religious demands.

Da'wah must be communicated through a psychological approach, namely in line with the mad'u technique. Because it can touch and satisfy his spiritual life, he can make his message resonate and be accepted by his target by paying attention to the variables of psychological growth and characteristics. He can then practice it with sincere feelings and without

¹² Mariyatul Norhidayati Rahmah, "Kredibilitas Juru Dakwah Sebagai Komunikator", Jurnal, V0.12, No.24, Desember 2013, h.2

¹³ Agus Salim, "Peran dan Fungsi Dai Dalam Perspektif Psikologi Dakwah", Jurnal, Vo.9. No.14, Juni 2017, h.95

¹⁴ Abdurrachman Wahid, "Penerapan Psikologis Komunikasi Dalam Penyampaian Pesan Dakwah", Jurnal, Vo.13, No.1, Juni 2021, h.117

¹⁵ Amin, *Rekonstruksi Pemikiran Dakwah Islam*, Jakarta: Amzah, 2008, h. 29.

hesitation. We call this kind of da'wah "persuasive da'wah"¹⁶. The real focus of da'wah tactics is at this point, especially on the honest acceptance and implementation of the da'wah message. However, psychological reality shows that mad'u does not always absorb the information presented. The purpose of da'wah must be considered when acknowledging the existence of sources of information to receive and take a position on the content of da'wah¹⁷.

Persuasion uses psychological elements in its efforts to make someone aware of what to do, so persuasive preaching requires thorough preparation. Persuasive behavior is any psychological activity that tries to change attitudes, beliefs, or actions without using violence, threats, coercion, force, pressure, or blackmail; instead, it is deliberate, loving, and emotional. In fact, the honest acceptance of the message of preaching in its application is the primary goal of the preaching approach. However, psychological reality shows that mad'u people do not immediately accept the message of preaching. Acceptance and attitude towards preaching material depend on paying attention to the purpose of preaching while still acknowledging the validity of the source of information. Because humans are whole beings (psychophysical) with personalities that are influenced by internal and external factors, psychology offers a means to communicate information and determine how to preach to them. Therefore, psychology is concerned with understanding human behavior. This information inspires people to research and understand all human behavior, which is the result of psychological states that arise in an effort to meet needs and achieve goals. If the process of preaching is based on psychology or mental components, then it will function according to the demands anticipated by humans as social and personal beings.

2. Challenges of Preaching with a Psychological Approach

Preachers must be aware of the social and cultural background of the community in which they preach¹⁸. This understanding is necessary to ensure that the message is relevant and well-received. In addition to emphasizing the obligation of prayer, effective preaching teaches how Islamic teachings can provide practical answers to various life problems, including those related to family, economy, education, and health. As a result, preaching improves the quality of life of the community and increases faith¹⁹.

Da'wah has a significant social component. Every Muslim must preach, either directly or indirectly. These messages can be disseminated through various channels, such as lectures in mosques, articles in the media, and actions that uphold Islamic values in everyday life. "Convey from

¹⁶ Amin, *Ilmu Dakwah*, Jakarta: Amzah, 2009, h. 210.

¹⁷ Musthofa, *Dimensi-Dimensi Psikologis Kajian Ilmu Dakwah*, dalam *Jurnal Ilmu Dakwah*. Vol II, No. 1 April 2005, h. 103.

¹⁸ Handayani, R., Yaumas, N. E., & Mardiana, P. D. (2023). *Phenomenology Of Parenting Patterns In Forming Children's Character In Muslim Families*. *Ahlussunnah: Journal Of Islamic Education*, 2(3), 126–133.

¹⁹ Baidowi, A., & Salehudin, M. (2021). Strategi Dakwah Di Era New Normal. *Muttaqien; Indonesian Journal Of Multidiciplinary Islamic Studies*, 2(1), 58–74.

me only one verse" (HR. Bukhari), as the saying of the Prophet Muhammad SAW suggests that da'wah does not always have to be done formally; Small deeds that bring goodness also have a significant impact. Da'wah has undergone tremendous changes in the modern digital era. The internet and social media have developed into powerful instruments for spreading Islamic ideas globally²⁰. Many businesses use these platforms to reach a wider audience, especially the younger generation, which is tech-savvy. Videos, infographics, and articles are examples of creative and engaging da'wah content that can help spread information about Islam so that the general public can more easily understand and accept it²¹.

According to Al-Sayyid Sabiq, Islamic teachings focus on the physical, intellectual, and moral well-being of humans. It is essential to keep our bodies healthy so that we can deal with various problems. Islam encourages everyone to think clearly and healthily, base their decisions on justice and honesty, and draw inspiration from the experiences of others. Meanwhile, morality is a reprimand intended to teach the heart to lean towards goodness and avoid evil. Da'wah activities consist of various fundamental and complementary components that work together as a system. The components are materials, methods, media, objectives, da'i (subject of da'wah), and madu'u (purpose of da'wah).

Along with the increasingly complex dynamics of modern life, mental and emotional health issues are becoming increasingly significant issues. Various life pressures, including work obligations, family problems, and social obstacles, can cause people to feel nervous, restless, and stressed. These diseases affect a person's mental and spiritual well-being in addition to their physical health. In Indonesia and other countries around the world, the prevalence of mental illness, including anxiety and depression, continues to increase. Religion is often a source of comfort and healing for many people in situations like this. The majority of Indonesian people adhere to Islam, which offers teachings full of wise values and answers to various life problems.

Understanding the various aspects of the social and cultural environment surrounding the target population is necessary for effective da'wah. First and foremost, it is essential to understand the social structure, including the current hierarchy and group interactions²². This will enable the preacher to identify sociological factors that influence the acceptability of da'wah in the pesantren. In addition, it is essential to consider the norms and values of the community as well as relevant traditions and practices, as these elements can influence how the message is sent and received²³.

The many experiences of the Prophet Muhammad SAW in preaching, and the progressive revelation of verses of the Qur'an are proof that

²⁰ Husna, N. (2021). Metode Dakwah Islam Dalam Perspektif Al-Qur'an. *Jurnal Selasar Kpi: Referensi Media Komunikasi Dan Dakwah*, 1(1), 97–105.

²¹ Dewi, N. K., Irawan, B. H., Fitry, E., & Putra, A. S. (2021). Konsep Aplikasi E-Dakwah Untuk Generasi Milenial Jakarta. *Ikra-lth Informatika: Jurnal Komputer Dan Informatika*, 5(2), 26–33.

²² Iqbal, M., & Asman, A. (2021). Dakwah Digital Sebagai Sarana Peningkatan Pemahaman Moderasi Beragama Dikalangan Pemuda. *Jurnal Ilmu Dakwah*, 41(2), 172–183.

²³ Hamdan, H., & Mahmuddin, M. (2021). Youtube Sebagai Media Dakwah. *Palita: Journal Of Social Religion Research*, 6(1), 63–80.

psychological preaching, or preaching carried out with a mental approach, is something that should not be ignored. For example, Allah includes three steps in the revelation of the verse of the prohibition of drinking alcohol: warning of its dangers (QS. 2:219), forbidding prayer while drunk (QS. 4:43), and ordering people to stay away from it (QS. 4:43). QS.5:90).

As previously stated, the sentence da'watun can be translated as "invitation, call, or invitation", which indicates communication between two parties where the first party (da'i) is engaged in the business of conveying information, communicating, and influencing the second party (mad'u). The experience of preaching shows that there are people who are quick to respond in preaching, there are people who are indifferent, and there are even those who are not only good at receiving but also giving and receiving.

From a psychological perspective, the process of giving and receiving da'wah messages does not only include the preacher's voice and the audience's hearing; it also provides for the transmission of energy through the nervous system, sound waves, and signs. Energy moves from the sense organs to the brain during the da'wah process. This happens when the message is received, information is processed, and both parties are influenced by each other.

The spread of Islamic teachings to the world is a psychological function in the process of Islamic da'wah. Da'wah is a process that aims to improve the quality of life in society by changing their thoughts, emotions, and lifestyles, not just seeking satisfaction. To achieve the goal of his da'wah, namely listening to and applying teachings in real life, Da'i often faces challenges when involved in da'wah operations. Da'i admits that the people he tells are very different from one another. Because of this diversity, there are variations in the techniques of acceptance (da'wah material) that can be accepted.

3. Bimbingan Counseling in Islamic Da'wah Communication

Along with technological advances, changing times, and the many ideologies that emerge and influence people's perspectives, the difficulties faced by Islamic preaching in the future seem increasingly complicated and complex. In this regard, preachers must also be able to use the art of delivery to call or invite people to the path of Allah while interacting with individuals who have various characteristics and situations. In other words, Islamic preaching requires a more comprehensive explanation of current and future preaching initiatives than just using words to communicate, call, and invite people to follow Allah. However, the main focus of preaching activities must remain on the Deenul Islam, which is based on three advantages, namely:

- a. Rejecting damage to maintain religion, soul, intellect, descendants, self-respect, and property.
- b. Bringing benefits: the Qur'an is the bringer of benefits and the antidote to damage.
- c. Implement noble morals and make goodness a tradition.

The above impacts the development of ideas for tactics and techniques of da'wah, which are intended to be more contemporary and can

be adapted to the situation. However, in essence, it starts with three methods of da'wah: writing, deeds, and words. In addition to giving religious lectures, one of the tactics of da'wah is to try to improve the standard of living of Muslims.

One of the difficulties of da'wah that cannot be ignored is the diversity and complexity of life events. From several situations, it can be seen that the more active da'wah activities are carried out, the more religious norms are violated. Individual problems must also be handled according to the specific conditions concerned. This implies that many people's problems are more situational and personal and cannot be solved with universal solutions.

Because behavior is a reflection of a person's mental or spiritual life, the discussion of Islamic preaching is directly related to efforts to shape or change the behavior of individuals or society to be in line with Islamic teachings. Therefore, if a person's mental condition causes him to do something contrary to religious norms, then he will do it. The rich and the poor, the ordinary people and officials, are all the same.

The many violations committed by Muslims make the preaching that has been carried out so far seem less successful. Of course, many factors influence this, but in general, it stems from a lack of patience when facing difficulties and an inability to resist temptation in its various forms.

Counseling and guidance can be a compelling medium of da'wah. Through consultation with professionals in the industry, counseling aims to help individuals or groups of individuals solve their problems. With the help of Islamic counseling, those who are wrong and unaware of the true purpose of life will be aware and honest to return to the path that is pleasing to Allah SWT.

Practical religious educators always imagine two serious problems. This first shows the imbalance in the number of religious educators. Second, religious educators must face the mentality of a society that continues to be indifferent to their presence. Islam is taught in Indonesia in a non-violent manner, and spiritual leaders are not involved in publishing activities²⁴. However, moderation in religion plays an important strategic role. Discussing da'wah, or religious counseling, means examining the problems faced by the community as a whole. In many cases and realities of da'wah, teachers who carry out their teachings fail to see indications of the welfare of the community (congregation). Abdul Jamil emphasized that Ustadz has three goals. The first is to provide information and educate. The position of Ustadz is that of a preacher in the broadest sense, with the obligation to spread Islam. Second, Consultative Function: Islamic religious leaders provide their services to help think about and resolve community problems. Third, Advocacy Function: Islamic religious instructors have a moral and social responsibility to carry out defense activities against the community or society from various threats, disturbances, obstacles, and challenges.

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²⁴ Ahmad Agis Mubarak and Diaz Gandara Rustam, "Islam Nusantara: Moderasi Islam Di Indonesia," *Journal of Islamic Studies and Humanities*, 2018, 155,

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According to Islamic teachings, humans are under a lot of pressure to communicate both as members of society and as creatures of God. Communication with God is as important as communicating with other people or the surrounding environment. Allah states in verse 112 of the Qur'an, Q.S. Ali Imron. Islam emphasizes understanding and awareness so that Muslims can live their lives according to the commandments that are considered sacred obligations that are the obligation of every Muslim. This is a religion of da'wah that spreads the truth and invites those who do not yet believe to believe. Therefore, every Muslim is obliged to da'wah. Understanding, influencing attitudes, and fostering positive social relationships are essential aspects of the da'wah process. Still, the primary purpose of communication is to motivate Mad'u to act in implementing religious teachings by first fostering positive relationships, understanding, and fostering positive social relationships, as well as influencing attitudes. Very good. Therefore, the process of transformation (thoughts, feelings, and behavior) of a person or society from a negative state to a positive one is what is meant by the implementation of da'wah communication and interaction. This shows how important it is to understand interpersonal communication for da'wah and da'i and the wider community.

Naturally, all preachers communicate with their congregation when preaching. Every preacher who wants to deliver his sermon does so through the process of communication. Preachers and preachers can communicate their views and thoughts through oral preaching, or verbal communication. The Qur'an always limits human communication (preaching) to society according to the level of scientific understanding of the community. Of course, one of the things that is considered in preaching is the cultural aspect. Do not let the messages of the preachers conflict with the cultural dynamics that emerge in the community. The Messenger of Allah SAW has signaled that obedience to the measure of "ala qadri uqulihim" is mandatory in preaching and community communication. Knowing the culture and customs of a society before engaging in a long discourse process is the foundation of Islamic communication, because this hadith advises us to be observant in observing the culture that emerges in that civilization. His

²⁵ Abdul Rasyid Ridho and Muhammad Hariyadi, "Penerapan Psikologi Komunikasi," *Komunike: Jurnal Komunikasi Penyiaran Islam* XIII, no. 1 (2021): 53–78.

preaching requires good communication, but he clearly cannot rely only on words to convey the ideas of his message. A preacher will receive feedback from his congregation through efficient communication. The congregation provided input during this communication process, therefore at that time the da'wah was already two-way.

Human character development cannot be separated from communication. Lack of communication is something that hinders the development of human character or personality. "The most important agent through which children learn to be human is communication, both verbal and non-verbal," according to anthropologist Ashley Montagu (1967). Human behavior and conscious experience are closely related to communication. Therefore, it is not surprising that psychology researchers are always interested in communication. The above thoughts make it clear that communication psychology based on form and context is a psychological event that occurs within a person. In other words, psychology monitors every element that contributes to the communication process. Then, by using internal and environmental elements that influence communication, psychology studies human personality.

As a preacher, the Prophet Muhammad SAW often considered the psychological state of his followers. One should not ignore the aspect of the human mind when applying the laws and teachings contained in the Qur'an. The importance of a psychiatric approach should not be underestimated. This is shown by the progressive revelation of the verses of the Qur'an. It is proven that the application of Islamic teachings takes into account a person's psychological problems. Therefore, in preaching, a preacher needs to pay attention to the mental and physical health of his listeners. According to communication psychology, the success of preaching is mainly determined by three elements, namely:

- a. Who delivers the da'wah (communicator).
- b. Da'wah delivery technique (communication).
- c. Who receives the da'wah message (communicant/audience)?

Success in changing attitudes is highly dependent on the three factors mentioned above. This paper uses Mc Guire's theory of attitude transformation, which is discussed in the book by Djamaludin Ancok and Fuat Nashori Suroso. McGuire calls the three main processes—attention, understanding, and acceptance—responsible for changing an individual's attitude from ignorance or rejection to a message.

a. *Attention*

Attention is attention to the message. People will not change their attitude if they ignore the message being delivered. Therefore, for the delivery of da'wah to be accepted, there must be an effort to attract people to pay attention to the da'wah being delivered.

b. *Comprehension*

Comprehension is the understanding of the message of preaching. Someone who has paid attention to the message of preaching is expected to understand the message conveyed. Whether

or not there is an understanding of the message of preaching is determined by various things, including the technique of delivering the message of preaching and the language used in preaching. Without attention to the message of preaching, people will not be able to understand the contents of preaching.

c. *Acceptance*

Acceptance is the content of preaching. In this case, the rejection or acceptance of the content of preaching as a life attitude is very much determined by the understanding of the preaching message and the extent to which the preaching message is by the needs and values of the listener's life. With the acceptance of this preaching message, it is hoped that people will carry out the Islamic commands that are conveyed.

The third element in persuasive communication (preaching) is a series of events that directly (acceptance of the attitude object) or indirectly (understanding information about the attitude object) influence a person's attention to the content of the message. Therefore, to influence others, a communicator must focus on a crucial aspect so that the listener can understand the content of the message and then accept its conclusion. The communicator must be able to attract people's interest and encourage them to be willing to devote their attention to understanding the content of the message to achieve this goal.

With the advancement of psychological science or what is commonly known as psychology, the effort of preaching no longer depends only on tangible components. One way to increase the effectiveness of the preaching process is through psychological research. The soul is considered necessary in understanding the soul of Mad'u about preaching. Of course, by being aware of the situation, the preacher can choose a technique that is suitable for his mad'u and guarantee the success of his preaching. We are aware that everyone has a unique personality and character. And when we pretend to preach to different people, it will be strange. This research is most often referred to as the Psychology of Da'wah.

Islamic counseling is a form of guidance that can help humans live a balanced, harmonious life according to the commands of Allah SWT recorded in the Qur'an and Hadith. With the sole purpose of finding happiness in this life and the next. Advice from Islamic counselors is almost the same as advice from other sources. Simply put, the Qur'an and Hadith are the basis for this kind of practical teaching. For those who adhere to Islamic counseling, it is hoped that they will get the best life possible. Islamic teachings have a unique perspective on humans. The primary source of guidance for the Islamic faith is the Qur'an, which contains several instructions regarding humans. As previously stated, the Prophet Muhammad SAW was a great counselor who could calm the emotions of his people. In line with that, Arifin thinks that ustadz or khatib is a religious teacher and counselor who functions as a translator of light, a guide to the path of truth, a reminder (muzakkir), a comforter for grieving souls, and a

khatib (messenger). religious teachings) whose daily actions become examples of *uswatun Hasanah* (positive role models) for their followers²⁶.

In this sense, a cleric or preacher can be considered a religious advisor and guide who, as part of the Islamic preaching work, can also convey religious teachings in addition to providing treatment. The use of guidance and counseling media in Islamic preaching is very appropriate because it allows for direct meetings and the exchange of ideas between clients and counselors. Clients will benefit from this because they can highlight the various problems they face.

A preacher is expected to constantly learn and try to understand all aspects of life, both those related to man and his methods, because no matter how good the material is if it is presented inappropriately or stupidly, preaching will only talk about failure. For an earnest preacher, avoiding failure is his greatest hope. To achieve effective and efficient preaching, a preacher must be clever in choosing several techniques recommended in the Qur'an and applying them in every preaching activity.

D. CONCLUSION

Academic Islamic preaching can be combined with communication science to become Islamic communication science, according to the explanation given above. Islamic communication is the process of using various media to convey messages and persuasive techniques that will have a remarkable effect on spreading the messages of Islamic teachings—such as compassion for nature—to others, such as the congregation or participants of Islamic preaching.

The process of transforming a person or society (thoughts, feelings, and behavior) from a negative state to a positive one is by utilizing communication and interaction in preaching. The most crucial goal of this communication and interaction is to motivate *Mad'u* to act in implementing religious teachings by first providing understanding, influencing attitudes, and fostering positive social relationships. This is because communication in the preaching process is not only intended to provide understanding, influence attitudes, and foster positive social relationships.

Islamic preaching is characterized by its persuasive nature, not its coercive. This shows that Islamic teachings always aim to persuade individuals to adopt their beliefs voluntarily and consciously, not by force. "Human ethics view coercion in preaching as a serious violation of human rights." Coercion is a denial of human rights in religion. Islamic preaching is a rational message that encourages humans to return to their natural state and is delivered in a reasonable way (rational intellectual and rational necessary). The various fields of guidance and counseling above can be utilized by religious counselors to carry out the mission of Islamic preaching, which can be used as targets for preaching. However, Islamic preaching organizations have not utilized this opportunity to achieve their targets, namely the field of comprehensive counseling and work. Because so far, Islamic preaching institutions that provide guidance and counseling services have only served troubled families, this is considered incomplete. Not all aspects of humanitarian problems cannot be overcome by

²⁶ Ibid, hlm.30

Islamic preaching. In reality, studies on guidance and counseling can be applied to every aspect of life.

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