

EFFECTIVENESS OF COMMUNICATION IN THE MIDDLE OF COMMUNITY (Case Study of Masalle Village Community, Masalle District, Enrekang Regency, South Sulawesi)

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Abstract - The purpose of this study was to determine the effectiveness of dai's communication and what are the supporting and inhibiting factors in increasing religious awareness of the community in the village. This research method uses descriptive analysis method. The results of the research are that the communication of preachers that has been running so far in the village of Masalle has not been effective, with several factors causing it, namely, 1) lack of religious knowledge, 2) the welfare of preachers needs to be improved. And as for the supporting factors for increasing religious awareness 1) support from the village government, 2) good transportation access, 3) Indonesian language skills as for inhibiting factors 1) lack of meeting intensity, 2) low welfare of preachers, 3) bad customs still rooted. The implication of this research is that the preachers should deepen the quality of religious understanding in order to be more effective in communicating and from the results of this study it can be seen that the supporting and inhibiting factors for increasing religious awareness.

Keywords: *Communication effectiveness; Religious communication; Customs*

1. Introduction

Etymologically the term communication systems from the Latin word *communicatus* which means to share or to belong together. Thus communication means an effort that aims to share to achieve togetherness. Another understanding of communication is the process of exchanging information between individuals through a system of symbols, signs or behavior.¹ In terms of communication, it means the process of delivering a statement by one person to another.²

Deddy Mulyana stated that communication is the process of delivering messages between individuals, the message can be in the form of verbal behavior such as speech, or non-verbal behavior such as facial expressions..³

Communication in Islam is something that is very important in the process of interaction in everyday life, especially in doing da'wah. Islamic communication in order to be accepted by the community or the object of da'wah requires knowledge and skills in effective communication, as well as effective communication strategies.

¹ Rochajat Harun dan ElvinaroAdrianto, *Komunikasi Pembangunan Perubahan Sosial*, (Jakarta: Raja Grafindo Persada. 2012), p. 20.

² *Dinamika Komunikasi* (Cet. IV. Bandung: Remaja Rosda Karya. 2004), p. 4.

³ Dedy Mulyana, *Komunikasi Efektif*, (Bandung: Remaja Rosda Karya, 2004), p. 3.

One of the important elements in the da'wah process is the preacher because without the preacher, the spread of religious teachings is impossible. In order for the da'wah process to run well, it is necessary for da'i who have many competencies, especially in carrying out da'wah communication.

Therefore, the preachers must become *khaira Ummah* who have the ability to present themselves in the middle and for the community of *ukhrijat li al-naas*. This means that the da'wah actor or da'i must have the ability to answer as well as apply answers to the questions of what, who, where and when he is. This ability can foster awareness of his potential, position, situation and conditions that are being and will be faced. Only then will he be able to use the appropriate options for applying the wisdom method, *mau'dhah hasanah*, *mujdah bi ihsan* and so on and support the da'wah strategy.⁴ As in QS. An-Nahl verse 125 as follows:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (١٢٥)

Translate:

*Call (humans) to the way of your Lord with wisdom [845] and good lessons and refute them in a good way. Verily, it is your Lord who knows best who has strayed from His path, and it is He who knows best those who are guided.*⁵

Masalle Village, Masalle District, Enrekang Regency is an area with a relatively low religious condition marked by the low number of congregants praying in such mosques, including religious activities that run improperly.

2. Research Method

This research is a qualitative descriptive study that begins with observing the object of research related to the religious condition of the community in Masalle Village, Kec. Masalle Kab. The same applies to preachers in the area. Next, conduct in-depth interviews with the object of research that has been determined (da'i, religious and community leaders), as well as some of the required documents.

3. Result and Discussion

1. The Effectiveness of Da'i Communication in Increasing Religious Awareness of the Masalle Village Community

Good communication is communication in which the recipient of the message can catch the message well. So that the purpose of the communication can be achieved. If the message can be received and applied by the recipient of the message, it is called effective communication. Likewise, as a da'i must try to be more effective in communicating to the recipient of the message or *mad'u*. With this effective language,

⁴ Hasjmy. A, *Dustur Dakwah Menurut Al-Our'an*. (Jakarta: Bulan Bintang, 1994)

⁵ Kementerian Agama Republik Indonesia, *Al-Qur'an dan Terjemahnya*, (Bandung: Al-Qur'an al-Qosbah, 2021), h. 281

mad'u can more easily understand and understand the direction of the conversation so that it can gradually bring out religious awareness within itself. Following are the results of an interview with one of the religious instructors (PNS) in the district. Masalle where he revealed:

*“Communication really determines the success or failure of a missionary goal. However, it depends on each dai, so overall it has not been said to have been effective, it can be seen from the religious awareness of the community which is still low.”*⁶

Based on the results of the interviews above, it shows that the communication of da'i in preaching has not been fully effective, causing the level of religious awareness of the community is still relatively low. This condition is mainly influenced by two (2) factors.

- a. Lack of provision of da'i knowledge. This is a very basic reason why today's dai communication has not been said to be effective. Because of the lack of knowledge of religious knowledge. Sometimes the current preachers have not been able to present a scientific picture of a case if it is asked by the public. This lack of knowledge also has an impact on the frequency of one material being repeatedly delivered within a period or time frame that is not far apart.
- b. The welfare of the preacher is still low. The non-civil servant religious educators and da'i in Masalle sub-district, apart from acting as preachers, must also earn their fortune from other angles as much as possible. Like farming and raising livestock, because the current salary or honorarium for preachers is only around one million. So it is found that the preachers are often busy with activities outside of their work as a preacher. This is one of the reasons why the researcher considers that the preachers should immediately improve their welfare so that they can focus more on fostering the development of community religious awareness.

2. Supporting and inhibiting factors in increasing religious awareness in Masalle village

Based on the results of observations made, there are several supporting and inhibiting factors in increasing religious awareness in the village of Masalle, as follows:

a. Supporting factors

1) Support from the Government

Support from the government is one of the main factors in building and increasing public religious awareness. Synchronization between the da'i and the village government must run as well as possible. The village government of Masalle helped facilitate the preachers in providing understanding to the community. As information from an interview with the village head of Masalle stated:

“The village government is ready to facilitate the preachers in delivering their da'wah and the village government is ready to support and budget for the APDS (village expenditure budget) for example in activities, the formation of mosque

⁶ Interview with Amir, extension worker at the religious affairs office, on 08 June 202, at the religious affairs office in the Masalle sub-district

youth, training in organizing corpses, training missionaries in each hamlet. Various needs to support the implementation of the activities of the da'i will receive financial support from the village.”⁷

- 2) Easy Transportation Access. The main route to the village of Masalle and the small roads in the village of Masalle are quite good. This is one of the factors that can support the performance of a da'i because all hamlets can be easily reached. So that the preachers do not need to spend excessive energy to get to or move from one hamlet to another.
 - 3) Indonesian language skills. Language is also one of the main factors in the success of da'wah. In some areas or areas in the district. Masalle Kab. Enrekang there are people who are not literate in using Indonesian and prefer to use their local language, so that it becomes one of the obstacles to the delivery of da'wah. But this kind of thing is not found in the village of Masalle. All residents in the village, both school age and old age, understand Indonesian properly and correctly. So that it becomes a supporting factor in increasing religious awareness for the community.
- b. Obstacle factor

- 1) Lack of meeting intensity. The majority of the Masalle occupation are farmers and farm laborers. So it is very difficult to take part in the preaching of the preacher except on Fridays.

The busyness of the community in the camp is the cause of the lack of intense meetings between the preacher and the community. I got this information during an interview with the head of the religious affairs office of the Masalle sub-district:

“The average occupation of the people in the village of Masalle is farming or being a farm laborer. So the intensity of meeting during the day is almost minimal and as a preacher we must also understand that. One solution is that the preachers can go directly to the community gardens or preach at night. But the problem here is that the duration of the meeting can't be long because they feel tired from working all day in their gardens.”⁸

- 2) The welfare of the preacher is still low. Dai, who is currently in the village of Masalle, has not fully devoted all his attention to da'wah affairs. One of the factors is the welfare of the preachers who are still minimal. The da'i are currently given an allowance of 1 to 1.1 million per month while the majority of these da'i are married and have several children. This is an inhibiting factor for increasing public religious awareness. The preachers at this time still have to share their focus in finding sustenance. If you calculate the monthly needs with the allowances that you have been getting every month, it is almost said that it is not enough. This also has an impact that some of the da'i who currently only make

⁷ Interview with Rizal, the village head of Masalle, July 07 2020, at the house of the village head of Masalle

⁸ Interview with Turmizi, the head of the religious affairs office of the Massalle sub-district, on June 8, 2020, at the religious affairs office of the Massalle sub-district

this da'wah as a side job and farming is the core job, whereas we know that da'wah requires the da'i to make it the main one while other jobs are sidelines.

- 3) Traditions that are still rooted. In some hamlets in the village of Masalle, it is still thick with traditional nuances. We can find this in death rituals, some at weddings, and this is one of the inhibiting factors for increasing public religious awareness. Some still adhere to the customs, even though it has been conveyed by the preachers repeatedly, demanding patience from a preacher.

This custom is indeed almost owned by all regions in Indonesia because Indonesia is known for its diversity of customs. However, what we must realize is that if the custom is contrary to religious law, then it is obligatory to abandon it and if we stick to it, this can be an inhibiting factor in increasing public religious awareness..

4. Conclusion

Religious awareness in Masalle Village, Kec. Masalle Kab. Enrekang is still low because the preacher's communication is less effective to the community, the lack of insight into the da'i's knowledge related to religious science coupled with the low level of welfare of the preacher so that he needs to find additional income in order to meet his needs. Some of the things that become obstacles are that the da'i has not fully interacted with the community, and the welfare of the da'i has also not been fulfilled.

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