

Persuasive Da'wah Agenda based on Sociodemographic Factors: A Study in Cimahi

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Abstract. This paper is a result of primary research titled "Mapping the Profile of Persuasive *Da'wah* Agenda in Cimahi City." Cimahi is well known as the industrial centre of 'creative animation'. The method of research is quantitative by conducting surveys through questionnaires to 399 respondents in Cimahi using *multistage random sampling* technique. This paper presents important data on the socio-demographic factors of the citizens which can be basic in planning the effective *da'wah* activities. The sociodemographic factor aforementioned are age, education, and gender of respondents. Those factors must be accurately identified in order to plan the persuasive *da'wah*. The views of the citizens toward *da'wah* activity can be parameters toward persuasive *da'wah*, including what religious theme they preferred to, their preference on the actual *da'wah* themes, their liking on entrepreneurial *da'wah*, etc. Citizens give responses to *da'wah* agenda of both *bil-lisan* (*da'wah* through speech) and *bil-hal* (*da'wah* through one's character). The more accepted a *da'wah*, it means the more persuasive the *da'wah* is. When citizens do not like the *da'wah*, it can be said an unpersuasive one. *Da'wah* persuasion is closely related to its acceptability by the citizens.

Keywords: response to *da'wah*, mapping of *da'wah* activity, profile of persuasive *da'wah*,

Introduction

Cimahi is a comfortable independent city because of its relatively cool weather and its clear spring water. Many Cimahi residents work in Bandung City and its surroundings, and it resulted in an intensive interaction between the citizens. The population of Cimahi is more than 594,021 people (source: Statistical Bureau, BPS Cimahi, June 2016), which are spread over 3 districts, namely 163,452 people live in North Cimahi, 172,366 people in Central Cimahi, and 258, 203 people in South Cimahi. Their professions are labors, traders, private employees, farmers, businessmen/women, and civil servants.

Regarding *da'wah* (Islamic preaching), it needs to recognize the state of people they communicate with communicant, (Gullen, 2011: 213). The socio-demographic factor needs to be mapped accurately and is associated with the interest level of the *da'wah*. Cimahi has held many Islamic lectures, but at the same time, there are many

law violations as well. These conditions gave rise to skepticism about the role of *da'wah* in the society.

People of Cimahi are religious, which can be indicated by the existence of many mosques and *majlis taklim* (a place where Muslim gather to learn Islam). Almost every sub-district holds weekly Islamic lectures by inviting an *ustadz* (a respected Islamic teacher), a typical *da'wah* activities with themes. Although the citizens are creative, consumptive, and fond of entertainment; nevertheless, Cimahi does not have night clubs, bars, nor discotheques.

The phenomenon is that *da'wah* asks the congregation to live moderate lifestyle (be thrifty, reasonable, and not wasteful). However, the city condition supports people to be creative, fashionable, and also consumptive. Consumerism inherent in big cities, including in Cimahi. The thing that must be considered is how to make the *da'wah* agenda is going to be favored by the citizen.

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