

Migrants Ethnic Inter-Cultural Communication In the Delivery of Dakwah Messages In the City of Bengkulu

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Abstract

This study aims to describe the communication process of ethnic da'i (moslem scholar preacher) communication in the delivery of da'wah messages both verbally and nonverbally, and formulate the model of intercultural communication of ethnic immigrants in the delivery of da'wah messages in Bengkulu City. The research approach used is qualitative with a tradition of symbolic interactionism. There are 5 (five) research informants selected by purposive sampling. Data collection through in-depth interviews, observations, and documentation studies. The results of the study of ethnic preachers in the delivery of messages da'wah verbally using language that is simple, understandable, easy to digest, and can be understood in general by the congregation, nonverbal messages used by giving smiles to the congregation, shaking hands, eye contact, and dress modestly. Second, the intercultural communication model carried out by ethnic migrants the "empathy" communication model, namely: [a] respecting the culture that is alive and embraced by the congregation; [b] appreciate the differences; [c] does not discuss the issue of khilafiyah; [d] uses simple language as it is easy to understand and comprehend by the congregation; [e] using Indonesian language to make it easier for follower to understand; [f] occasionally use / mimic a local language he happens to understand; and [g] there is also a da'i (preacher) if da'wah to the people who come from his own area by using the local language.

Keywords: Da'i (Preacher), intercultural communication, migrants ethnic, da'wah messages

Introduction

Basically, every human behavior and activity is communication, both verbal and nonverbal communication which contain intercultural dimensions. In many ways, intercultural relations and communication are reciprocal and influence each other. What we talk, how we think, and our thinking is influenced by culture. Culture will not live without communication and communication will not live without culture.

In the process of communication, it involves several important elements, where each other influences each other (Fiske, 1982).

Intercultural interaction in an activities in society that involves various dimensions, social, economic, political and religious dimensions. In the religious dimension, Da'wah activity will involve interactions between Da'i as the subject of Da'wah and Mad'u as the object of Da'wah. In the process, intercultural communication will occur.

Intercultural da'wah is a study of the da'wah process within a society with diverse cultural backgrounds. The essence of intercultural da'wah is how preachers deliver and package messages/material da'wah, the methods applied, and the language used in da'wah activities so that the message can be received by Mad'u properly and correctly and also how a preacher can adjust to the dominant culture in which the person carries out his mission, because this will greatly affect the smoothness of the activities he undertakes (Neuzil, 2006).

Today intercultural da'wah involving two or more cultures, of course, is inevitable. Inter-city, inter-island migration that occurs in the country, making intercultural interaction in various fields of community life is a necessity,¹ especially in big cities, even in small and remote cities the same thing applies, as well as in the city of Bengkulu.

Da'wah activities can be done by anyone with various forms of activity. Da'wah knows no space and time, Da'wah must be done consciously and responsibly. In the city of Bengkulu, the da'wah activities are mostly carried out by ethnic da'i migrants, namely those who come from outside Bengkulu Province, some from Central Java, East Java, West Java, West Sumatra, North Sumatra, and other areas. This is caused by the condition of Bengkulu City that is still lagging behind in various aspects of life, including the religious life of the community so that it gets the attention and priority of the preacher arrivals to carry out da'wah activities.

Da'wah done by ethnic immigrants is relatively accepted and favored by the congregation (indigenous people). This is because their figures are simple, have deep religious knowledge, are adaptive to local wisdom, and respect the worshipers they face. They were also used as role models and community leaders (Mahmuddin, 2018).

An interesting uniqueness is that the ethnic Da'i migrants have cultural differences (both in terms of language, customs, education, background of life, and other differences) with the people of Bengkulu City as the audience who are the target of da'wah. But those who play a greater role in giving da'wah and building mental-spiritual community by making good reciprocal communication (Aini, 2017). This means that the presence of immigrant ethnic preachers is quite significant in the society of Bengkulu City.

Some relevant research: first, Raisa Alatas research on "Perspective of Intercultural Communication in Da'wah (Study of Da'wah Communication Between Hadramaut Arabs and Kaili Ethnics in Palu City of Central Sulawesi)" (Alatas, 2016). Second, Abdul Syukur's research, et al on "Empowering Da'wah in Facing Da'wah Challenges in the Middle of Pluralistic Indonesian Communities (Area Studies in Bandar Lampung City)" (Syukur et al., 2009). Furthermore, Ujang Mahadi's research on "Da'wah Communication of Migrants Intercultural Communication Studies with Phenomenology Approach in Migrant Da'i in Islamic Da'wah in Bengkulu City" (Mahadi, 2012).

Studies between communication and da'wah are mostly carried out by communication and da'wah scholar, where the focus of the study is on subjects and objects (Masruroh & Kusuma, 2018) da'wah that is packaged in Da'wah communication. Raisa Alatas's research, looks at how the interaction between two different ethnic and ethnic groups in da'wah activities, while Abdul Syukur et al., Looks more at how the empowerment of preachers in da'wah activities and their participation in regional development is examined in phenomenology.

Other research was conducted by Ujang Mahadi on the da'wah communication of migrants, both putting communication and da'wah as objects of study. The difference is, if the previous research is more on the phenomenon of migrant preachers in da'wah communication, this study is deeper in how verbal and nonverbal messages occurred in intercultural interaction, other differences in the model to be explored, if previous studies focus more on the da'wah communication model, this research wants to formulate a pre-intercultural communication model as a contribution to the study of cross-cultural da'wah or intercultural da'wah.

The methodology of the previous research on the qualitative approach used more descriptive methods, while phenomenology in this study uses the symbolic interactionism method. This perspective seeks to understand human behavior from the point of view of the subject. Humans act only on the basis of their definition or interpretation of the objects around them. The definitions they give to others, situations, objects, and even themselves determine their behavior.

As the subject of da'wah, ethnic Da'i immigrants in interacting with Da'wah objects (mad'u) involve symbols of communication that may initially be different, then formulated to become common property (Masruroh & Kusuma, 2018). This is the basis of the importance of this research to formulate a communication model (Abdullah & Jasmi, 2016) of ethnic migrants in delivering messages of da'wah.

The purpose of this study is to describe and formulate an intercultural communication model conducted by ethnic migrants in delivering religious messages in Bengkulu City as an evaluation of communication activities included in the study of intercultural communication and intercultural da'wah.

Research Methods

This study uses a qualitative approach to the symbolic interactionism tradition, symbolic interaction theory in the context of this study can be a reference to explain the process and dynamics of interactions that take place between ethnic immigrants da'i and local people from two different cultures. As the tradition of interactionism studies that generally explains the meaning of the life experiences of some people about a concept or phenomenon (Cresweel, 1998), this study also seeks to describe the life experiences of ethnic migrants as subjects of research in interacting with mad'u / communities outside its culture on da'wah activities in the city of Bengkulu.

The determination and selection of informants through purposive sampling technique are based on the consideration of researchers, namely: (1) ethnic Da'i immigrants who come from outside the Province of Bengkulu and da'wah activities in the city of Bengkulu; (2) They live in the area of Bengkulu City; (3) Its existence is recognized and accepted by the community; and (4) They are willing to receive, provide information and allow researchers to follow the da'wah activities carried out in the framework of observation, and are willing to explore their experiences consciously while carrying out da'wah activities in the city of Bengkulu.

Data collection is divided into two according to the type of data, namely: primary data collection is conducted by: Observation and in-depth interviews (in-depth interviews). Whereas secondary data was obtained from books, journals, newspapers, research reports, and other relevant sources, as well as sources from the internet.

In analyzing the data, there are three main processes of activities carried out, both before, during and after data collection, namely data reduction, data presentation, and drawing conclusions / verification (Miles and Huberman, 1992). The data analysis technique used in this study is the Miles and Huberman analysis model. To maintain the authenticity of research data, researchers refer to the use of data validity standards submitted by Sanafiah Faisal, namely: (1) credibility; (2) transferability; (3) dependability; and (4) affirmation or conformability (Faisal, 1990).

Results And Discussion

1. Symbolic Interaction in Communication and Da'wah Studies

The perspective of symbolic interactionism can briefly be based on three basic premises. First, individuals respond to a symbolic situation. They respond to the environment, including physical objects (objects) and social objects (human behavior) based on the meaning contained in these environmental components for them, this is in accordance with research conducted by (Ma & Parihat, 2019) which states that a mission that good and successful is da'wah that understands the demographics of the population from various backgrounds. Individuals are seen as active in determining their own environment. Second,

meaning is a product of social interaction, because that meaning is not attached to objects, but is negotiated through the use of language. Third, the meaning interpreted by an individual can change from time to time, in line with changes in the situation found in social interactions (Mulyana, 2017).

Some important concepts used in this model are self (self), other self (others), symbols, meanings, interpretations, and actions. This interactional communication model is actually very difficult to describe in a diagrammatic model, because it is qualitative, non-systemic, and nonlinear. Verbal models are more suitable to be used to describe this model.

2. Informants As Data Sources

There are five ethnic da'i migrants who become informants of this study, namely: HM. Syamlan, Lc (Java), Drs. H. Agus Aswadi (South Sumatra), Dr. H. Dani Hamdani, M.Pd (West Java / Sunda), Drs. H. Rusli M. Daud (Aceh), and H. Ihsan Nasution, SH (North Sumatra / Medan).

Tabel 1.
Profil Informan Penelitian

| No | Name | DoB | Origin | Education | Occupation |
|----|------------------------------|-----------------------------------|------------------------------|-----------|--|
| 1 | H.M. Syamlan, Lc | Lamongan, 23-07- 1969 | Jawa Timur | S1 | Preacher/ Da'i |
| 2 | Dr. H. Dani Hamdani, M.Pd | Bandung, 4-03-1967. | Jawa Barat | S3 | Civil Servant Diknas Provinsi |
| 3 | Drs. H. Agus Aswadi | Lb. Rumbai, 21-04- 1967 | Muara Rupit Sumsel | S1 | Head of Basnas Kota Bengkulu |
| 4 | H.M. Ihsan Nasution, SH | P. Sidempua n, 26-9-1953 | Tapanuli Selatan Sumut | S1 | Retired Civil Servant Kemenag |
| 5 | Drs. H. Rusli M. Daud | Aceh Besar, 19-12- 1948 | Banda Aceh | S1 | Retired Civil Servant of Kemenag |

3. Communication Process of Immigrant Da'i in Delivering Da'wah Messages in the City of Bengkulu

Based on the results of observation and interviews with informants, the interaction of ethnic migrant preachers/ da'i with the people of Bengkulu City in the process of delivering the da'wah message are described as follows:

a. The use of verbal messages in intercultural da'wah activities

In delivering da'wah messages to people of different cultures, the language used according to the informant's did not have to use native languages / local residents, but using language that is easily understood by the jamaah, this is in line with research conducted by (Abdullah & Jasmi, 2016) which states that language is easily understood to be a decisive part in a da'wah. Agus Aswadi stated:

"In delivering the da'wah message, I use language that is easily understood by the jamaah, occasionally mixing regional languages that I understand. Moreover, the jamaah likes a funny analogy, usually I mix or insert some regional languages that make the congregation laugh ".¹

Agus Aswadi in da'wah activities emphasizes more on persuasive da'wah, because the method is an approach that can build a strong engagement and also become a medium in conveying Islamic values (Zulkefli Aini, 2018), namely advising the mad'ah when doing treatment (the ruqiyah), Agus Aswadi always advises his patients to pay "zakat" so that the illnesses they feel and suffer can heal. The informant emphasized that only Allah SWT could heal.

A similar opinion was expressed by Ihsan Nasution, he said:

"Da'wah messages that we deliver with the audience must be general and can be understood in general, it means that the words we convey are shared and understood together, both as da'i and the jamaah or audience as the target of our da'wah. Sometimes I like to use abbreviations in delivering da'wah, such as SIMATUPANG = ready to die waiting for a call, ISIS = bond of husband and wife, HAJI ABIDIN = pilgrimage at the expense of service, of course, by considering and seeing the characteristics of the jamaah ".²

Other informants, such as M. Syamlan, in addition to using spoken language understood by the congregation, da'wah activities are also strengthened by written language, but still pay attention to the characteristics of the jamaah. M. Syamlan stated, where in da'wah, various strategies are needed in conveying Islamic values, and various methods can be carried out (Qarni, Syahnan, Harahap, Nasution, & Fithriani, 2019):

"I am in the da'wah / lecture activities more synergize between spoken and written language. Before I fill out the recitation I prepare material in writing or power point slides which are then displayed at the time of recitation, and I urge that jamaah bring notebooks, and this is effective because it reinforces one another (Zedan et al., 2015) especially when heterogeneous worshipers come from different cultures ".⁴

As for Rusli M. Daud, in delivering da'wah guided by al-Qur'an Surah An-Nahl verse 125:

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

"Exclaim (men) to the path of your Lord with wisdom and good lessons and denied them in a good manner. Indeed, your Lord is He who knows better who is lost from His ways and He who knows better those who are guided. "

According to Rusli M. Daud, the verse contains the method of da'wah that must be followed by the preacher in delivering the message of da'wah. He further said:

"There are three ways that must be followed, namely by wisdom, *mauidzhotil hasanah*, *wajadilhum billati hiya ahsan*. The da'i must try to give reflection as a teacher who is protective and soothing. Implanting the teachings of Islam must strengthen the faith, by da'wah at least people know, if you already know the love of Islam, if you love it will grow in awe, if it has so will grow fanatic ".¹

Rusli M. Daud asserted, if da'wah was delivered with wisdom then the message of da'wah would be accepted by the jamaah. Da'wah must be delivered wisely and easily digested language by the jamaah where listeners come from various backgrounds, so a good message is a message that considers various aspects, including, language, identity background (Qarni et al., 2019) ,.

Dani Hamdani, in delivering da'wah activities using language that is simple and easily understood by the jamaah. He said:⁶

"In my da'wah activities I hold to the Prophet's hadith" *khaatibinnaas biqadri uquulihim* "(talk to people according to their level of thought). Submission of da'wah messages is not necessarily using native / regional languages, but young languages are understood. The important thing in da'wah is to touch the "heart" of the jamaah and pray for it. Every creature has a knot, a chicken tied at the foot, buffalo tied at the nose, a goat where it is tied to the neck and if a human is tied to his heart. The way to bind a human heart is to pray for it ".⁸

Based on the statement of the informant above, it can be understood that the process of delivering a da'wah message verbally carried out by ethnic migrants da'i using simple language , understandable, easy to comprehended, and can be understood in general by the jamaah (Underwood, Kamhawi, & Nofal , 2013). There are also preachers who occasionally slip their regional languages into understanding. In addition, there are those who preach by

combining spoken and written language or in a systematic way (Lubis, Yunus, Embi, Sulaiman, & Mahamod, 2010).

b. The use of nonverbal messages in intercultural da'wah activities

As a da'wah communicator, ethnic migrant Da'i in the city of Bengkulu, in the process of delivering da'wah messages in addition to using verbal language, also uses nonverbal language. Nonverbal communication is a process of communication where da'wah messages are not conveyed by words or writing, but uses the gestures, body language, appearance, and behavior displayed during da'wah (Nejad, Yaghoubi, Doaei, & Rowshan, 2016).

Agus Aswadi considers nonverbal messages to be important in da'wah. He stated:

"Actually, in addition to messages in the form of words and language, non-verbal messages in my opinion are stronger in their acceptance by the congregation, because they are more practical. I always start the meeting with the congregation by throwing a smile and greeting the congregation when they arrive at the venue. "

In addition to giving smiles and greeting the congregation when carrying out da'wah activities, the symbolic interaction shown by ethnic immigrants in Bengkulu City is very good. The non-verbal communication that he does when communicating / interacting with anyone in his observations is very good, such as when researchers conduct interviews with them, eye contact always occurs and is carried out.

Besides eye contact, appearance is a form of non-verbal communication. Good appearance is an application in the use of good nonverbal communication. there are some people who look as they wish and there are also those who look very neat. Appearance is not only in self-concept but also in nonverbal communication. Appearance is considered so important or very important by research informants.

in Bengkulu City, Ethnic immigrants Da'i interact with the community by showing ideal values through life style that to be emulated and followed, this picture is observed from the patterns of interaction of ethnic immigrant da'i, starting from the way of speaking politely, modest dress models and not overdoing it to a simple lifestyle (Mahmuddin, 2018).

The appearance and manner of dress that the researcher observed as described above, was confirmed by the informant's statement. Ihsan Nasution stressed "I am not overdoing myself when I preach, I prefer a simple appearance, wearing a cap, proper clothing, and wearing a scarf, but more

interesting is speaking politely to the people."

Ihsan Nasution's statement was corroborated by Rusli M. Daud's opinion that "symbols are important but our communication ethics or appearance must be in accordance with religious values, thus appearance is important but not a primary requirement, essentially ethics of courtesy".

Dani Hamdani emphasized the importance of fashioning the "heart" and he explained that "real human clothing is" the heart ", because the heart becomes a light in human beings and lives. If their hearts are good, clean and sincere, people will dress well and properly and according to the values and norms of politeness.¹²

As for M. Syamlan, in da'wah always wear simple clothes but still polite and aesthetic. He did not show luxury in appearance, nor did he show that he was a former official because he had been a vice governor of Bengkulu for a period. He is principled that life is da'wah.

Researcher's 'observations and informants' statements, can be seen that the appearance (especially clothes) used by da'i in da'wah and daily life are more like simple clothes. The clothes used by da'i when da'wah are the same as the clothes used by the jamaah. In general, they wear koko clothes, sarong, and kopiyah. In essence, the clothes worn are polite, appropriate, and not excessive.

The above statement affirms us that the nonverbal communication used by ethnic immigrants in da'wah activities in the city of Bengkulu, is more focused on paying attention to the congregation (Mahmuddin, 2018) by smiling, shaking hands, eye contact and modest clothing.

Verbal language is the main means of expressing our thoughts, feelings, and intentions. Verbal language uses words that represent various aspects of our individual reality (Mulyana, 2017a).

Communication of ethnic immigrant da'i in delivering messages of da'wah verbally using language that is simple, understandable, easy to comprehend, and can be understood in general by the jamaah. There are also da'i who occasionally slip their regional languages into understanding. In addition, there are those who preach by combining spoken and written languages.

Nonverbal language or code commonly called sign language or the language of silence (silent language) (Mulyana, 2017a). According to Larry A. Samovar and Richard E. Porter, (Mulyana, 2017a), nonverbal communication includes all stimuli (except verbal stimuli) in a setting of communication produced by individuals and the use of the environment by individuals, which is rated as potential messages for senders or recipients .

Verbal messages are usually more commonly used to explain something that is factual-descriptive-rational. However, to express something very affective and personal, we usually rely on nonverbal messages. Affection of a husband to

his wife would be more meaningful if expressed with a smile, gaze, or touch rather than with mere words (Mulyana, 2017a).

Nonverbal messages used by da'i in da'wah activities are by giving smiles to the jamaah, shaking hands, and making eye contact. Apart from that, Da'i ethics were dressing in simple clothes. The clothes used by da'i when delivering preaching or da'wah are the same as the clothes used by the jamaah. In general, they wear koko clothes, sarong, and kopyah. In essence, the clothes worn are polite, appropriate, and not excessive.

The meaning of nonverbal language is strongly influenced by the socio-cultural system of the people who use it. For example, ethnic Da'i immigrants give a "smile" to the congregation. A smile by the people of Bengkulu City is interpreted as an act that shows "hospitality and happiness". Likewise, the "handshake" by the people of Bengkulu City is interpreted as a sign of "acceptance and friendship". The "eye contact" when carrying out da'wah is interpreted as a sign of "giving attention and sincerity" (Nejad et al., 2016).

Based on the analysis as explained above, it can be concluded that the da'i in conveying the message of da'wah use verbal and nonverbal language very well and interestingly. Verbal and nonverbal language used by da'i groups mutually support and complement the da'wah communication that takes place, so that it does not confuse worshipers and worshipers can follow, receive, and understand the da'wah message conveyed.

4. Intercultural Communication Model Performed by Da'i Ethnic Entrants in Delivering Da'wah Messages in Bengkulu City

Intercultural communication studies need to be studied for at least two important reasons: (1) Humans are ethnocentric. Human perception is subjective. Ethnocentric is using a cultural standard of its own to measure other cultures. Stereotype is a false generalization of a group of people by ignoring their individual characteristics. Stereotype can lead to self-fulfilling prophecy, which is an event that takes place based on predictions (with) that it will indeed happen, (2) Communication meets human needs. Effective communication makes people happier, healthier and more successful at work (including as entrepreneurs, managers, business people, executives, and so on).¹³

Based on research conducted to 5 (five) informants through observations and in-depth interviews in the field, the intercultural communication model developed by da'i in delivering da'wah messages in the city of Bengkulu conceptually can be described as follows: first, Agus Aswadi came from Sumatra South, in delivering the message of da'wah always appreciate the culture that lives and is embraced by its congregation. He appreciated the differences and preached by using language understood by his congregation. Secondly, Rusli M. Daud came from Aceh, in his da'wah he never mentioned the culture of his jamaah and did not also use Acehnese culture. In delivering da'wah issue, he

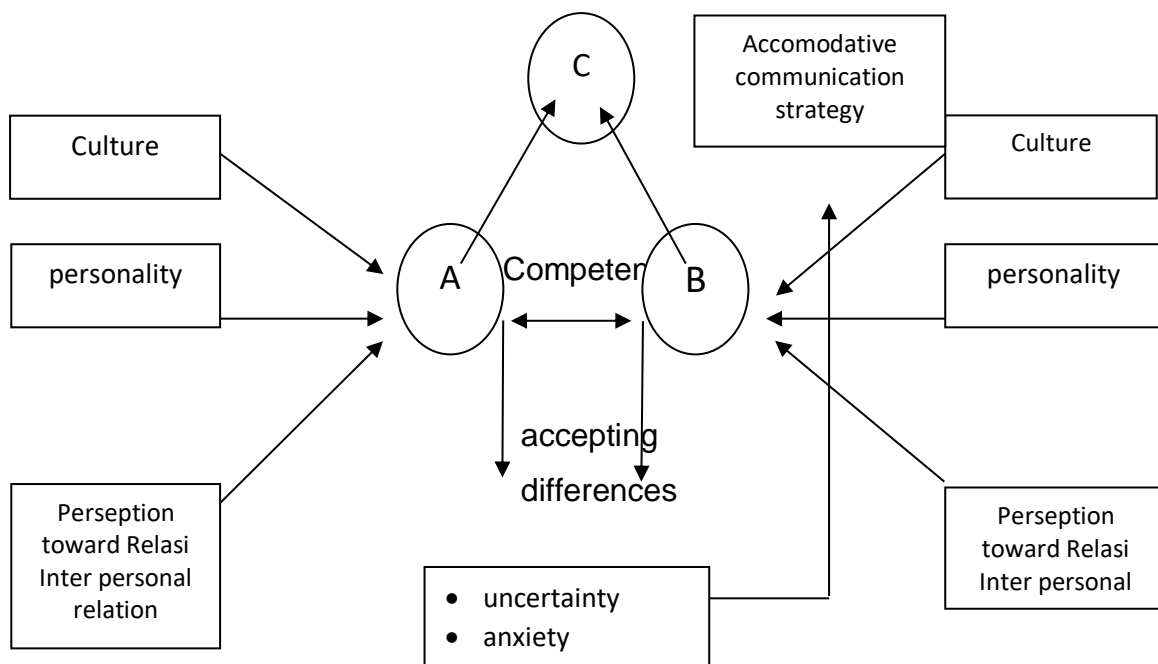
never discussed the issue of khilafiyah because it would cause problems for his congregation.

Third, Ihsan Nasution came from North Sumatra, in delivering his da'wah using Indonesian so that his congregants could easily understand, occasionally he mimicked local languages that he happened to be able to. He highly respects the culture of his congregation. Fourth, Syamlan came from Java, in delivering his da'wah he used Indonesian so that all of his jamaah could understand the da'wah message conveyed. He understood his heterogeneous audience (jama'ah) so that he did not use language that would make it difficult for his jamaah to accept his da'wah. And fifth, Dani Hamdani comes from West Java, in delivering the message of da'wah using simple language so that it is easily digested by the congregation. If he preaches in the community of West Java then he uses Sundanese in delivering the message of da'wah.

Based on the statement of the informant as explained above, the intercultural communication model carried out by migrant da'i in delivering da'wah material to the jamaah is with the "empathy" communication model, namely: (1) respecting the culture that is alive and embraced by the congregation (Masruroh & Kusuma, 2018), (2) respecting differences (Aini, 2017), (3) not discussing the problem of khilafiyah, (4) using simple language so that it is easily understood and understood by the audiences, (5) using Indonesian so that the jamaah can easily be understood, (6) occasionally mimics local languages that he happens to understand, and (7) there is also a preacher if da'wah in the community who comes from his area he uses local languages.

The formulation of intercultural communication models carried out by ethnic migrants da'i in Da'wah activities can be represented as follows:

Image 1.
Intercultural Communication Model



Intercultural communication occurs when the message producer is a member of a culture and the recipient of the message is a member of another culture (Mulyana and Rahmat, 2003). In this study, communication occurred between ethnic da'i migrants from various regions (East Java, West Java, Muara Rupit-South Sumatra, South Tapanuli-North Sumatra, and Banda Aceh) with the people of Bengkulu City.

Intercultural communication research focuses attention on how different cultures interact with the communication process; how communication components interact with cultural components (Mulyana and Rahmat, 2003). The values embraced by the people of Bengkulu City will influence the way they give meaning to the da'wah messages conveyed by ethnic migrants. Therefore, ethnic immigrants must understand the culture of the congregational community where the message of da'wah is delivered.

The intercultural communication model carried out by ethnic migrants in delivering da'wah material to their congregants is the "**empathy**" communication model, namely:

- (1) respecting the culture that lives and is followed by the jamaah;
- (2) respect the differences;
- (3) does not discuss the issue of khilafiyah;
- (4) using simple language so that it is easily understood and understood by the congregation;
- (5) using Indonesian so that the jamaah can easily understand;
- (6) occasionally using / mimicking local languages that he happens to understand; and
- (7) there is also a da'i if da'wah in the crowd of people who come from his area he uses the local language.

Empathic communication or communication with empathy means communication based on awareness to understand with feeling, care and attention to the communicant or whoever the friends we are talking to. In empathic communication means that as communicators we try to show our empathy to other people, friends, or communicants (in this case, the audience, listeners, or viewers), whoever they are with all backgrounds of life and culture. Empathic communication also means being sensitive to any response or signal that arises from the audience or the interlocutor who receives our communication message, both verbal and nonverbal. Therefore, empathic communication is "communicating with a deep sense of heart". A person who is successful in empathic communication is someone who is able to grow and strengthen people's sense of self-worth. Keywords that can be used as guidelines in empathic communication are understanding, caring, respecting, and caring for others (Ibrahim, 2004).

Schramm¹⁴, stated four conditions for intercultural communication to work effectively. First, we must respect other members of culture as humans; second, we must respect other cultures as they are, not as we wish; third, respecting the rights of other cultural members to act differently from the other ways we act; and fourth, competent cross-cultural communicators must learn to enjoy life with people from other cultures. Schramm further stated that the effectiveness of communication depends, among other things, on the situation and social relations between the communicator and the communicant, especially in the scope of reference (frame of reference) and the breadth of experience between them.

Based on the results of research and discussion, the following conclusions can be drawn: first Thus, it is only natural that ethnic da'i in delivering da'wah messages to the people of Bengkulu City can be well received and the communication runs effectively, because they have applied the principles of intercultural communication with empathy communication model.

Conclusion

Based on the results of research and discussion, the following conclusions can be drawn: first, the Ethnic Entrants in Submitting the Message Da'wah verbally using language that is simple, understandable, easy to comprehend, and can be understood in general by the congregation. There are also preachers who occasionally slip their regional languages into understanding. In addition, there are those who preach by combining spoken and written languages. The nonverbal message used by ethnic immigrants da'i in da'wah activities is by giving smiles to the congregation, shaking hands, and eye contact. Besides that, dress modestly.

Second, the intercultural communication model carried out by immigrant ethnic groups in conveying the message of da'wah to the congregation is with the "empathy" communication model, namely: [a] respecting the culture that is alive and embraced by the congregation; [b] appreciate the differences; [c] does not discuss the issue of khilafiyah; [d] uses simple language so that it is easily understood and understood by the congregation; [e] use Indonesian to make it easier for pilgrims to understand; [f] occasionally use / mimic a local language he happens to understand; and [g] there is also a preacher if da'wah in the midst of people who come from his area he uses the local language.

Suggestions that researchers recommend relating to the results of this study are as follows: The preachers should do da'wah with a cultural approach and respect for culture that develops in the community. The Da'i Da'i ethnic communication style of immigrants as the results of this study can be used as a reference. And research on ethnic da'i migrants in da'wah in the city of Bengkulu can still be done and developed with a different approach, for example the "dramaturgy" approach to see the front stage and back stage of the da'i figure.

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