



Communication Models of the Multicultural Dakwah in the State Islamic Universities (PTKIN) in Indonesia

Rini Fitria¹; Wirahadi Kusuma¹; Rajih Arraki²

¹ Senior Lecturer of UIN Fatmawati Sukarno Bengkulu, Indonesia

² Master Student, Centre of Policy Research and International Studies (CenPRIS), Universiti Sains Malaysia

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Abstract

In the process of implementing and administering higher education at Islamic universities (PTKIN), it certainly cannot avoid the interaction between the university, the students as immigrants and the community outside the campus, with various multicultural conditions in society in Indonesia, indeed, Da'wah communication is needed in an effective and efficient way to build an empathy. Various forms of da'wah are usually carried out at PTKIN and in the community such as tabligh akbar, Commemoration of Islamic holidays (PHBI), Majelis Taklim which is also the responsibility of PTKIN to the academic community internally and outside the campus. The purpose of this study was to identify and describe the planning, implementation and forms of multicultural da'wah communication from five State Islamic Religious Universities (PTKIN) in Indonesia through case study qualitative research. The results of this study are that at PTKIN Multicultural Da'wah is carried out in Da'wah bi al Lisan, Da'wah bi al Qolam and Dakwah bi al 'Amal with actions and implementation individually or independently in the community, Da'wah is carried out in congregation or in collaboration between lecturers and students as the community service and institutionalized Da'wah, meaning that da'wah is respectively coordinated by the Institute of Research and Community Service (LPPM) and the Faculty of Da'wah and Communication in each Islamic Universities (PTKIN).

Keywords: *Communication Models; Dakwah; Multicultural*

Introduction

Indonesian society is known as a multireligious and multicultural society consisting of various religions, beliefs, tribes, races, cultures, and groups. Related to interfaith people, the ancestors of the Indonesian nation passed on the spirit of tolerance and full of peace (Fatih, 2018). Indonesia's multicultural society requires a cultural diversity communication strategy to make it easier for others to understand the message (Fitria, 2019)

With the spirit of religious harmony, issues related to the rise of radicalism and intolerance will be minimized together, in order to not have a bad influence on social conditions that have been well established (Satria, 2021). Related to this, higher education institutions have a big hand with the

community to form multicultural development, one of which is the existence of religious ministries through several State Islamic Universities (UIN), State Islamic Institutes (IAIN), and State Islamic Colleges (STAIN) or called in Indonesia as PTKIN.

In the process of managing and organizing the Islamic high education, whether it be interactions between immigrants or new students and their relationships with the community, with various multicultural conditions in society in Indonesia, certainly, *dakwah* (Islamic preaching) communication is needed in one of the effective and efficient ways so that empathy is used. When immigrants interact with new environments that are different cultures for a long period of time, there will be a process of resocialization or acculturation (Hakim, Abidin & Adnan, 2020). Gradually immigrants will find new patterns in thinking and behavior. The interactions that occur every day with indigenous people cause immigrants to understand the differences and similarities with their new environment. According to Heryadi & Silvana (2013) the immigrants began to understand the new environment and adopted some norms and values of indigenous people. The students of the PTKIN certainly also came from various regions, and migrated to the intended PTKIN area, requiring adaptation and adjustment in the process of completing lectures and the community around the residence.

Various forms of *dakwah* that are usually also carried out in the PTKIN and in the community are scheduled, for example, *Tabligh Akbar*, Commemoration of Islamic holidays (PHBI), and *Majlis Taklim* (Qur'an study groups) are a fixed agenda in every event of Muslim activities. It can be said that there is no Islamic holiday without *Pengajian* (Quran reading gathering). *Pengajian* is also a core event in any *Khataman Pesantren* or *Madrasa* (Quran recitation at Islamic schools) activity in commemoration or thanks giving of every Muslim according to their respective cultures (Bushro & Qodim, 2018). At the PTKIN, these activities are often held traditionally and are usually called *Kemah Dakwah* (a camping activity for Islamic preaching lessons). On the southern island of Sumatra, namely, Bengkulu, Jambi, Lampung, and Palembang are the provinces that develop diversity-based Islamic higher education that requires communication so that messages are effective and efficient by identifying the plurality of people in multicultural provinces (Fitria & Japaruddin, 2020).

Almost all of the State Islamic Religious High Education have a Faculty of Dakwah with the characteristics of a multicultural society (Suharto, 2021), such as what is in UIN Fatmawati Sukarno Bengkulu which not only accommodates students from Bengkulu province but also from various provinces, as well as UIN Raden Fatah Palembang, IAIN Curup, UIN Sultan Thaha Syaifuddin Jambi and UIN Sunan Kalijaga Yogyakarta. The development of the state Islamic universities is surely also carried out in a sustainable and synergistic manner, each university can have a research and community service institution that synergizes with their respective faculties that have a community base that is fostered by the nuances of preaching. This can be seen from the implementation of the Dakwah and Communication Program (FDK), UIN Raden Fatah Palembang has 5 study programs; Dakwah Management (MD), Journalism, Islamic Broadcasting Communication (KPI), Islamic Community Development (PMI), and Islamic Counseling Guidance (BPI) as well as in the KPI study program, there are several cognate courses of Dakwah and communication. Likewise in the study program of Islamic community development, Dakwah Management and Journalism such as Dakwah Science, Dakwah Communication, Multicultural Dakwah, Introduction to Communication Science, Dakwah Psychology, Dakwah History, History of Islamic civilization, Sociology communication, Dakwah Islamic Studies, and Islamic Studies (Website of the Faculty of Dakwah & Communication UIN Raden Fatah, 2022). Meanwhile at UIN Fatmawati Sukarno Bengkulu, namely at the Faculty of Ushuluddin, Adab (etiquette), and Dakwah, especially in the KPI and MD study program, there are courses: Communication Science, Dakwah Science, Dakwah History, Dakwah Communication, Multicultural Dakwah, Intercultural Communication. The same thing also happened to UIN Sultan Thaha Syaifuddin at the Faculty of Dakwah and Communication which has a study program in Communication & Broadcasting, and Islamic Journalism. Furthermore, at the Faculty of Dakwah and Communication UIN Sunan Kalijaga Yogyakarta has a study program in Islamic Communication and Broadcasting, Islamic Guidance and Counseling, Islamic Community Development,

Dakwah Management, and Social Welfare Sciences (UIN Suka Website, 2022). Certainly, this research will be interesting to study and contribute to the five state Islamic universities as material or policy-making related to the development process of Dakwah Faculty in the future, especially in developing the curriculum of multicultural dakwah communication. So that the focus of this research is related to planning, implementing, and communicating multicultural *dakwah* at the PTKIN in Indonesia.

In this paper, the researchers limit the location of this research to only the PTKIN in Indonesia, that are: UIN Raden Fatah Palembang, UIN Sultan Thaha Syaifuddin Jambi, UIN Fatmawati Sukarno Bengkulu, IAIN Curup, and UIN Sunan Kalijaga Yogyakarta in the scientific field of Dakwah and communication by containing cognate courses in the study program of the faculty of Ushuluddin, Adab & Dakwah (FUAD) or the faculty of Dakwah and Communication (FDK) and also the local Research & Community Service Institute (LPPM).

Research Methods

In this research, the role and ability of the researchers are very central. Furthermore, by referring to these thoughts and understandings, the paradigm used by the researchers in this study is a qualitative paradigm. Qualitative research can be described as an effective model that occurs in a natural environment that allows researchers to develop a level of detail from experiences that are heavily involved in actual experiences (Judge, 2019). Therefore, in this study, the researchers have the freedom to analyze or interpret qualitative data on multicultural dakwah communication models in Islamic universities in Indonesia. Through qualitative methods, the researchers can produce research that is temporary, situational, and contextual, but must be in-depth. In accordance with these characteristics in this study, the researchers need to determine methods that are able to accommodate these characteristics. That is qualitative research with case study research.

Case study research is a series of scientific activities that are carried out intensively, in detail and in depth about a program, event, and activity, both at the individual level, a group of people, institutions, or organizations to gain in-depth knowledge about the event (Hidayat, 2019). Usually, the selected event here in after referred to as the case is an actual thing, which is ongoing, not something that has already passed. A case is an event, it can be very simple and can also be complex. Accordingly, the researchers choose the one that is considered absolutely specific. The event itself is unique which means that it only occurs at a certain site or location. To determine the uniqueness of a case or event, make signs to be considered by the researchers which include: *hakikat* or the nature of the case itself, the background of the occurrence of the case, the physical setting of the case, the context that surrounds it, the other cases that can describe the case and an informant that controls the case under study.

This type of Case Study is necessary to find the tendencies and directions of development of a case. The follow-up is in the form of Action Research which is also carried out by other competent parties. From the content of the scope of the study area, Study Case is limited to a narrow (micro) area, because it examines behavior at the individual, group, institution, and organizational levels (Danar, Marta & Sampurna, 2020). The cases are also limited to certain types of cases, in certain places or locations, and at a certain time. Because the area of coverage is narrow, case study research is not intended to draw conclusions in general or obtain generalizations, since it does not require populations and samples.

Research explores in depth a program, an event, an activity, a process, or one or more individuals. Case studies can be either single cases or cases that are limited by time and place. Case study research is necessary for research that has a defined time frame, case studies seek to learn more about known or poorly understood situations.

Data collection for case studies is extensive and attracts many sources such as direct or participant observations, interviews, archival records or documents, physical artifacts, and audiovisual materials. It is also mentioned that a researcher should spend time in the place of interacting with the person being studied. Data collection methods used by the researchers to obtain primary data include interviews, observations, and documentation. The data analysis techniques used in this study are data collection, data improvement, data processing, data analysis, and data analysis processes.

As for the data validity technique, the researchers use a triangulation technique (Confirmability) which aims to prevent findings from being considered biased. The researchers need to triangulate findings, or what is often referred to as confirmability, namely by reporting research findings to the informants interviewed. A researcher must be honest so that his findings can be scientifically accounted for in the academic community or the general public. Because it will be a scientist, a researcher must have honesty, and act objectively, responsibly, and professionally. From the description of these sources, triangulation is a technique of checking the validity of data and can be interpreted as checking data from various sources, in various ways and times.

There is triangulation from the source, triangulation from data collection techniques, and triangulation from time. The researchers will test the data obtained from one source to then be compared them with data from another source. In this way, the researchers can explain the problem under study more comprehensively. The researchers will triangulate data sources from interviews, documents, and libraries. In this study, the subjects used as interview speakers at five Islamic universities were: the head Institute for Research and Community Service (LPPM), the Dakwah and communication faculty dean, the head of the department or the head of the study program, and the lecturer of Dakwah and communication faculty.

Results and Discussion

Multicultural Dakwah Communication Model of UIN Raden Fatah Palembang

Based on the results of the research obtained from UIN Raden Fatah Palembang, the *dakwah* communication carried out at the Dakwah and Communication Faculty can be performed in various forms of collaborations between lecturers and students, for example, by the way students perform *dakwah* under the care of direct lecturers. In addition, lecturers can also perform *bi al qalam dakwah*, preaching with this media is very effective, because lecturers are able to write and develop media to preach through books, some activities performed in collaboration between the government and students and alumni called *Sarjana Bina Desa* (The Bachelor of Village Development) with the cooperation of the Regency government. This collaboration has been conducted for two years with Ogan Komering Regency (OK) and Sekayu Regency (MUBA). *Sarjana Bina Desa* program has an important point because it produces one *hafidz* (a call for someone who can memorize the Qur'an) in one village, where currently there are 60 *tahfidz* houses (a non-formal Islamic boarding school institution with concern to learning and memorizing the Qur'an in Muara Enim Regency and it has been implemented every year based on the budget of the head of each region. *Sarjana Bina Desa* is implemented with inter-institutional cooperation first and then followed by the collaboration program between lecturers which was performed such as the assistance of mosques and *sakinah* (peaceful) families. The program has been performed by several lecturers at the Faculty of Dakwah and Communication of UIN Raden Fatah Palembang.

Several forms of direct preaching are also performed in the form of a community service called mosque-based service, the collaboration between lecturers and students is well established. On the other hand, an independent service community from the students can be conducted, as long as they coordinate with the Faculty of UIN Raden Fatah Palembang based on the needs of the mosque and community. In addition, the process of *bi al lisan dakwah* (oral preaching) has also been carried out by lecturers in

collaboration with students. The form of collaboration between lecturers and students as well as between the academic community and the government is a collective step to facilitate the communication process with the community campus or outside the campus and can be right on target so that it does not conflict with the multicultural conditions that exist in society (Sirajuddin, 2012).

Multicultural Dakwah Communication Model of UIN Sultan Thaha Syaifuddin (STS) Jambi

Dakwah communication performed at UIN STS Jambi basically uses the oral communication model, as the lecturers have the opportunity to do preaching directly in the community, especially during the month of Ramadan. The implementation of *dakwah* is also carried out in collaboration with students in the form of applications and actions on the provision of lecture materials, for example, in the sociology of *dakwah*, and the sociology of communication courses, students will be given material then they must go down to take data or research and continue making reports so that through activities like these can be categorized as a communication model of oral and written *dakwah* or *oral bi al* and *bi al qolam*. If we look at the existing fact that basically students and lecturers have carried out this preaching, for example, on Fridays, many lecturers and students have performed Friday sermons. In addition, *bi al qolam dakwah* is also facilitated by the Institute of Research and Community Service (LPPM) of UIN STS in the form of writing and distributing learning books (*Daras* book), meaning lecturers writing and conveying the preaching through writing. In this case, the topic discussed in the *daras* book made was that 13 lecturers studied the format of the *Majelis Taklim* (Qur'an study groups) which was created from various angles, 16 other lecturers wrote manuscript books of Preaching and Sermon, 10 people wrote about the Format of Training, Workshops, and Seminars, 2 people discussed the Challenges of Format Guidance and Learning, 15 lecturers wrote about the Format of Counseling and Mentoring. Surely, the preaching model conducted makes the process more creative and innovative for lecturers in carrying out service activities in the midst of a community, and students who have a variety of cultures, and different backgrounds or in the term are called multicultural (Sirajuddin, 2014).

Multicultural Dakwah Communication Model of UIN SUKA Yogyakarta

From the results of the research process obtained at UIN Sunan Kalijaga Yogyakarta, the *dakwah* communication model developed at this institution, especially at the Faculty of Dakwah and Communication, students are given the opportunity to carry out multicultural *dakwah* independently, meaning that students are asked to determine their own place and with various adjustments of the rules in the section of the academic. Meanwhile, individual lecturers carry out their *dakwah* through oral preaching, for example when delivering Friday sermons and routine recitations carried out at the *Majelis Talkim* and other scientific disciplinary assemblies.

Multicultural Dakwah Communication Model UIN Fatmawati Sukarno Bengkulu

Related to the *dakwah* multicultural communication at UIN Fatmawati Sukarno Bengkulu city, the *dakwah* communication carried out by lecturers and students is basically divided into three parts, namely the collaboration of lecturers and students when carrying out preaching is called *dakwah* practice with various forms through the practice of radio broadcasting, photo journalism and others. Some preaching activities in the form of *bi al qolam dakwah* are also performed by the lecturers who have mostly carried out the devotion of the same type as this. Although collectively the community service programs of lecturers and students have actually been collectively coordinated by the Institute for Service and Research (LPPM) UIN Fatmawati Sukarno Bengkulu. The collaboration of lecturers and students is also carried out in *dakwah* practice and in the frame of the practice of radio broadcasting which is carried out on radios owned by campuses or radios outside the university. This type of practice has the aim that students are also equipped with the ability and competence to be able to preach using electronic media.

Multicultural Dakwah Communication Model of IAINCurup

From the data obtained through this study, the multicultural *dakwah* communication model has been implemented by IAIN Curup for the most part by means of *bi al lisan dakwah*, especially for male lecturers who have the opportunity to become a *khatib* of the Friday *khutbah* (sermon), while for lecturers who are women, they can carry out recitations in the *Majelis Taklim*. In the academic realm, the *dakwah* model performed can be adjusted to each study program based on research-based service clusters, and *dakwah* is done in the Rejang Lebong regency area in Bengkulu Province, where the type of community in the area is the type a multicultural society. There is even a service implementation carried out by student groups with supervisors who are specially placed in villages with multicultural characteristics. Based on the data that have been obtained, the *dakwah* multicultural communication in IAIN Curup can be categorized as *bi al lisan dakwah*, *bi al qalam dakwah*, and *bi al 'amal dakwah*. Adjusting the *dakwah* communication model to the conditions of society or the majority is a must and is highly recommended (Kohar et al, 2022), so that what has been done by the IAIN Curup party has been quite relevant to what experts suggested.

Conclusion

Based on the results of research and discussions that have been explained in detail above, the multicultural *dakwah* communication model that has been carried out at the State Islamic Religious College (PTKIN) in Indonesia with five campus representations, namely UIN Raden Fatah Palembang, UIN Sultas Thaha Saifuddin Jambi, UIN Sunan Kalijaga Yogyakarta, UIN Sunan Kalijaga Yogyakarta and IAIN Curup, can be concluded into three parts:

1. *Dakwah* is carried out individually or independently within societies
2. *Dakwah* is carried out in congregations or in collaboration between lecturers and students in carrying out them together in the community
3. *Dakwah* is institutional, meaning that preaching activities are coordinated by the Service and Research Institute and the Faculty of Dakwah and Communication of PTKIN respectively.

As for the multicultural *dakwah* models that have been carried out in five PTKIN as explained in the research results are:

- a. *Dakwah bi al lisan*
- b. *Dakwah bi al Qolam*
- c. *Dakwah bi al 'Amal*

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