Abstract—Da’wah (Islamic communication, preaching) nowadays tend to its verbalistic activities (Da’wah bilissan), but it is rare to conduct Da’wah bil-Hal (by doing). The aims of the research is to understand how the Profile of Persuasive Da’wah base on citizens’ demographic factor. The method of the study is survey to gain a quantitative data, by questionnaire among 399 respondents of Cimahi City, with its sampling technique is multistage random sampling among families of Cimahi citizens. The paper results the important data on: The citizens’ demographic characteristic plays important role toward persuasive Da’wah. When the Da’wah are catched the citizens’ views it will be effective. The citizens’ likeness to the Da’i (preachers), themes of Da’wah, and the agendas of Da’wah as good cues to be persuasive Da’wah. When the Da’wah messages are favored and applicable by citizens it could become permanently exist in the citizen. The implication of the study is the more accepted a Da’wah by the citizens, the more persuasive it is. On the other hand, if people do not like the persuasive Da’wah, it will be less effective.

Keywords—component; formatting; style; styling; insert

I. INTRODUCTION

Da’wah (preaches to Islam) exists in our Daily live. People of one city have their demographic characteristics. The citizens of city are heterogenic but they have some demographic indicators such as: sex, age, and education.

The city atmosphere is rational, consumptive and like entertainments. The city condition supports people to be creative, fashionable and consumptive. Consumerism inherent in the big cities, including Cimahi. We needs to recognize the state of communicant [1], to map accurately demographic clues, in order to gain effective Da’wah. The unavailable data about citizens’ response to Da’wah activities has caused Da’wah activities depends on the main stream of the Da’i as a communicator. Research data become a guideline to an effective Da’wah. To consider persuasive Da’wah and its citizens’ demographic characteristics linkage in the city. When Da’wah gain effective communication, it mean that are preferred and needed by citizens, it could be a basic to design the persuasive Da’wah. What kind of agenda Da’wah are preferred by the citizens. Are they prefer of verbal Da’wah or Da’wah bil-hal, and what kind of Da’wah are attracted them. Are they expected the empowerment of citizens through Da’wah. This background stimulates and endures the researchers to conduct studies in determining the extent in which people respond to Da’wah, whether people like Da’wah and receive it well or they merely attended it as a leisure. But we have not enough data how Da’wah activities can persuade citizens. Therefore, the paper studied about persuasive Da’wah base on demographic aspect.

II. RESEARCH METHOD

This paper is resulting of data research, which is conducted by survey in 2018 in Cimahi. The design of research are descriptive by exploring the public perception that response through the persuasive Da’wah base on demographic indicators. By surveying citizens we gain their modes of persuasive Da’wah by questionnaires, use Likert scale response model and some of them are descriptive. The data analyzed the family among Cimahi Citizens. Cimahi divided into three Kecamatan (sub-district under city): Cimahi Selatan (Southern Part), Cimahi Tengah (Central Cimahi) and Cimahi Utara (Northern Part). From sub-district down to lower sub-division namely: Kelurahan (villages), Rukung Warga (RW; sub-division under village. Rukun Tetangga [RT], sub-division under RW) respectively. We state here that the family is the analysis unit, with 399 questionnaires. Sampling technique are multistage cluster random.

III. THEORETICAL FRAMEWORK

Da’wah, semantically means ‘invitation’, preach, ‘calling’ to God way (path of al-Islam). Da’wah activities are regarded as an act of worship, informing people about the religion rather than manipulating or forcing them into it; propagation of the
faith in Islam requires dialogic ways, which has to do with empathy, forming relationships and engagement with other” [2]. Da’wah ought to be done persuasively.

Persuasion in Islam encourages the expression of conviction and the sharing of views without deception and imposition, removing the expected outcome at all cost. Persuasive communication exists within the dialogic framework and ethical and tolerant in nature since acceptance of the message is by one’s ‘own will, not by coercion [3].

Jowett and O’Donnell, defined persuasive as, “A communicative process to influence others [4]. A persuasive message has a point of view or desired behavior for the recipient to adopt in a voluntary fashion.” Still his statement that persuasive is “a complex, continuing, interactive process in which a sender and receiver are linked by symbols, verbal and nonverbal, through the persuader attempts to influence the persuade to adopt a change in a given attitude or behavior because the persuaded has had perceptions enlarged or changed.”

Based on definitions from various literatures, “persuasive” is an ongoing and complex process to influence others through messages, both verbal and non-verbal, which agreed to adopt a change in attitude and behavior voluntarily.

The purpose of persuasive communication is that communicants are willing to perform certain activities with full awareness [5]. ”Persuasive Da’wah is the process of influencing mad’u (congregation) with a psychological approach, and therefore mad’u is persuaded to do what a Da’i said without feeling being forced. They feel they do it on their own will” [6]. Shimp stated that there are 4 basic factors in persuasion, two are controlled by communicators, namely: message arguments and peripheral cues; the other two are the involvement of receivers and initial positions [7]. Persuasive is seduction (in a positive and constructive sense), and convince others by giving true information that can be a reference for Da’i in delivering their Da’wah.

The study about attitudes is not solely centered on audiences or messages, but a combination of the two [8]. Message content is also a persuasive communication element. Applbaum stated that the strategy of designing persuasive communication is through message content [9]. The contents of the message can be delivered in several ways.

Even Yudi Perbawaningsih stated that in term of persuasion effectiveness it is not quite relevant to separate the message and its source. The quality of source is determined by the quality of the message, and vice versa [10]. But this is not the main research results of the researchers in realm of advertisement. There are differences context between advertising from the social context. What yielded by Yudi is in social context, especially in the academic realm.

Source factors are important for determining the degree of elaboration, Homer and Kahle’s research was aim to find out the effects of source expertise and the effect of process in defining source to the degree of involvement [11,12]. Normally source oriented information is correlated with peripheral route, but the result of the following researches stated that source oriented information can take part in central routes as well [13]. ELM gives information about persuasive message elaboration.

Researchers also studied audiences of different demographic characteristics to understand how youth processes the arguments in the persuasive message [14]. Research results demonstrated that rational appeals had more potential to generate a higher attitudinal level. Rational appeals included detailed information and proofs about the product and service; also they create more cognitive effort to analyze the content of advertisement [15]. Ma’arif told that the factor of Da’wah communicant demography related with the pleasure of assembly to Da’wah communication component [16]. Physical attractiveness as a peripheral cue of a peripheral route. When there was a low involvement situation, endorsement was able to increase attitude against a specific product [17].

We make sense that Yudi’s point of view and Petty and Cacioppo’s Elaboration of Likelihood Model (ELM) are not contradicts one another’s. Instead of contradict it will be complement each other.

Individual differences will lead to a different response or a different attitude towards an object. Communicators need to keep it in mind so that the deliverance of messages can change the audience’s attitude according to the expected target. At the very least to reduce energy exposure due to ineffectiveness of communication resulting from differences in audience response to messages. The concept of effective communication adapts to others who communicate; one's communication is effective as it adjusts its behavior, its perception, its device to other communicator factors. Ma’arif stated that ‘Persuasion is based on a sense of responsibility because without accountability the message of Da’wah will be weak’ [18].

Da’wah Bil-Hal as a method to empower society. But it is rather rare to be implemented. The Da’wah Bil-hal is not far from the concept of community-based education. Therefore, they can manage their lives well and be independent. The concept of "Pendidikan Berbasis Masyarakat (Community Based Education), "Education is to conduct a critical reflection on the dominant ideology toward social transformation” [19].

Persuasive Da’wah. The prophet Muhammad SAW (Pbuh) is a major figure in Islam. He introduced and spread Islam facing many challenges without getting tired. The prophet gave sirriyah (secret) Da’wah for three years and continued with jahlriyahly (openly) Da’wah. He received many rejections [20]. Prophet Muhammad is an example of a figure with persuasive Da’wah, because of his shiny personality in his community; his character was trusted (al-Amin). Prophet Muhammad Pbuh was the role model for ulama (people who have knowledge of Islam) in delivering a persuasive Da’wah. A Da’i must have 3 (three) main characteristics, namely: knowledgeable, gentle and patient [21]. Da’wah becomes a persuasive bridge with one of its objectives, which is to change one’s attitudes, Muhtadi told [22]. When Da’wah is favored -- because people agree with the Da’wah-- it will give positive influence to the congregation.

Profile of a Da’i figure. Da’wah can take place if there is a subject. The Da’i (communicator of Da’wah) serves to convey the messages of Islam. Da’wah is an art, a mission and a
perception” [23]. Furthermore, Anwar Arifin stated, “Personality of the speaker is more important than the message conveyed” [24]. Da’i do not force congregation with their Da’wah (coercive), because if Da’i is coercive, they will lead to the imbalances of charity and hypocrisy.

Themes of Da’wah. The theme of Da’wah refers to the religious messages conveyed by Da’i. Messages delivered from the Quran and Sunnah (prophet tradition), including aqidah, sharia and akhlaq (moral value). “Da’wah messages should educate people, not just give them a false hope” Muhtadi state [25]. When we deliver a Da’wah, we have to consider the receivers, their age and their intellectual/mind frame, by considering their education level. Da’wah does not merely deliver information, but also takes action. Therefore the output is an effective and efficient Da’wah because it achieves Da’wah objectives [26].

Da’wah and citizens’ demography. Da’wah is an effort to invite people to the path of God, to the straight path [27]. Da’wah is more than a lecture or speech because Da’wah has an objective to invite the congregation to do good deeds and prohibit wrong-doing. Da’wah is a macro structured framework, while amar ma’ruf is its spirit [28,29].

Da’wah has various forms. Da’wah is not only bil-lisan (verbal) but also bil-Hal (by action) [30]. Bil-lisan is a verbal Da’wah and Da’wah bil-Hal. Da’wah Bil-hal is not widely performed by Muslims. We not intend to separate between Da’wah bil-lisan from Da’wah bil-Hal. But, we need to differentiate these two types of Da’wah.

The demographic clue of the subjects who receive Da’wah are: age, gender, education, the religion and different types of families ought to be considered before giving a Da’wah.

IV. RESEARCH FINDINGS

The finding of this research is valid data about respond of citizens that can become guidelines for planning a Da’wah; various persuasive Da’wah activities that encourages people to a better life, based on their demographic.

A. Initial Data Description: Respondent’s Characteristics

| TABLE I. GENDER OF RESPONDENTS |
|--------------------------------|
| Answer | Frequency | Percent |
|--------|-----------|---------|
| Male   | 213       | 53.4    |
| Female | 186       | 46.6    |
| Total  | 399       | 100.0   |

This table shows that the number of male respondents is 213 (53.4%) and female is 186 respondents (46.6%). Most of respondents of this research are male.

The teenagers between 15-20 years, 138 respondents (34.58 %) are young adult, 134 respondents (33.58%) are middle age, and 8 respondents (2.00 %) are elderly.

The data informs that most of respondents are young adult and middle age more 78 % (productive age) followed by teenagers whose aged 20 years and younger more than 20 %, and the least are elderly.

| TABLE III. EDUCATION OF RESPONDENTS |
|-----------------------------------|
| Answer | Frequency | Percent |
|--------|-----------|---------|
| Elementary School | 15 | 3.8 |
| Junior High school | 109 | 27.3 |
| Senior High School | 176 | 44.1 |
| Associate Degree | 66 | 16.5 |
| Undergraduate | 23 | 5.8 |
| Do Not Answer | 10 | 2.5 |
| Total | 399 | 100.0 |

The highest education level of respondents is senior high school which is 176 (44.1%) respondents. On the second place is junior high school which is 109 respondents (27.3%), 66 (16.5%) respondents are associate degree graduates, and 23 (5.8%) respondents are undergraduate, 15 (3.8%) respondent graduated from elementary school and 10 (2.5%) respondents did not answer.

| TABLE IV. SYMPATHY FOR A DA’I WHOSE WORDS ARE CONSISTENT WITH HIS ACTION |
|--------------------------------|
| Answer | Frequency | Percent |
|--------|-----------|---------|
| Very Sympathetic | 107 | 26.8 |
| Sympathetic | 275 | 68.9 |
| Less sympathetic | 13 | 3.3 |
| Not sympathetic at all | 1 | 0.3 |
| Do not answer | 3 | 0.8 |
| Total | 399 | 100.0 |

Table 5 shows that respondents are sympathetic to the consistent Da’i (one word and deed) of 275 people (68.9%), and very sympathetic reached 107 (26.8%). However, the number of those who are less sympathetic and not sympathetic at all are 14 respondents (3.6 %), and 3 people (0.8%) do not answer.

Although the number is quite small, it should be observed why some respondents are not sympathetic to the consistent Da’i.
TABLE V. **THE ATTRACTION OF **Da’i’s **DIALOGIC STYLE**

| Answer                  | Frequency | Percent |
|-------------------------|-----------|---------|
| Very interesting        | 54        | 13.5    |
| Interesting             | 332       | 83.2    |
| Less Interesting        | 9         | 2.3     |
| Not Interesting at all  | 1         | 0.3     |
| Do not answer           | 3         | 0.8     |
| Total                   | 399       | 100.0   |

The table above shows that the dialogic style of Da’i attracts citizens’ attention. A total of 322 respondents (83.2%) are interested in dialogic style of Da’i, 54 respondents (13.5%) are deeply attracted, 9 respondents (2.3%) are less attracted, and 1 respondent (0.3%) are not very interested in the dialogical style. The remaining 3 respondents (0.8%) do not respond.

The data above shows that the dialogical style of Da’i are very interesting for citizens. This is the response of citizens that need to be considered by a Da’i.

TABLE VI. **FAVORABLE RELIGIOUS THEME**

| Answer    | Frequency | Percent |
|-----------|-----------|---------|
| Aqidah    | 149       | 37.3    |
| Worship   | 115       | 28.8    |
| Mu’amalat | 33        | 8.3     |
| Marriage  | 25        | 6.3     |
| Akhlaq    | 75        | 18.8    |
| Do not Answer | 2   | 0.5     |
| Total     | 399       | 100.0   |

While Table 7 shows that aqidah is the most favorite theme, chosen by 149 respondents (37.3%), 115 respondents (28.8%) chose worship, akhlaq is chosen by 75 respondents (18.8%), Mu’amalat is chosen by 33 respondents (8.3%), and marriage is the choice of 25 respondents (6.3%).

The data means that aqidah problem is favored by more than one-third of respondents, the worship favored by less than one-third of the respondents. Similarly akhlaq is favored by less than one fifth. While mu’amalat and marriages are favored by less than ten percent.

TABLE VII. **NEGLIGENCE INFORMATION FROM ISLAMIC LECTURES**

| Answer     | Frequency | Percent |
|------------|-----------|---------|
| Too Often  | 21        | 5.3     |
| Often      | 83        | 20.8    |
| Occasionally | 150   | 37.6    |
| Never      | 143       | 35.8    |
| Do not answer | 2    | 0.5     |
| Total      | 399       | 100.0   |

The table above shows that the Citizens sometime and frequently, “neglected the information they obtain from Islamic lectures.” ‘ Occasionally’ they disobeying information they gain from Islamic lectures 150 respondents (37.6%), 143 respondents (35.8%) never negligence, 83 respondents (20.8%) often, and 21 respondents (5.3%) too often disregard. The remaining 2 respondents (0.5%) don’t respond.

TABLE VIII. **LIKING ENTREPRENEURSHIP AS Da’wah Bil-Hal Activity**

| Answer          | Frequency | Percent |
|-----------------|-----------|---------|
| Like it very much | 69        | 17.3    |
| Like it         | 291       | 72.9    |
| Do not like it  | 32        | 8.0     |
| Do not like it at all | 2    | 0.5     |
| Do not answer   | 5         | 1.3     |
| Total           | 399       | 100.0   |

The table above shows that 291 (72.9%) respondents like Da’wah bil-Hal, 69 respondents (17.3%) like it very much, and 32 respondents (8%) do not like it. Two respondents (0.5%) do not like it at all, and 5 respondents (1.3%) do not answer.

V. DISCUSSION AND ANALYSIS

For discussion, we limits to demographic clues to persuasive Da’wah, which is primly associated with their liking or preference of Da’wah. In analyzing the data we separated in 2 (two) sections. First, the Association of demographic identity to the attractiveness of Da’wah. Second, The Persuasive Da’wah base on the demographic clues: Theoretical perspective.

First: The Association of demographic identity to the attractiveness of Da’wah.

Gender. Most of male are ‘sympathetic’ and ‘very sympathetic’ to a consistent Da’i. Meanwhile among of them are not very sympathetic. While women are ‘very sympathetic.’ But there are most respondents who are ‘not really sympathetic’ are male. Meanwhile, male are also prefer to specific theme of Da’wah, especially: aqidah, mu’amalah, akhlaq, and marriage, but there is significant difference of all gender. Moslem are need and prefer it without separated by the gender.

Women are more ‘very sympathetic’ to the consistent figure of Da’i, meanwhile men are more ‘sympathetic’ to the consistent figure of Da’i. For man to say ‘sympathetic’ enough, because by state so, they were gratitude to the Da’i. But there several person of the citizens which are ‘not sympathetic’, and ‘not very sympathy’ to the consistent figure of Da’i. We analyze that male are more who preferred to the consistent Da’i without being differentiated.

All gender give the highest score to the consistent Da’i. If we compare between this points to attraction of Da’i’s dialogic style, the highest score are for consistent Da’i.

Islamic communicators (Da’i) are play important role to persuasive Da’wah. The figure of Da’wah ought to be consistent, i.e.: the integrated words between verbal and behavioral. Da’i are presented by the audiences as having good moral character when they are consistent. The consequence Da’i will give the impact of its Da’wah. Besides, they must have dialogic style that attracted the major citizen. Monotone Da’i are not interested by the majority.

The absence of those factors will degradation the Da’wah activity. The consideration is that the figure of Da’i is the gateway for the realization of Da’wah. The personality of Da’i is more important than the themes of his Da’wah and his
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This inform us that there is no significant differences among the gender to the liking of Da’i figures. Not all human could give good respect to the good man, who has good personality, i.e. consistent figure of Da’i. This what we call in the Aristoteles rhetorical theory by Ethos, Pathos and Logos.

Age. The data informs us that most of respondents are young adult and middle age more 78 % (productive age), than teenagers whose aged 20 years and younger more than 20 %, and the least are elderly. Da’wah bil-lisan is a verbal preaching such as lectures, recitals, discussions, seminar and various forms of speech and writing an article. They like specific theme of Da’wah. The Younger generation likes Aqidah, akhlaq, and Marriage, especially for unmarried person. The Elder one likes Aqidah and Ibada.

Meanwhile education become essential indicator in demographic factor, especially in liking to Da’wah. To the figure of Da’i, favorable theme of religious, and the liking of the entrepreneurship of Da’wah.

There is correlation between demographic characteristics and the people’s liking toward a Da’wah. The Da’wah technique can be broaden to the practical things, as economic and entrepreneurial training. That realm of Da’wah we call by Da’wah bil-Hal.

Second. The Persuasive Da’wah base on the demographic clue: Theoretical perspective.

The authors use persuasive theory which is implemented in the realm of Da’wah to develop the community. The citizen’s response to persuasive Da’wah when they involve to the theme and agenda of Da’wah. When they don’t involve to it, they will use peripheral route, but whenever they involve to the themes of Da’wah they will scrutiny the Da’wah’s message.

Generally, publics of Da’wah realm are not attend it seriously. They want make their self-happy through the activity; they sense to make refreshing. They process the information not seriously, but when they motivated to the message they will scrutiny it. This point informs us that the Elaboration Likelihood Model (ELM) is applicable in realm of Da’wah.

Da’wah should connect Da’wah subject (Da’i) to Da’wah receivers. The demographic clues gives community a preference of Da’wah aspects which include the Da’i figure, themes of Da’wah and agenda of Da’wah. The Da’i who sends the message of Da’wah to the receivers becomes the key to the persuasion of Da’wah.

The persuasion of Da’wah is based on a credible Da’i and suitable messages. Both are integrated, and should be appreciated by the citizens. Religious teachings contain the main topics of the prime Islamic doctrine: aqidah (to be firm and tenacious), shari’ah and morals with various derivatives. Amar ma’ruf and nahi munkar (ordering right and prohibiting wrong) becomes spirit Da’wah.

Da’wah must give an understanding to the Islamic teachings and its practice in Daily lives, including problem solving for humanity and nationality. Based on the result of this research, people have the expectation that Da’wah bil-hal is developed which will empower the community.

People like Da’wah billisan and bil-Hal activities. They perceived Da’wah bil-lisan delivers knowledge, shapes people’s attitudes and helps people to apply the knowledge in their Daily life; Da’wah bil-Hal improves community self-reliance, has the potential to answer the challenges of life of the people. Most people need balance between Da’wah bil-hal and Da’wah bil-lisan, therefore it can create a persuasive Da’wah.

The main issue is how to implement Islamic teachings through Da’wah in order to empower the community. The agenda of Da’wah are bil-lisan (verbal) and Da’wah bil-hal (by action). Da’wah bil-hal conveys the message of Islam in a practical context to empower the community such as training, apprenticeship to improve their understanding, and skills in order to empower the people. Both are generate persuasive approach.

VI. CONCLUSION AND SUGGESTIONS

A. Conclusion

The citizens of one city have demographic characteristics that could be considered in preparing a Da’wah activity. Demographic factors can be a basic to design persuasive Da’wah.

The profile of Da’wah figures favored by the people are consistent figure, a clear exposure, and also a humorist; favorite themes as Da’wah material such as aqidah, worship (al-ibada), and morality, which is combined with actual examples. The citizens needs Islamic lectures but they neglected lot of knowledge.

The age of respondents and its education level need the specific theme of Da’wah. The younger generation, especially diploma-2 or diploma-3, are need prescription about ‘marriage’ themes.

A Da’wah is persuasive if the three elements of Da’wah, namely: figure, message and agenda of Da’wah are liked by the citizens due to a deep understanding. The citizens expect a Da’wah bil-Hal which has added value.

Both of Da’wah bil-lisan and Da’wah bil-hal are needed by citizens. The objectives of bil-lisan are to improve knowledge, built character and attitude, and the implementation of Islamic values. Meanwhile, Da’wah bil-hal is to develop self-ability in practical matters and entrepreneurship. When the message are motivated and can be understand by public it will be firm persuasion.

B. Suggestions

Further research related to the Da’wah agenda through media communication, in order to have a stronger persuasive Da’wah. People expect the agenda of Da’wah bil-Hal is larger. Further research is needed to the develop Da’wah and community self-reliance. Da’wah helps people to be self-reliant and progressive, and Da’wah conventional themes are combined with actual problems to make it more interesting and
compatible. The Da’i also needs to use social media intensively.

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