DA'WA COMMUNICATION MODEL OF TOMBO ATI COMMUNITY IN THE NETHERLANDS

UNDERGRADUATE THESIS

Submitted as Partial Fulfillment of the Requirements for the Sarjana Degree of Islamic Preaching and Communication Department Faculty of Da'wa and Communication UIN Sunan Ampel Surabaya



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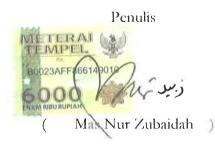
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ABSTRAK

Mas Nur Zubaidah, NIM B91215097, 2019, "MODEL KOMUNIKASI DAKWAH KOMUNITAS TOMBO ATI DI BELANDA". Skripsi Program Studi Komunikasi dan Penyiaran Islam Jurusan Komunikasi Fakultas Dakwah dan Komunikasi UIN Sunan Ampel Surabaya.

Kata kunci : Model, Komunitas, Komunikasi Dakwah

Penelitian ini bertujuan: pertama untuk mengetahui model Komunikasi Dakwah pada komunitas Tombo Ati di Belanda. Namun Secara terperinci penelitian ini akan mengkaji tentang, bagaiamna proses komunikasi dakwah pada komunitas Tombo Ati di Belanda dan implementasi nilai-nilai dakwah pada jamaah Tombo Ati terhadap kehidupan sehari-hari. Wajah Islam yang bagaimanakan yang dapat diterima? Maka, disini penulis lebih memfokuskan mengenai bagaimana model komunkasi dakwah yang terjadi pada komunitas Tombo Ati di Belanda.

Pendekatan yang digunakan untuk penelitian ini adalah kualitatif dengan jenis analisis deskriptif. Pendekatan deskriptif ini membuat gambaran mengenai situasi atau kejadian, sehingga metode ini berkehendak mengadakan akumulasi data dasar. Penelitian kualitatif adalah jenis penelitian yang temuan-temuannya tidak diperoleh melalui prosedur statistik atau bentuk hitungan lain. Penggunaan pendekatan kualitatif, karena dalam penelitian ini menjelaskan fenomena yang terjadi pada suatu komunitas yang bergerak di bidang dakwah, yakni Komunitas Tombo Ati di Den Haag Belanda yang penulis kembangkan melalui penelitian dan pembahasan yang mendalam.

Dalam penelitian ini, peneliti menemukan bahwa model komunikasi di komunitas Tombo Ati adalah model komunikasi dua arah yaitu komunikasi interaksional. Karena para da'i di komunitas ini mampu menstimulus jemaah sehingga jemaah atau mitra dakwah merespon apa yang di sampaikan komunikator kepada komunikan. Hal tersebut juga dibuktikan dengan penerapan nilai-nilai dakwah islam di kehidupan sehari-hari.

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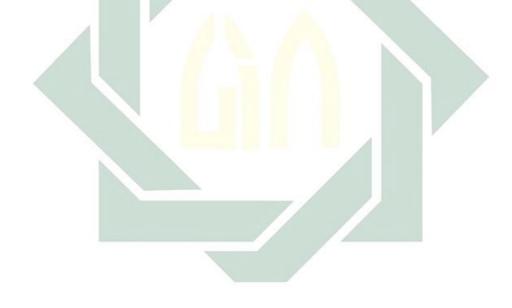
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CHAPTER I

INTRODUCTION

A. Background of The Study

It is not Islam if we only stand alone in carrying out the Shari'a to have faith in Allah. Conveying Islam is also an obligation that must be carried out by every Muslim. Muslim should invite and call on others to always believe in Allah and carry out the teachings of Islam in a wise manner.

"Da'wa is the pulse of Islam" Quoted by Moh. Ali Aziz, in his book entitled "Ilmu Dakwah".¹ Da'wa is like a spirit in Islam which must stay alive. Islam is a religion handed down to the prophet Muhammad. It includes the religion of da'wa that its believers must deliver it. It is the religion which the teachings must be conveyed to others.²

In the discussion, the term "Amar ma'ruf nahi munkar" in the context of da'wa is in the Qur'an, Surah Ali 'Imran, verse 104:

وَالتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأَ مُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَن الْمُنْكَر وَأُولَئِكَ هُمُ الْمُظْحُونَ

"And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful" (QS Ali 'Imran [3]; 14)

¹ Ali Aziz, *Ilmu Dakwah*, (Jakarta, Prenada media group, 2012),

² T.W. Arnold, *The Preaching of Islam, A History of the Propagation of The Muslim Faith*, Lahore, SHM.

The verse above explains some of the essences of da'wa. Firstly, it is the commandment to call for virtue. The second is to tell the right or good things to prevent *munkar* or bad things

Before discussing further, the author will give an overview of what communication and da'wa are. Because, before entering the conversation of science, it is important to understand the definition first.³

The word "Da'wa" in terms of language means to call, invitation, appeal. It is a form of *mashdar* from the origin of the word *Da'a*, *Yad'u*, *Da'watan*. While the form *fi'il* (verb) means to call, invite, and tell.⁴

According to Syaikh Ali Makhfudz, in the book *Hidayatul Mursyidin*, the definition or explanation that Islamic da'wa is; encouraging people to do good and follow instructions (guidance), inviting people to do good and prevent themselves from bad things, to get the happiness of the world and the day hereafter.

Whereas, what is the meaning of communication? The origin of the word communication is *"communicatio"* from Latin, which means "the same," or "the same meaning." In simple terms, communication is defined as

³Moh Ali Aziz, *Ilmu Dakwah* Revised Edition (Jakarta: Kencana, 2012), p. 111

⁴Ahmad Warson Munawwir, *Al-munawwir Kamus Arab-Indonesia*, (Surabaya: Pustaka Progressif 1997) 14th edition, p. 406

the process of conveying messages by communicators to communicants through the media to cause an effect.⁵

Da'wa can not be separated from the communication that binds up with Da'wa communication. In general, da'wa communication can be interpreted as a process of delivering da'wa messages intentionally carried out by da'i [communicator] to *mad'u* or da'wa partners [communicants] with the aim of making communication behave in a certain way.⁶

Indonesia is a country with the largest Muslim population in the whole world. Approximately 13% of Muslims in the world live in Indonesia. Although the majority of the population is Muslim, this country is not an Islamic one. At present, it is estimated that the number of Muslims in Indonesia reaches 207 million people.⁷ So, it is not surprising that in Indonesia there are many community institutions engaged in da'wa. Even the government also provides a platform that can support the Islamic da'wa program in Indonesia.

The da'wa in Indonesia is different from preaching in Muslim minority countries. Especially as Indonesians, who are accustomed to living and living amid the majority Muslim community, many questions arise regarding Muslim groups or communities that can maintain Islamic da'wa in Muslim minority countries with religious limitations.

⁵Wahyu Ilaihi, Komunikasi Dakwah, (Bandung: PT RemajaRosdakarya, 2010), p. 4

⁶ Wahyu Ilaihi, Komunikasi Dakwah, p. 26

⁷ Admin, Islam di Indonesia, https://www.indonesia-investments.com/id/budaya/agama/islam

In some cases in Europe, from the beginning until now, insults against Islam have always been carried out, especially by groups of people who have high feelings of Islam Phobia. They are always looking for loopholes to overthrow Islam. In Europe, there are now many countries and people who are phobic about Islam, and many of them are harassing people who embrace Islam. In the Netherlands itself since the last ten years, Islam has entered and developed showing their Islamic identity, which has caused non-Muslim communities in the Netherlands to carry out several anti-Islamic actions.⁸

Islam in Europe has many problems. Some only know the existence of Muslims, some are afraid, or phobia of Islam and some carry out important actions, such as conducting anti-Islamic demonstrators to make the state consider the rights of Muslims in the country.

From 2005 to 2018, there have been many cases that have occurred, ranging from insults to the religion of Islam to the harassment of Muslims themselves. The cases that occur can not be separated from the incitement of people who have a sense of phobia against Islam and incitement from the media to the government in European countries, including in the Netherlands. Cases of Islam phobia in Europe that include, cartoons of the Prophet Muhammad, the Messenger image bomb in his turban, the film "Fitna" made

⁸ Interview with Mr. Edi Susanto, Secretary of Al-Hikmah Foundation, date July 11st 2018

in Dutch lawmaker Geert Wilders, Up competition caricatured the Prophet Muhammad and many other cases of Islamic Phobia.⁹

Knowing the term "Islamophobia" In general is a situation where a person experiences excessive fear that does not have a strong foundation of thinking about Islam and can even be called making it up. There is no logical justification in it, there are only prejudices that are born due to bad perceptions that are continuously instilled in someone that Islam is a religion full of violence, hatred, selfishness, intolerance and restricting its adherents with strict rules, so there isn't freedom in it, and gives rise to the perception that Islam is ancient, extreme, a religion that brings destruction, and so on.¹⁰ However, in reality, the notion of Islam is a discriminatory religion is not justified at all.

Da'wa is not only a transfer of noble Islamic values to the people on earth (as the transfer of Islamic values). However, it should prioritize and strive for spiritual awareness.¹¹ In the tradition of mutual respect for a particular society, we also need to understand their culture.

In 2018, the author had the opportunity to take part in one of the programs held by the State Islamic University of Sunan Ampel Surabaya called the International Cultural Program and was sent with other five

⁹ Admin, *Keadaan Umat Islam di Eropa*, 2008, http://mimbarjumat.com/archives/52, accessed on March 25, 2012

¹⁰ Ustadz M.A. Firdaus, 2011. *Islamophobia!!! Agenda Ideologi Barat Melucuti Aqidah Islam dari Umat dan Dunia*. <u>http://politikislam123.wordpress.com/2011/04/15/islamophobia-agenda-ideologi-barat-melucuti-aqidah-islam-dari-umat-dan-dunia</u>/. accessed on July 8 2012.

¹¹Acep Aripudin, *DakwahAntarbudaya*, (Bandung: PT RemajaRosdakarya, 2012), p. 18

students to learn together and get to know more about Islamic culture developed in the land of windmills or the Netherlands.

The country is known as the windmill country, although it is not a Muslim country, the development of Islam is increasing significantly. Islam is one of the various religions in the Netherlands. The Muslim community in the Netherlands is around one million people. Most of them are descendants of immigrants. Indonesian Muslims are quite a lot. However, the biggest is from Turkey. There are also Muslims from Morocco, Tunisia, Algeria, and Suriname. These are descendants of migrant workers in the 1960s. Of course, some native Dutch people embrace Islam, but the numbers are minimal. Most of them convert because of marriage reasons.

Based on statistical data of Central Bureau de Statistic 1994, the number of Muslims in the Netherlands reached 3.7 percent of the population at that time. Up to 2004 increased to 944,000 Muslims, 6000 of them were native Dutch. Moreover, in 2010, Muslims from the Dutch nation alone reached 12,000 from 15 millions of inhabitants. This is a useful reference for Muslims, especially author, to learn about Islam that continues to develop in Muslim minority countries. The problem that often occurs is the influence of western culture, which has rooted in that tulip land.¹²

The State Islamic University of Sunan Ampel Surabaya (UINSA) cooperates with the Executive Board of the Special Branch of Nahdlatul

¹² Admin, Islam di Belanda, https://id.wikipedia.org/wiki/Islam_di_Belanda

Ulama (*pengurus cabang istimewa Nahdlatul 'Ulama or PCINU*) for the Netherlands in the International Cultural Program. UINSA is the first State Islamic College to launch a social and Islamic social program in the Netherlands.

In contrast to the Student Exchange Program, which focuses on education inter-school or inter-university, The International Culture Program is more inclined to strengthen the spiritual community of Muslims in the Netherlands through religious activities. Muslims in the Netherlands are under the auspices of the European Muslim Youth Association (*Persatuan Pemuda Muslim Eropa* or PPME) which has spread to all cities in the Netherlands. The current existence of PCINU is as a promoter of Islamic activities with the *Ahlussunnah Wal Jamaah* orientation through PPME in each region.

Students of the International Cultural Program are placed in a halfway house right behind the Al-Hikmah PS Indonesia Mosque, The Hague. Initially, the mosque was a church. Then there was an Indonesian businessman, Probosutedjo, who bought the church to turn it into a mosque. Then he converted the mosque to his brother, Alm. RH Haris Sutjipto, who passed away in Leiden in December 1995.

The mosque was officially represented on July 1, 1996. Since then the Muslim community of The Hague, whether Turkish Muslims, Moroccans, Dutch, and even Indonesian have carried out religious activities there. The existence of mosques is preferred by the surrounding population compared to discotheques. Al-Hikmah PS Indonesia Mosque as the da'wa center of the Indonesian Muslim in Den Haag is also a reference for Dutch people to appraise Indonesian Muslims.

Al-Hikmah Mosque PS Indonesia is a mosque under the auspices of the Al-Hikmah foundation which is chaired directly by KH. Nur Hasyim Subadi who is also *Rois Suriyah* of the Special Branch (PCI) of *Nahdlatul Ulama* for the Netherlands.

The International Cultural Program was held for approximately two months, starting from July 9, 2018, to September 5, 2018. For approximately two months, the author met with various Muslim communities spread across the Netherlands. One of them is the Tombo Ati Community. There are at least 12 Muslim communities in six different cities. Among them; Al-Hikmah PPME Den Haag, Tombo Ati community, Al-Mukminun community, Indahnya Sedekah community, TPQ Al-Hikmah, PPME Al-Ikhlas Amsterdam, PPME Rotterdam, PPME An-Nur Breda, TPQ Leiden, TPQ Wageningen, Qaf Community, and Wageningen Student Study.

Students of the International Cultural Program are placed in a halfway house right behind the Al-Hikmah PS Indonesia Mosque, The Hague. In everyday life, the author often interacts with Muslim communities who live around the Al-Hikmah mosque. Especially pilgrims from the Tombo Ati community. Some of them talked about their experiences of getting to know Islam more deeply when they were in the Netherlands. From here, the author becomes interested in investigating further about the process of da'wa that runs on the Tombo Ati community in the Netherlands.

The Tombo Ati community is one of the growing Muslim communities amid the bustle of The Hague city. This community consists of Indonesian Muslim communities living in the Netherlands. In contrast to other Muslim communities, this community consists of undocumented people or illegal communities that are not officially registered in the Dutch government.

The Tombo Ati community was originally formed by undocumented immigrants in the city of Den Haag who had previously actively participated in activities in the Al-Hikmah mosque, both recitation and prayer worship. Starting from the existence of IMWU (Indonesian Migrants Workers Union) which has become a legal community in the Netherlands, some people chose to establish the Tombo Ati community with religious activities that were more relaxed but could bring benefits. Tombo Ati is chaired by Mr. Nana Supratna.

There are da'wa activities in each meeting conducted by Tombo Ati in an interpersonal, group and mass community. Although this community is made up of Indonesian Muslim communities in their daily lives, they are in direct contact with native Dutch people whose culture and habits are very different from those of Indonesians.

This makes the author interested in further researching the model of da'wa communication that occurs in the Tombo Ati community in the Netherlands along with the implementation of the values of da'wa conveyed to their daily lives in the Netherlands In the implementation of da'wa, heeding and paying attention to cultural values and traditions embraced by the community can revive the da'wa itself. Da'wa activities in the present era are required to carry out efforts and approaches that can protect and consider certain societal cultures based on universal human values.¹³

Da'wa is a process, so it is like a process that must be done in ways and strategies which are planned, conceptual and continuous while keeping on improving more friendly approaches without changing the intention and purpose of da'wa.¹⁴

On the other hand, the author is also interested in revealing what obstacles occur in the da'wa process in a country where Muslim is a minority. Which kind of Islam features that are acceptable? Moreover, here the author focused more on what kind of da'wa communication model that occur to the Tombo Ati community in the Netherlands.

B. Problems of Study

From the background explanation above Generally the formulation of the problem in this study is "What is the model of Da'wa Communication in

¹³AcepAripudin, Dakwah Antar Budaya, (Bandung: PT RemajaRosdakarya, 2012), p. 14
¹⁴AcepAripudin, Dakwah Antar Budaya, p. 14

the Tombo Ati community in the Netherlands?" In detail, the formulation of this problem will examine:

- 1. How is the process of da'wa communication of Tombo Ati community in the Netherlands?
- 2. How is the implementation of the values of da'wa to Tombo Ati community in their daily life?

C. Objectives of the Study

Based on the formulation of the problems stated above, the purpose of the study is: in general to know the model of da'wa communication that occurs in the Tombo Ati community in the Netherlands. In detail, the research objectives are as follows:

- 1. To find out how the process of da'wa communication to the Tombo Ati community in the Netherlands.
- To find out how the implementation of the values of da'wa to the Tombo Ati community in their daily life.

D. Significance of the Study

- 1. The theoretical benefits of this research are:
 - a. to provide scientific repertoire needed in the field of Islamic communication research and da'wa science, especially in the field of Islamic Preaching and Communication (KPI).
 - b. to provide answers to the problems studied.

- 2. The practical benefits of this research are as follows:
 - a. To give insight and knowledge about communication research with a descriptive analysis approach.
 - b. To give an overview of how the da'wa communication model of the Tombo Ati Community in the Netherlands. Besides that, it is also used as information and news to the public, that there is Islamic da'wa that grow in the land of windmills.
 - c. To be a research reference or other researchers' guidance in the future about the model of da'wa communication in a da'wa community in the area of Muslim as a minority.

E. Conceptualization

The concept is a brief definition of symptoms, which is usually the title of the study. To avoid misunderstandings in interpreting research entitled "Da'wa Communication Model of the Tombo Ati Community in the Netherlands," the author will explain the concept of the terms contained in the title.

1. Da'wa Communication Model

Models are patterns, plans, shapes, references, examples, or kinds of things that will be created or produced.¹⁵ Another definition of the model is a representation of certain phenomena, both real and abstract, by highlighting the most important elements of the phenomenon.¹⁶

¹⁵ Wirawan, Evaluasi: Teori, Model, Standar, Aplikasi, Profesi, (Jakarta: Rajawali Press), p. 79

¹⁶Deddy Mulyana, Ilmu Komunikasi Suatu Pengantar, (Bandung, PT RemajaRodaskarya, 2009),

Then, communication is a translation from Latin '*communicatio*'. This term comes from the word '*communis*' which means the same; the same as sense and meaning. That is, communication occurs when there are similarities in meaning about a message conveyed by the communicator and received by the communicant.¹⁷

Communication is the delivery of messages (da'wa) which are intentionally carried out by the perpetrators of da'i or da'i (communicators) to the partners of da'wa or mad'u (communicants) with the aim of making certain communication behave in a certain way. Da'wa communication can also be interpreted as an attempt by communicators (people who convey da'wa messages, such as ustadz, mubaligh, ulama', kyai) in conveying messages from the Qur'an and As-Sunnah to mad'u in order to understand and know and practice it in daily life, and make it a guideline and outlook on life.¹⁸

The communication model is a simple description of the communication process that shows the link between one component of communication and other components.¹⁹ So this study is more focused and does not lead to many models of communication. In this study, researcher limited the communication model proposed by Harold D. Lasswell.

¹⁷Onong Uhcjana Effendy, *Ilmu, Teori, dan Filsafat Komunikasi*(Bandung: PT Citra Aditya Bakri, 2003 cetakan ke-3), p. 30

¹⁸Wahyu Ilaihi, Komunikasi Dakwah, (Bandung: PT RemajaRosdakarya, 2010), p. 26

¹⁹ Arni Muhammad, Komunikasi Organisasi (Jakarta: PT Bumi Aksara, 2009) p. 5

Da'wa communication, which is studied in this research is communication that is established between the congregation in the Tombo Ati community, which contains Islamic da'wa values in it. Da'wa without a pulpit, as Prof. Ali Aziz termed it.

2. Tombo Ati Community in the Netherlands

According to the Indonesian Dictionary (KBBI), the community/ ko•mu•ni•tas/ is a group of organisms (people and so on) that live and interact with each other in certain regions, society.²⁰

Communities can be defined as particular groups of people who live in a certain area, have the same culture and lifestyle, are aware as a whole, and can collaborate in their efforts to achieve their goals.²¹

Here the community that will be examined by the author is Tombo Ati community. The Tombo Ati community is one of the Muslim communities oriented in the world of Islamic da'wa that continues to grow amid the hustle and bustle of the city of The Hague. This community consists of Indonesian Muslim communities living in the Netherlands. In contrast to other Muslim communities, this community consists of undocumented people or illegal society that are not officially registered in the Dutch government.

The community was formed by undocumented immigrants in The Hague who had previously actively participated in activities in the Al-Hikmah mosque, both recitation, and prayers. Starting from the

 ²⁰ https://kbbi.web.id/
 ²¹ Bruce J. Cohen, *Sosiologi Suatu Pengantar*, (Jakarta; PT. RinekaCipta, 1992), p. 315

existence of IMWU (Indonesian Migrants Workers Union) which has become a legal community in the Netherlands, several people in it chose to establish the Tombo Ati community with religious activities that were more casual but could bring benefits.

Tombo Ati was formed early in 2011, chaired by Mr. Nana Supratna. Tombo Ati activities are usually held every Sunday. However, because there is an International Cultural Program, the Tombo Ati recitation was moved to Friday. The recitation was carried out by reading the sholawat *al-banjari* by the tambourine group of Noer Hollandie, then reciting the *Al-Qur'an bi at-Tartil*, as well as religious lectures.

F. Systematic Discussion

To make it easier to understand things in this study, the author describes the systematic discussion as follows:

The first part is the introduction. In the first part, it discusses the background of the problem, the formulation of the problem, the purpose of the research, the benefits of research, the conceptual definition, and the systematic discussion.

Then the second part contains the Literature Study, contains several explanations about literary studies, theoretical studies, literature review related or the results of relevant previous studies. The other media used is the social media group Whatsapp Tombo Ati. The author found several da'wa messages delivered through group chats on social media, as well as supporting documents attached

In the fourth part of the presentation and analysis of data, it contains the description of the object of research, data presentation, and data analysis.

Moreover, in the fifth section concludes in this final chapter, the author gives conclusions about what has been studied by the author in this scientific work, and provides suggestions and also some attachments obtained by the author.



CHAPTER II

LITERATURE REVIEW

A. Da'wa Communication Model

In a simple model is a picture that is designed to represent a phenomenon.²² In other words, the model is a representation of a phenomenon, both real and abstract, by highlighting the most important elements of the phenomenon. Another definition of the model is a systematic and abstract description that illustrates specific potentials, related to various aspects of a process.²³

The model, according to the Big Indonesian Dictionary, means an example; reference; body; as of something that will be made or produced.²⁴ In understanding the phenomenon of communication, the model is used as a tool to find out how communication is carried out.

The model is built so that we can identify, describe, or categorize the relevant components of a process. A model can be said to be perfect if it can show all aspects that support the occurrence of a process. For example, it can show the relationship between one component and another component in a process and its existence can be shown in real terms.²⁵

According to Sereno and Mortensen, a communication model is an ideal picture of what is needed for communication. The model is also called a

²²Jalaluddin Rakhmat, *Metode Penelitian Komunikasi Dilengkapi contoh Analisis Statistik* (Bandung: PT Remaja Rosdakarya, 2012), p. 59.

²³Riswandi, *Ilmu Komunikasi* (Yogjakarta: Graha Ilmu, 2009), p. 37.

²⁴Kamus Besar Bahasa Indonesia V edition

²⁵Hafied Cangara, *Pengantar Ilmu Komunikasi*, (Jakarta: PT Raja Grafindo Persada, 2010), p. 40.

non-formal description to explain or apply a theory, or in other words, a model is a simpler theory.²⁶

The communication model is not the same as the communication phenomenon. A model is a tool to explain or to facilitate the explanation of communication. Gordon Wiseman and Larry Barker mention three functions of the importance of the communication model, namely; Describe the communication process, Shows visual connection, Helps in finding and improving²⁷

Communication itself is a word that is inherent in human interaction with one another. Therefore communication is the indispensable man about one another. Here are some communication experts who provide an understanding of communication, such as;

- a. Noel Gist in the book "Fundamentals of Sociology" suggests "when social interaction involves the transmission of meaning through the use of symbol, it is known as communication."
- b. William Albig in the book "Public Opinion" said that "communication is the process of transmitting meaningful symbols between individuals"
- c. Wilbur Schramm in his explanation on "How Communication Work" said "communication comes from Latin" communism; common; when we communicate we are trying to share information, an idea, or an

²⁶Riswandi, *Ilmu Komunikasi* (Jakarta: Graha Ilmu) 2009 p. 38.

²⁷Deddy Muyana, *Ilmu Komunikasi suatu Pengantar*, (Bandung: PT Remaja Rosdakarya, 2007),P.133

attitude.....that the essence of communications is getting the receiver and the sender tuned together for a particular message".²⁸

- d. Hovland, communication is a process by which a person (communicator) expresses stimuli (mostly symbols in the form of words) to change the behavior of others.²⁹
- e. Theodorson, communication is the dissemination of information, ideas, attitudes, or emotion of a person or group to another or others, especially through symbols.³⁰

In this study, the author limits the communication model proposed by Harold D. Lasswell (1948), which explains that an easy way to describe communication is to answer the following questions. Who says what channel to whom with what effect?³¹ The answer to Lasswell's paradigmatic question is the elements of the communication process. The basic concept of Lasswell's communication shows that communication includes five elements in response to the questions asked, namely; communicator, message, media, communicant, and effect.

²⁸T.A Lathief Rousydiy, *Dasar-dasar Retorika Komunikasi dan Informasi*, (Medan: Firma Rimbow, 1989), p. 48

²⁹Onong unchjana Efendy, *Hubungan Masyarakat Suatu Studi Komunikasi*, (Bandung: PT Remaja Rosdakarya, 2006), p. 48.

³⁰ Rochajat Harun, Elvinaro Ardianto, Komunikasi Pembangunan & Perubahan Sosial Persfektif Dominan, kaji ulang dan teori kritik (Jakarta: Rajawali Pers. 2012), p. 22.

³¹ Denis McQuail, Sven Windahl, *Communication Model*, (London and New York: Longman)

Based on the above definition, five elements of communication that are interdependent can be derived from each other:³²

- a. The source can also be called sender; encoder (coder); communicator; speaker; or originator. The source is the initiator or the person who needs communication. Sources can be as individuals, groups, organizations, companies, or even a country. In conveying what is in the heart or brain, the source must change the feeling or think into a set of verbal or non-verbal symbols that can be received by the recipient of the message.
- b. The message, namely the content of what the source communicates to the recipient. The most important symbol of a message is words (language), which can represent objects (objects), ideas and feelings, both speech and writing. Messages can also be formulated non-verbally, such as through bodily actions or gestures (waving, nodding head, smile, eye gaze, and some of them).
- c. Channels or media, which is a tool used by sources to convey their messages to recipients. Channels also refer to the way of presenting the message: whether directly (face to face) or through the media, such as newspapers, radio, mobile phones, and the like. The sender of the message will choose the channels depending on the situation and needs in order to the goal can be achieved, and the amount of the messages' recipient faced.

³²Deddy Muyana, *Ilmu Komunikasi suatu Pengantar*, (Bandung: PT Remaja Rosdakarya, 2007), pp. 69-71

- d. The receiver, often also called communicant; the target (destination);
 encoder reverse (decoder); or audience; listener (interpreter), which is
 a person who receives the message from the source.
- e. The effect is that what happens to the recipient after he receives the message, for example, the addition of knowledge, comfort, change of attitude, change of belief.

Based on Lasswell's communication concept, communication is the process of delivering messages by communicators to communicants through the media that cause effects. Communication must affect, namely, the change in audience behavior is:

- 1) Change at the level of knowledge (cognitive)
- 2) Changes in the level of emotion/feeling (affective)
- 3) Changes in the levels of behavioral (psychomotor)

According to Harold D. Lasswell, the communications functions that occur in society is divided into three, are as follows:³³

1) The Surveillance of the Environment;

Observation or monitoring of the environment, namely by the spread of communication (information and messages) to every member of the community in the community, making monitoring and monitoring of the environment for everything that happens such as disaster warnings, economic and social news, and other important

³³ Onong unchjana Efendy, "*Ilmu Komunikasi - Teori dan Praktek*" (Bandung: PT Remaja Rosdakarya, 2007)

announcements can be easily and quickly conveyed in the ears of the community.

 Correlation of the components of society in making a response to the environment;

The existence of relationships between the components of society in responding to or doing something to the environment together.

3) Transmission of social inheritance;

Transfer of social inheritance (education, religion, and culture) in the community to the next generation or future.

The model is specifically used for mass communication. He insisted that to understand any communication process necessary to study each stage in the model.

According to Effendy, there are several reasons for human communication, namely;³⁴

- 1. To change the attitude
- 2. To change opinion
- 3. To change behavior
- 4. To change society

If you look at the understanding of the communication model above, in essence in terms of the model, there is no difference between Islamic communication (da'wa) and non-Islamic communication, its processes and effects. The only difference is the philosophical element. When talking about

³⁴Onong Uhcjana Effendy, *Ilmu, Teori, dan Filsafat Komunikasi* (Bandung: PT Citra AdityaBakri, 2003), 3th edition, p. 56

the foundation of philosophical theory, Islam certainly holds the source of Islamic law, which is the Koran, Hadith and ijma 'ulama. So that information delivered through patterns and models of whatever essence remains the same.³⁵

Etymologically, da'wa comes from Arabic, namely da'a, yad'u, da'wan, du'a, which means inviting, calling, and requests. The term preaching in the Qur'an is revealed in the form of *fi'il* and *mashdar* in more than one hundred words. The Qur'an uses the word da'wa to invite kindness with various purposes. In the Qur'an, da'wa in the sense of inviting is found 46 times, 39 times in the sense of inviting Islam and kindness, and seven times inviting to hell or evil. Besides that, many verses explain the term da'wa in different contexts.³⁶

Whereas in term of terms, da'wa contains several meanings, some da'wa experts provide understandings of da'wa with their point of view in giving understanding to the term. So the definition, according to experts with one another is different but has the same purpose and meaning.

1. H. M. Arifin, M.Ed.

Da'wa contains the meaning of an invitation activity both in the form of oral, written, behavior, and so on which is carried out consciously and planning in an effort to influence other people both

³⁵Andi Faisal Bakti dan Venny Eka Meidasari, Trendsetter Komunikasi di Era Digital, *Jurnal Komunikasi Islam* 2012 ³⁶M. Munir, Manajaman Dahuah (Jakarta, Kanaana, 2006), p. 17

³⁶M. Munir, *Manajemen Dakwah* (Jakarta: Kencana, 2006), p. 17

individually and in groups in order to arise in him an understanding, awareness, attitude of appreciation and experience of the teachings religion as a message conveyed to him without the elements of coercion.³⁷

2. Dr. M. Quraysh Shihab

Da'wa is a call for an invitation to conviction, or an attempt to change a better and perfect situation, both for the person and society.

3. Asmuni Syukir

The term da'wa is from two aspects, namely; understanding of preaching that is coaching and developmental in nature. The definition of preaching that is coaching is an effort to maintain the shari'a so that it becomes a human who gets happiness in the world and the hereafter. While the notion of development-oriented da'wa is an attempt to invite people who have not yet believed in Allah to obey the Islamic Shari'a (embracing Islam) in the hope of living happily and prosperously in the world and the hereafter.³⁸

The meaning of da'wa in the term of language and definition from the experts as mentioned above have the same meanings with other terms, such as *tabligh, khotbah, nashihah, tabsyir wa tandzir, wahiyyah, amar ma'ruf nahi munkar, tarbiyah wa ta'lim,* etc. Each of the terms came from the Arabic

³⁷H.M. Arifin, *Psikologi Dakwah* (Jakarrta: Bumi Aksara, 1994), p. 6

³⁸Asmuni Syukir, Dasar-Dasar Strategi Dakwah Islam, (Surabaya: Al-Ikhlas, 1983), p. 20

language which has become Islamic terms, and some of them have been popular in Islamic society.³⁹

Da'wa will never stop, as long as a servant still alive, then during that time, humans must follow the guidance of the al-Quran and as-Sunnah as well. In the Quran, the best expressions are the people's exclamation who are hailing to Allah, doing good deeds, upholding the religion, and applying Islam's piety wholly and correctly.

B. The Components of Da'wa Communication Model

Da'wa is an important action in Islam. Whether the religion is in advancement or regression, the death or alive, is very dependable on da'wa. With da'wa, Islam can be spread and accepted by humans. On the contrary, without da'wa Islam will disappear from the surface of the earth. In the community, da'wa's function in the religious life headed for the realization of harmonious and happy life. The Islamic theories that delivered from da'wa could save humans and the community in general from destructive things.⁴⁰

From the explanation above, it can be concluded that communication is closely related to da'wa or commonly referred to as da'wa communication. If talking about the model of da'wa communication, the discussion will not be separated from the processes that occur in missionary activity, and in a missionary activity there are elements that must be existed, these elements are essentially the same as the elements of communication, including:

³⁹Moh Ali Aziz, *Ilmu Dakwah* (Jakarta, Prenada media group, 2012), p. 20

⁴⁰ Hasan Bisri, *Ilmu Dakwah Pengembangan Masyarakat* (Surabaya, UIN Sunan Ampel Press, 2014), p. 16

Da'i or communicator is the perpetrator of da'wa. Da'i acts as the subject of da'wa, namely people who convey messages or disseminate religious teachings to the general public (audiences).⁴¹ Generally, preachers often called *muballigh* (those who convey the teachings of Islam).

Basically, all Muslim individuals act as da'i automatically. it means people who have to deliver da'wa, or known as communicators. So what is known as da'i or da'wa communicator is:⁴²

- a. In general, the obligation of da'wa is inseparable as the mission of an adherent of Islam, with their respective abilities which are the realization of the command of the Prophet to convey Islam to all people even though one verse.
- b. Specifically, those who take special skills or maytakhasis in the field of Islam, known as ulama.

In his book Da'wa Science, Prof. Moh Ali Aziz conveyed the ideal demand for preachers who quoted from Aboebakar Atjeh (1997) who wrote several conditions for preachers, namely sincerely believing in the truth of Islam to be delivered, conveying with his own oral and with deeds, da'wa delivered not on the basis of a sense of fanatical (Ta'assub) people and groups, messages delivered based on truth complete with a

 ⁴¹Awaluddin Pimay, *Metodologi Dakwah*. (Semarang: Rasail, 2006) p. 24
 ⁴²Wahyu Ilaihi, *Komunikasi Dakwah*, (Bandung: PT Remaja Rosdakarya, 2010) h. 19

basis that does not hesitate, and willing to sacrifice his life in the way of Allah.⁴³

The success of da'wa depends on the personality of the da'i concerned. If da'i has an attractive personality, then his da'wa will work well, and conversely if the da'i does not have a personality that is good or does not have attraction, then da'wa will fail. An illustration of a da'i's personality as explained by Prof. DR. Hamka has eight cases that need to be considered, including:

- a. A da'i should examine and investigate himself carefully, why he preaches (about intentions).
- b. Let the preacher followed correctly understood to be spoken about..
- c. Especially the personality of da'i must be strong and firm, not affected by the views of many people. There must be no defects in his behavior, even though there are defects in his body.
- d. His personality is attractive, gentle but not weak, tawadlu'humbling but not inferior, forgiving but respected. He sat in a crowd, but he was still the leader of many people.
- e. understand our guideline is the Qur'an and the Sunnah. In addition, it must understand the knowledge of the soul (nafs) and also understand the customs of the people who want to be preached.

⁴³ Moh Ali Aziz, *Ilmu Dakwah Edisi Revisi*, (Jakarta: Kencana, 2015) h. 217

- f. Don't be disagreeable, keep away from something that will bring debate (there is no need to open up the problem of khilafah in front of many people).
- g. It must be realized that the exemplary attitude of life is far more memorable than just speech.
- h. Da'i must protect himself so that there are no deficiencies that will reduce his quality in the presence of his followers. Because it really hinders the process of da'wa communication

Then in terms of understanding Islamic teachings, there are three levels of Da'i, namely:⁴⁴

- a. Mujtahid preachers, namely people who are able to express their thoughts in exploring the direct understanding of the Qur'an and the Sunnah. He not only mastered Arabic, but was also an expert in interpretations, hadiths, Usul Fiqh, and all branches of Islamic science. The results of the preacher's thoughts were conveyed to mad'u by himself, both verbally and in writing.
- b. Muttabi Preacher ', does not have the ability as a mujtahid preacher, he only conveys the thoughts of the mujtahid preacher.
- c. Muqallid preacher, a person who only understands Islam superficially without knowing the legal basis in detail but he has been called to deliver it to mad'u.

⁴⁴ Moh Ali Aziz, *Ilmu Dakwah Edisi Revisi*, (Jakarta: Kencana, 2015) h 222

2. Da'wa Method

Methods or ways in which to deliver both to individuals, groups, as well as a wide audience with the aim that these propaganda messages easily accepted.⁴⁵

In delivering a message, the method has a very important role. A message, although good, but in the delivery process does not use the appropriate method, then the message cannot be conveyed properly to the recipient of the message. The method of da'wa according to the Qur'an is divided into three types, namely:

a. Wisdom Method (Hikmah Method)

Da'wa with wisdom is da'wa by using good advice. Whereas according to al-Sayyid Muhammad Husayn al-Thaba'thabai interpreted wisdom as the right and decisive words accompanied by arguments and arguments that could reveal the truth and eliminate doubts.⁴⁶

Da'wa uses the bi al-Hikmah method which means preaching is done by first understanding in depth all the problems of the missionary objectives, mad'u, the situation, time and conditions in which da'wa will take place.

⁴⁵Amin, Samsul Munir, *Ilmu Dakwah*, (Jakarta; Amzah, 2009) p. 95
⁴⁶Sayyid Qutub, "*Tafsir fi'Dzhilal al-Qur'an*" (Jakarta: Gema Insani, 2000)

b. Method of good speech (Al-Mauidzah al-Hasanah Method)

Al-Mau'idzah al-Hasanah is a good speech, at least words that do not offend the ego and hurt other people's feelings, whether intentional or not.

Giving good advice to other people in a good way, which are guidances toward goodness with good words, can be accepted, pleased the heart, straight-minded so that the party who becomes the object of preaching willingly and on his own consciousness can follow the teachings delivered. So da'wa is not propaganda.⁴⁷

c. Mujadalah method

The method of mujadalah is a method in an interactive way with gentle, not rigid but firm, and with a radiant face. Whereas Sayyid Qutub argues that mujadalah means to dialogue and to discuss without seeking victory, but that the object of da'wa is obedient and submissive to the teachings of religion to achieve the truth.⁴⁸

3. Da'wa Media

Da'wa media is intermediary to deliver preaching messages. The media can also be called a tool used to deliver material preaching to mad'u. The media can be through oral, written, painting, audiovisual.⁴⁹ HamzahYa'qub divides preaching media into five types, namely;

⁴⁷ Siti Muriah, *Metode Dakwah Kontemporer*, (Yogyakarta: Mitra Pustaka, 2000) p. 44-45

⁴⁸Awaluddin Pimay, *Metodologi Dakwah*. (Semarang: Rasail, 2006) p. 47

⁴⁹ Amin, Samsul Munir, Ilmu Dakwah (Jakarta; Amzah 2009) p. 114-115

- a. Oral is the media in the simplest da'wa that uses tongue and sound. Da'wa can use oral form, lectures, speeches, presentations, lectures, guidance, counseling, and so on.
- b. Writing, this media can be in the form of books, magazines, newspapers, correspondence, banners, flash cards, etc. whose substance calls for goodness.
- c. Paintings are human works that can be used as a medium of Da'wa. Both in the form of pictures, caricatures, and so on.
- d. Audiovisual, which is a missionary tool that stimulates the sense of hearing or sight and both, for example, television, radio, internet, mobile phones, and others.
- 4. Da'wa material

Da'wa material or message is the content of Islamic da'wa. Da'wa material is the teachings of Islam delivered by preachers to da'wa partners. Generally, the material of propaganda can be classified into four, namely faith, sharia, morals, mu'amalah, as detailed below:

a. Aqeedah

Aqeedah or Islamic theology is the subject of the teachings of Islam that must be delivered. This aspect of aqeedah will shape human morality. Therefore, the first material used in da'wa is the problem of aqeeda or faith, because aqeedah is the essence of the teachings of Islam. b. Syari'ah

Law or syari'ah is often referred to as a mirror of civilization in the sense that when it grows mature and perfect, civilization reflects itself in its laws. The material of da'wa that is of shari'a nature is extensive in scope. Syari'ah is universal, which explains the rights of Muslims, non-Muslims, and even the rights of all humanity.

c. Moral

The word "*Akhlak*" comes from plural Arabic from the word "*khuluqun*" which means character, temperament, behavior or character. Whereas in terms of, morals are related to the problem of character or inner temperature conditions that affect human behavior. This moral material is oriented to be able to determine good and bad, human reason and heart.

d. Mu'amalah

Islam is a religion that emphasizes the affairs of *mu'amalah*; its portion is more significant than the matter of worship. Islam pays more attention to aspects of a social life than aspects of ritual life itself.⁵⁰

5. Object of Da'wa

Mad'u or da'wa partners are people who act as recipients of da'wa, the target of da'wa, either individually or as a group, whether they are

⁵⁰ Munir dan Wahyu Ilahi. *Manajemen Dakwah*. (Jakarta: Prenada Media, 2006) p. 31

Islamic or not, in other words, the whole human being. For humans who are not Muslim yet, da'wa aims to invite them to follow the religion of Islam, while those who have been Muslim religious da'wa aims to improve the quality of faith, Islam and Ihsan. Mad'u consists of various types of groups.

Mad'u consists of various types of people. Mad'u's classification includes the following:

- a. In terms of sociology, isolated, rural, urban, small-town, and marginal communities from big cities.
- b. From the institutional structure, there are groups of priyai, abangan, teenagers, and santri, especially in the Javanese community.
- c. In terms of age level, there are groups of children, adolescents, and groups of parents.
- In terms of profession, there are groups of farmers, traders, artists, laborers, civil servants.
- e. In terms of socio-economic levels, there are rich, middle and poor groups.
- f. In terms of gender, there are male and female groups.
- g. In particular, there are people who are immoral, homeless, unemployed, prisoners, and so on.⁵¹

⁵¹ Moh Ali Aziz, *Ilmu Dakwah Edisi Revisi*, (Jakarta: Kencana, 2015) h. 91

6. Effect

The effect or *atsar* is often referred to as feedback from the da'wa process. The effects are often forgotten or ignored by the *da'i*. Most of them assume that, when da'wa has been delivered, then the mission is finished. Feedback is vital in determining the next steps of da'wa. Without analyzing the effects of da'wa carefully, it can repeat the mistakes of da'wa strategies that are detrimental to the purpose of da'wa itself.⁵²

Da'wa is always directed to influence the three aspects of change in da'wa partners, namely aspects of knowledge, aspects of attitude, and aspects of behavior. More concretely, the process of change arising from da'wa activities is:

- a. The formation of an understanding or knowledge
- b. The process of agreeing or disagreeing
- c. The process of forming motion implementation

Based on the process of behavior change, the evaluation of da'wa acceptance is emphasized to answer the extent to which aspects of change, namely the cognitive aspects, affective aspects, and behavioral aspects of the recipient of da'wa.

a. Cognitive effects, after receiving a missionary message, mad'u will absorb the contents of the mission through the process of

⁵² Arifin. Metode Penelitian Kualitatif, Kuantitatif, dan R & D. (Bandung: Alfabeta, 2011) pp. 21-

thinking. This cognitive effect can occur if there is a change in what is known, understood, and understood by the missionary partner about the contents of the message that is received.

- b. The effect of affective, the influence of da'wa in the form of changes in the attitude of da'wa partners after receiving the message of preaching. Attitude is the same as the learning process with three variables as support, namely attention, understanding, and acceptance.
- c. Behavioral effects, a form of da'wa effects relating to the behavior patterns of da'wa partners in realizing da'wa messages that have been received in everyday life. This effect arises after the cognitive, affective processes are only behavioral. If da'wa can touch the behavioral aspects, which have been able to encourage people to do real Islamic teachings in accordance with the message of preaching, then da'wa can be said to work well.

C. Review of Related Studies

Review of related study or previous research is the presentation result and investigation of research reports which are more or less relevant in the matter of research to be conducted. In this previous study, researchers will reveal the results of previous studies both similarity and difference with this study, namely "The Da'wa Communication Model of the Tombo Ati Community in the Netherlands."

Figriarifah, 2013 International Relations study program at the Faculty of Political and Social Sciences, Hasanuddin University with the title "The Influence of Islamic European Phobias on the Development of Islamic Religion in the Netherlands 2005-2010". They are aiming to find out and explain the influence caused by anti-Islamic people in Europe (Islamic Phobias) that influence the development of Islam, especially in the Netherlands. The research of this thesis also illustrates how, until finally, Islam was accepted in the Netherlands and then got the right place. Also, about how Islam continues to grow in the Netherlands. This study uses a type of qualitative descriptive analysis technique. The results of this study it was found that the Islamic religion in western countries could not be avoided. The more people reject the existence and development of Islam; the more people will embrace it. In the Netherlands, Muslim communities have their place for their existence, which gives many changes both seen and cannot be seen, for example, the awareness of the people who gradually interact with both Muslims and Christians and Muslims themselves.

Endang Awaliyah, 2017 Islamic Preaching and Communication study program, State Islamic University of Raden Intan Lampung, with the title "Da'wa Communication Model in Improving Islamic Education in the Ta'lim Jami'iyah Istighosah Assembly of Al-Mu'awwanah in Cintamulya Village, Candipuro Sub-District, South Lampung" to find out and explain about how the model of da'wa communication in increasing ukhuwah Islamiyah which is in the Ta'lim Jami'iyah Istighosah Assembly of Al-Mu'awwanah and whether the model of da'wa communication is used effectively to increase ukhuwah Islamiyah in the Ta'lim Jami'iyah Istighosah Al- Mu'awwanah in Cintamulya Village, Candipuro District, South Lampung. The method in this study is using a qualitative descriptive method, using purposive sampling in determining the number of samples, whereas the data collection tool uses observation, interviews, and documentation.

Ardina, Islamic Preaching, and Communication study program at the Faculty of Da'wa and Communication in 2016, State Islamic University of North Sumatra Medan. With the title of research "The Communication Model of the Institute of Iman and Taqwa (IMTAQ) in the Development of Worship of the Muslim Community in the Tinggi Raja District of Asahan Regency." The aim of the research was to find out the communication model used by the Iman and Taqwa Institution (IMTAQ) in the worship of Muslim communities in Tinggi Raja District, Asahan Regency, and to find out the communication barriers experienced by the Iman and Taqwa Institution (IMTAQ) in worship training of Muslim communities in the Tinggi Raja District of Asahan Regency, as well as to find out the success achieved in fostering worship of the Muslim community in the Tinggi Raja District of Asahan Regency. This study uses a qualitative approach.

The obstacles and solutions faced in developing worship services to students are the failure to get the message delivered to the honey or long to be absorbed and the slow information to reach him. The guidance of worship carried out was used by the Chairperson of Imtaq Kab. Asahan, Secretary of the Imtaq Institute, Chair of the MUI of Tinggi Raja Subdistrict, Dai and Community Leaders who are more primarily guided by villages to improve worship and increase the community's faith by carrying out what has been delivered by Islamic Teachings also creates a harmonious atmosphere to fellow humans. So that people can realize a better level of change. With the realization towards the good, life becomes more peaceful and insight increases, and our faith increases.

Ramli, Dakwah and Communication department, Doctoral degree (S3) postgraduate UIN Alauddin Makassar 2015 with the title "Dakwah Terhadap Muslim Etnis Tionghoa di Kota Makassar (Perspektif Sosio-Antropologis" This type of research used in this research is descriptive qualitative research by taking the location and the object of research on da'wa activities for Muslim Ethnic Chinese in Makassar, By using the Socio-anthropological approach. This study focused on the existence of ethnic Chinese in the city of Makassar in terms of religious and cultural diversity, Muslim missionary activity among Chinese in Makassar socio-anthropological perspective. Data analysis in this research is done in three ways, namely: data reduction, data display, conclusion and verification.

These results indicate that the propaganda against Muslims Ethnic Chinese in Makassar, including delivery of the teachings of Islam in accordance with the shari'ah consists of Aqeedah issues, Shari'a, muamalah and morals. Through this Da'wa Muslim ethnic Chinese in Makassar experience changes in the understanding of Islam, where Islam is no longer understood narrowly. While the methods of propaganda against Muslim ethnic Chinese in Makassar which include: Bi al-Hikmah method used in propaganda to provide insight to the ethnic Chinese Muslims about the true teachings of Islam and the corresponding shari'ah. Methods al-mau'izah alhasanah in the implementation of proselytizing in Muslim ethnic Chinese in Makassar more prone to propaganda material on the subject of religious, social, economic and contains advice and guidance. While the methods of al-Mujadalah bi al-Lati hiya Ahsan used for propaganda nature study and analysis, this method is widely used in propaganda empowerment of the people of the social and economic fields in the charitable efforts of Muslim ethnic Chinese in Makassar. In the end, this study describes in-depth about the propaganda against Muslim ethnic Chinese in Makassar City Socioanthropological perspective. Muslims proselytizing against ethnic Chinese through the arguments socio-anthropological approach and packaged in the operationalization of the methods of propaganda within the scope of the minority.

Next, Muzawwir Kholiq, Islamic Preaching and Communication study program at the Faculty of Da'wa and Communication in 2016, State Islamic University of North Sumatra Medan. With the title of research "Pola Komunikasi Organisasi (Studi Kasus: Pola Komunikasi Antara Pimpinan dan Karyawan di Radio Kota Perak Yogyakarta)". This thesis raises the importance of communication as a means of connecting information and interactions presented at PTDI Radio Kota Perak Yogyakarta company, based on communication theories as seen from the paradigmatic formulation of Harold Lasswell's communication model formulated in a question "who says (communicator), say what (message), in which channel (media), to whom (communicant), with what effect (effect). By using descriptive analysis research methods with qualitative research types.

This table shows the similarities and differences from the previous research with this research.

Name	Title	Similarities	Differences
Fiqri	"Pengaruh Islam	We both investigate	The object under study is
Arifah	Phobia <mark>Ero</mark> pa	the development of	different, Fiqriarifah
	Terhada <mark>p</mark>	Islam in the	examines the influence of
	Perkembangan	Netherlands and use	Islamic phobia, while the
	Agama Islam di	descriptive	researcher is more
	Belanda 2005-	qualitative analysis	focused on the Islamic
	2010"	techniques.	da'wa community in the
			Netherlands.
Endang	Model Komunikasi	We're both	The object of research is
Awaliyah	Dakwah dalam	researching the	different and is oriented
	Meningkatkan	model of da'wa	to the effectiveness of
	Ukhuwah	communication in	increasing ukhwah
	Islamiyah pada	the ta'lim assembly	Islamiyah. While the
	Majelis Ta'lim	using a qualitative	researcher examines the
	Jami'iyah	descriptive method.	process of da'wa
	Istighosah Al-		communication that is
	Mu'awwanah di		interwoven along with its
	Desa Cintamulya		implementation in
	Fiqri Arifah Endang	Fiqri"Pengaruh IslamArifahPhobia EropaTerhadapTerhadapPerkembanganAgama Islam diAgama Islam diBelanda 2005-2010"2010"EndangModel KomunikasiAwaliyahDakwah dalamMeningkatkanUkhuwahIslamiyah padaMajelis Ta'limJami'iyahIstighosah Al-Mu'awwanah di	Fiqri"Pengaruh IslamWe both investigateArifahPhobia Eropathe development ofTerhadapIslam in thePerkembanganNetherlands and useAgama Islam didescriptiveBelanda 2005-qualitative analysis2010"techniques.EndangModel KomunikasiWe're bothAwaliyahDakwah dalamresearching theMeningkatkanmodel of da'waUkhuwahcommunication inIslamiyah padathe ta'lim assemblyMajelis Ta'limusing a qualitativeJami'iyahdescriptive method.Istighosah Al-Mu'awwanah di

Table 2.1 Previous Researches

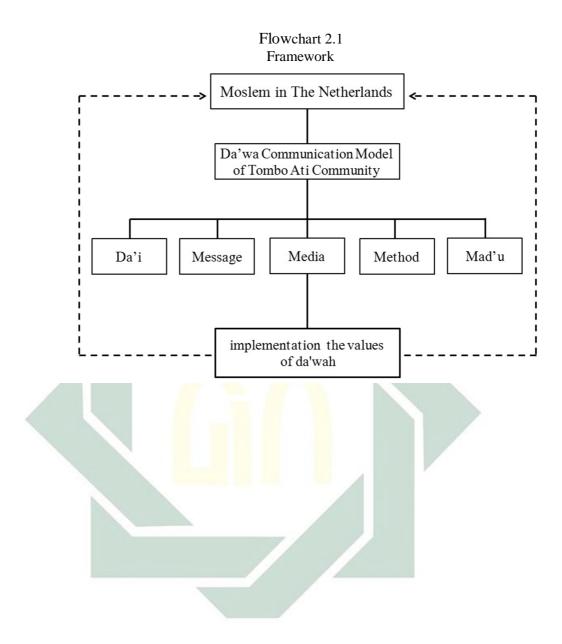
		Kecamatan		everyday life.
		Candipuro		
		Lampung Selatan		
3.	Ardina	Model Komunikasi	Both examining the	The object of research is
		Lembaga Iman dan	model of da'wa	different. The researcher
		Taqwa (Imtaq)	communication of a	takes objects from
		dalam Pembinaan	da'wa institution, the	communities living in
		Ibadah Masyarakat	obstacles in the	Muslim minority
		Muslim di	da'wa process and	countries.
		Kecamatan Tinggi	the success of	
		Raja kabupaten	community worship	
		Asahan"	development, using	
			qualitative research	
			methods.	
4.	Ramli	Dakwah Terhadap	Both examining the	The object of research is
		Muslim <mark>Et</mark> nis	model of da'wa, the	different. This research
		Tionghoa di Kota	obstacles in the	shows the da'wa in
		Makassar	da'wa process, using	against ethnic Chinese in
		(Perspektif Sosio-	qualitative research	Makassar.
		Antropologis)	methods.	
5.	Muzawwir	Pola Komunikasi	Both using Harold D	The object of research is
	Kholiq	Organisasi (Studi	Lasswell theory,	different. This research
		Kasus: Pola	shows about the	shows the pattern of
		Komunikasi Antara	process da'wa	communication between
		Pimpinan dan	communication.And	leaders and employees on
		Karyawan di Radio	using qualitative	Radio.
		Kota Perak	research methods	
		Yogyakarta)		

D. Framework

Religious life in a Muslims' minority country is different from those Muslims' majority country. So based on the focus of the problem and the objectives in this study, namely to find out the Da'wa Communication Model that occurs in the Tombo Ati Community in the Netherlands, there are two main concepts that must be explained in the framework of thinking, the concept of the da'wa communication process in the Tombo Ati community in the Netherlands, and Implementation the values of da'wa that are applied in everyday life. In the process of communication itself, there are several elements, *Da'i*; mad'u; da'wa message; media; method; and effect.

Da'wa activities are activities that have been planned, meaning that the lecture activities do not occur with spontaneity. In its implementation even the missionary activity must have a purpose, which is the success or failure of the goal, becomes a measure of the success or failure of the process of delivering messages from *da'i* to mad'u or communicant.

The following is a flowchart from the research framework of the communication model of the missionary communication of the Tombo Ati community in the Netherlands:



BAB III

RESEARCH METHODOLOGY

Methods are critical In research. Because the method can get data that can support a study. The research method is the way that is done to find or explore something that already exists, and then test the truth that may still be in doubt.⁵³

Research is also a scientific activity taken through a long process. Beginning with the interest to examine the emergence of certain phenomena deeply. With the support of control theory and conceptualization influential on the phenomenon.

Muhammad Nazir, in his book "Research Methods," says that research is a meticulous investigation; in other words, this methodology is a knife to solve a problem.⁵⁴ With these studies, the authors hope to find, develop, explore, and test the phenomenon.

A. Research Approaches and Types

Science research method means *metodologi penelitian* or methodology research, which is translated from English. Methodology means the knowledge that explains the method. While research is the translation of English consisting of two words are' (repeating) and 'search' (search), search, pursuit, investigation, or research. So *research* means searching repeatedly.⁵⁵

⁵³ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktis*.(Jakarta : Rineka Cipta, 1997), p. 120.

⁵⁴ Muhammad Nazir, *Metode Penelitian* (Jakarta: Ghalia Aksara, 1989), p. 15

⁵⁵AnisBachtiar, *Metode Penelitihan Komunikasi Dakwah*, (Surabaya: UIN SunanAmpel Press, 2014), p 4

The research methodology is the method and technique of data collection in planning the actions carried out, along with the steps that must be taken and passed to achieve the objectives of the study.⁵⁶

The approach used for this study is a qualitative descriptive analysis type. This descriptive approach makes a description of the situation or event so that this method will make the accumulation of primary data. Qualitative research is a type of research whose findings are not obtained through statistical procedures or other forms of calculation.⁵⁷

A qualitative approach is used because in this study explains the phenomenon that occurs in a community engaged in the field of da'wa, namely the Tombo Ati Community in The Hague, Netherlands, which the author developed through in-depth research and discussion.

According to Kirk and Miller, qualitative research is a particular tradition in social science that is fundamentally dependent on observations on humans and their regions and relates to those people in their language and terminology.⁵⁸ Through a descriptive qualitative approach, the author tries to describe a phenomenon, process, event, or phenomenon that occurs in the object of research.

p. 4

⁵⁶Lexy J. Moleong, *Metodologi Penelitihan Kualitatif*, (Bandung: PT RemajaRosdakarya, 2016),

⁵⁷ Anselm, Juliet, *Dasar-Dasar Penelitian Kualitatif*, (Pustaka Pelajar, Yogyakarta, 200), p

⁵⁸ Syukur Kholil, *Metodologi Penelitian Komunikasi*, (Bandung:Citapustaka Media,2006) p. 121

B. Types and Data Sources

There are many types and sources of data used to obtain data, but not all of these techniques can be used because in this case it must be adapted to the site being researched. The types and sources of data in this study will be explained as follows:

1. Data Types

The determination of the type of data to be able to refer to the formulation of the problem, the benefits of research and the research objectives that exist, here the author determines the two types of data used, including:

a. Primary Data

Primary data is the type of data obtained for research purposes by the focus of the research by considering the problem statement. The primary data in this study included information about the da'wa communication process obtained from the recitation activities at al-Hikmah PS Indonesia Den Haag mosque. The primary data of this study was obtained through in-depth interviews with stakeholders in the Tombo Ati community and worshipers who took shelter in it. Also, this study utilized documents in the form of recording recitation activities which took place at Al-Hikmah PS Indonesia Den Haag mosque.

b. Secondary Data

Secondary data is supporting data to supplement the primary data but does not directly answer the research problem. Secondary data include the number of worshipers, activity schedules, and others. Secondary data does not directly provide data to data collectors, either through people or through document records. The more standard nature is often called "new library source" or old. Could use a literature study the activities carried out by collecting data from shared literature from the literature or elsewhere.

Secondary data used by the author are reviews, conversations between pilgrims on WhatsApp group, and documents or results of previous studies, various books related to research problems, as well as articles that are in harmony with the research.

2. Data Source

The data sources in this study are divided into two data sources, namely primary data sources and secondary data sources.

a. Primary Data Source

The primary data source is the source of data obtained directly from the source in the form of interviews, as well as observations of an object, event, or test result (object).

In this study, researchers observed any activities held by Tombo Ati community with the results of an in-depth interview to the informant.

The primary source of this study consists of several informants or resource persons as follows:

1) A. Nur Hasyim Subadi

He is an advisor and preacher in the community of Tombo Ati. was born in Kudus, July 12, 1969. He is also a rois am Suriya of PCINU in the Netherlands which currently also serves as chairman of the Al-Hikmah foundation. Also, he currently works at the Indonesian Embassy in the Netherlands and serves as a staff of Protocol and Consular Functions.

2) Syahril Siddik

Born in Babussalam, October 22, 1984, he is the deputy chairman of the Dutch PCINU Tanfidziyah who is currently pursuing a doctoral program in Anthropology in Islamic Studies at Leiden University. Also, he is a *da'i* who fills Islamic studies at the Tombo Ati Community in the Netherlands.

3) Edi Susanto

Born in Semarang, March, 27st 1974. Alumni from the Tremas boarding school in Pacitan He is a secretary of Al-Hikmah Foundation. Besides that, he also a Katib Syuriyah management of the particular branch of Nahdlatul Ulama 'in the Netherlands. Now he works as an employee at the Dutch Embassy in the Netherlands

4) Nana Supriatna

Some of the informants were chosen purposively because they were believed to have tremendous knowledge about recitation activities in the Tombo Ati community, besides that they were also willing to be interviewed even though some of them were not pleased to be named in this research report.

In addition to informants, the primary data sources were in the form of observations of recitation activities in the Tombo Ati community, which were obtained because they were one of the KKN International participants and sent to the Netherlands to run the program, starting from the beginning of July to the beginning of September 2018.

b. Secondary data sources

Secondary data sources are sources of data obtained through intermediary media or indirectly published or not publicly published. The secondary data sources used by researchers are reviews, articles, and news about the development of Islam in the Netherlands, documents, or previous studies results, various books related to research problems. The form of secondary data sources is documented.

3. Data Collection Techniques

Data collection technique is the most strategic step in research because the researcher aims are to collect data. Without data collection techniques, the researcher will not get data that meet the standards set. This research is the study qualitatively, as stated before, this type of data in this study, there are three types, namely:

- a. The observations consist of detailed descriptions of interactions, events, interactions, and behaviors or characters discussed in the field.
- b. The results of the discussion contained direct quotes from people about their experiences, attitudes, beliefs, and thoughts on the occasion of indepth interviews.
- c. Written material consisting of passages or whole documents, correspondence, recordings, and historical cases.

Therefore, the data collection techniques used in the study are as follows:

a. Observation

The observation technique, according to Suharsimi Arikunto, is a technique of collecting data by systematic observation and recording of the phenomena investigated.⁵⁹ More details Margono states that observation is an activity of conducting research directly into the field or in the laboratory towards the object of research, the results are recorded, then analyzed. Observation and recording of the object in place or the occurrence of an event, so that observation is with the object under investigation is called direct observation. While indirect observations are observations made not at the time of the

⁵⁹ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik*, (Jakarta: Rineka Cipta, 2002), p. 69.

occurrence of an event that will be investigated, for example, the event is observed through a film, a series of slides, or a series of photos.⁶⁰

Here the researcher will conduct observations directly in the field while participating in the International Cultural Program for two months and interacted directly with the objects of research (Tombo Ati community), To get the data that researchers want here researchers use participatory observation, ie researchers are involved with the activities of people who are being observed or that are being used as research data sources. There were eight meetings in Islamic missionary activities with the Tombo Ati community.

Then the observation used is passive because the researcher only observes the activities studied online at each subsequent meeting held at the Al-Hikmah Mosque in The Hague but does not participate in the activities of the subject.⁶¹ Moreover, with these observations, researchers can observe directly and will obtain the desired data to support the research carried out.

b. Depth Interview

Interview technique is a technique of collecting data that is done by asking questions directly to the informant in order to obtain information about opinions, establishment and other information about

 ⁶⁰ S. Margono, *Metodologi Penelitian Pendidikan*, (Jakarta: Rineka Cipta, 1997), p. 158-159.
 ⁶¹ Sugiyono, *Metode Penelitian Pendidikan*, p. 311-312

the person being interviewed or certain circumstances and also investigations carried out verbally.⁶²

According to Esterberg as quoted by Sugiyono, interviews are "a meeting of two persons to exchange information and ideas through questions and responses, about a particular topic in the communication of meetings."⁶³

This technique emphasizes in-depth opinion from the speaker. In this study using several speakers, including leaders or stakeholders in the Tombo Ati Community and worshipers or members of the Tombo Ati community. Regarding the process of da'wa communication that is interwoven in Tombo Ati congregation along with obstacles and implementation of the values of da'wa in their daily life.

c. Documentation

The document is a record of past events. Based on the views of qualitative research experts, documents are understood as each written record relating to a past event, whether specially prepared or not prepared for a study.⁶⁴

Here the researcher obtained additional data through the conversations of the WhatsApp group congregation Tombo Ati which contained Islamic da'wa, articles, and news about the development of

⁶² Nazir, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 2003), p. 193

⁶³ Sugiyono, Memahami Penelitian Kualitatif, Alfabeta, (Bandung, 2005) p. 72

⁶⁴ M. Djunaidi Ghony, Fauzan Almanshur, *Metode Penelitian Kualitatif* (Yogyakarta: Ar-Ruzz media, 2017), p. 199-200.

Islam in the Netherlands, documents or previous studies results, various books related to research problems.

C. Data Analysis Technique

The technique that is used as a reference in this study is qualitative descriptive analysis After the data is collected;

- a. The researcher analyzes the data from the documentation in the form of recording activities and interview analysis
- Based on the model of da'wa communication that is interwoven in the community of Tombo Ati Communicate with books and the theoretical foundation used.
- c. After the analysis is exposed, then conclusions will be drawn on the results of the related problems.

D. Stages of Research

Stages of research are carried out so that this research can be more systematic and also more optimal. The following stages of research include:

1. Search for Themes

In the first stage, which is looking for a theme that will be used as material for research, researchers are more observing documents.

2. Formulate the problem

In formulating the problem, the researcher determined many options to formulate the problem. This is what researchers do to be able to formulate problems according to the chosen theme.

3. Formulating Benefits

The formulation of the benefits of research is one important part of the study affect the research process.

4. Determining the Research Method

The research method is the way researchers get the data needed in research.

5. Data Analysis

At this stage, the ability of researchers to give meaning to data is an element of reliability and validity of a data.

CHAPTER IV

RESULT AND DISCUSSION

A. Islam in The Netherlands

The Netherlands or commonly called the Windmill Country. the windmills are visible from a distance, almost in all parts of the country, not only that but this country is also famous for the country of Tulip Flowers. Countries which covers nearly equaled the West Java province in Indonesia with a height of 1 meter above sea level land, there are many mosques to worship. Almost in every city or county in each province in the Netherlands were built mosques, whether an old building mosque or mosque that was once the original building or a church that is made a mosque, as well as a newlybuilt mosque. The Netherlands was led by a king named William Alexander, with a form of Constitutional Monarchy and Parliamentary Democracy.⁶⁵

The total population of Islam in the World has increased every year. Almost on every continent, Islam is a phenomenal religion, a religion whose development has always been in the public spotlight. Islam is the secondlargest religion in the world including in the European Union and the Netherlands is one of the countries that has the largest Islamic population in Europe.

1. History of Islam in the Netherlands

The Netherlands is not a Muslim country but the development of Islam in this windmill country is increasing rapidly. Islam is one of the

⁶⁵ Muzakki, Islam di Negeri Kincir Angin, 2011, http://muzakki.com/pengetahuan/duniaislam/

⁵⁻islam-dinegeri-kincir.html. Diakses 20 Oktober 2018.

various religions in the Netherlands. The Muslim community in the Netherlands is around one million people. Most of them are descendants of immigrants. Muslims from Indonesia there are also quite a lot. However, the largest is of Turkish descent. There are also Muslims from Morocco, Tunisia, Algeria, and Suriname. These were descendants of migrant workers in the 1960s. Of course, there are native Dutch people who embrace Islam, but the numbers are minimal. Most of them convert because of marriage reasons.⁶⁶

Muslims in the Netherlands are mostly under immigrant workers and from colonial countries. So it is not surprising if later many residents of the colonies immigrated. Except for those from Muslim-majority countries, Indonesia is one of them. Since 1694, the Dutch have landed in the Nusantara (Dutch East Indies). Then they colonized for about 350 years. Similarly, the Dutch nation ruled Suriname, a small country on the American continent. Now many people in Indonesia and Suriname have immigrated to the Netherlands.

When the first early immigrants given the right to vote in the elections and is also entitled to have as members representatives in the city council were in 1986. Since then the Muslim population in the Netherlands underwent religious life very well. Places of worship and Islamic organizations are growing very rapidly. From the government report in 1982, there were 49 mosques and musholla in the four cities

⁶⁶ Admin, Islam di Belanda https://id.wikipedia.org/wiki/Islam_di_Belanda

with the largest concentration of Muslim communities, namely the cities of Amsterdam, Rotterdam, The Hague, and Utrecht. Other cities also have at least one mosque or other building that was used as a mosque. For example, there is a Lutheran church building in Utrecht that has become a mosque. Seven years later, the number of Islamic worship buildings has increased to as many as 300, spread across various cities.⁶⁷

Islam in the Netherlands was initially popularized by a group of Ahmadiyah preachers. This group, often referred to as the Holland Mission, actively preaches through discussions and various writings. They also translated the Koran into Dutch.

Apart from Ahmadiyah, Islam began to develop through Indonesian people. When the Dutch adopted ethical politics, Indonesians, mostly Muslims, arrived in the Netherlands. In the 1930s, they founded the Islamic Society. The organization, which was established by a Dutchman Van Beetem who later changed its name to Mohammad Ali, was recognized by the Dutch government and was the first Islamic organization.⁶⁸

The CBS (Centraal Bureau Voor de Statistiek) was established in 1899. Since 2004 it has been established independently, citing in 1994 the number of Muslims from a total of 15,341,553 inhabitants of the Netherlands, ranked third (3.7 percent), after Roman Catholicism (32

 ⁶⁷ Islam di Belanda. 2008, http://ichlerne.wordpress.com/islamaroundtheworld/islamdibelanda/
 ⁶⁸ PPME Nederland, Sejarah Berdirinya Masjid Al-Hikmah, Den Haag, Belanda,

https://sites.google.com/site/ppmenetherlands/lain-lain/sejarah-berdirinya-masjid-al-hikmah-denhaagbelanda, Accessed on October 28, 2018. (web PPME Belanda).

percent), and Protestant Christians (22 percent). As many as 40 percents of Dutch citizens claim to be religious, and about 0.5 percent are Hindus.

In 1971, the number of Muslims was 54,300 and increased rapidly in 1993 to 560,300. An average increase of 0.6 percent a year. All Muslims are from Turkey (46 percent), Morocco (38.8 percent), Suriname (6.2 percent), Pakistan (2.2 percent), Egypt (0.7 percent), Tunisia (0.9 percent), Indonesia (1.6 percent), and others (3.9 percent). The increase in the number of Muslims from year to year, is estimated to come from immigrants and some others get the guidance, and most are due to marriage.⁶⁹

Muhammad Hisyam quoted in the PPME book; A Glimpse of History and Its Role in Islamic Da'wa in the Netherlands, the first Muslim to come to the Netherlands was Abdus Samad, Ambassador of the Aceh Sultanate to the Netherlands, in 1602. However, the arrival of Abdus Samad was not on a missionary mission, besides the visit short.

Indonesian Muslims form a separate group. In addition to the Islamic Conference, also established the European Muslim Youth Association (PPME) in 1971. The PPME, which has survived, was founded by Indonesian students and youth in the Netherlands and the Middle East. According to Ahmad Nafan Sulchan, Indonesian students from the Middle East, including K.H. Abdurrahman Wahid (Gus Dur) generally chose the Netherlands and Germany as a vacation spot.

 $^{^{69}}$ EURO-ISLAM.INFO- Islam In Netherlands. Http://www.euro-islam.info/country-profiles/the-netherlands/

Through intensive discussions, Indonesian youth and students overseas, it was finally agreed to form an organization to introduce Indonesian Islam.⁷⁰

Historically, the Dutch were no strangers to Islam in Indonesia because of the colonialism they did first. Policy experts on Muslims in Indonesia, Snouck Hurgronje, understand well how Islam in Indonesia is tolerant and friendly towards local traditions, as long as it does not conflict with Islamic teachings. This historical understanding is very vital for the Netherlands, especially in making decisions to fight radicalism in Europe.⁷¹

2. Indonesian Muslims in The Hague

The European Muslim Youth Association (PPME/ Persatuan Pemuda Muslim Eropa) is an association of Indonesian Muslim communities living in the Netherlands and incorporated in an organization. In the Netherlands, PPME also exists in every city, such as The Hague, Amsterdam, Rotterdam, Breda, and others. Den Haag is the capital of the Government, while Amsterdam is the capital of the Business of the Netherlands, where in both cities the Muslim population is more than the Muslim community in other cities.⁷²

The Indonesian Muslim community living in the city of The Hague runs its religious activities at Masjid Indonesia AL-Hikmah. Not only

2016

⁷⁰ Interview with KH. Hambali Maksum, August 28, 2018 in his house; The Hague.

⁷¹ Syahril Siddik, Nahdlotul 'Ulama dan Peranannya di Belanda; Tinjauan Etnografis, Artikel,

⁷² Interview with Mr. Edi, Staf KBRI Netherlands, Juli, 11st 2018 (During a trip to Amsterdam)

joining the PPME, there are several other Muslim Communities that also carry out religious activities in Al-Hikmah Mosque, including; Al-Mukminun Community, Tombo Ati Community, Beautiful Alms Community, and Al-Hikmah TPQ.

The Indonesian Mosque of Al-Hikmah was once an Immanuel Church which at the end of 1995 when Indonesian Muslims tried hard to raise funds to establish a mosque (after the mushroom Al-Ittihad could no longer accommodate the growing congregation). Mr. Probo Sutedjo, an Indonesian businessman, bought the church and gave it to him on behalf of his older brother RH Haris Sutjipto, who died in Leiden, in December 1995 after being treated in the city of Leiden. The handover of the mosque by Mr. Probo Sutedjo to the Islamic community on July 1, 1996.

Establishing new buildings in the Netherlands is not easy, while at that time many churches were no longer functioned and sold to the public. According to Ahmad Nafan Sulchan, one of the founders of PPME, the community around the church preferred the church to be used as a mosque rather than being used for other purposes, such as discotheques.⁷³

Not only used for prayer and recitation, but the Al-Hikmah Mosque in the City of The Hague is also commonly used for other religious activities, such as Eid celebrations, iftar together, khotmil Qur'an, and so on. The mosque, which consists of two floors, has spaces, upstairs is used

⁷³ Interview with Mr. Lily (Ex-Staf KBRI The Hague Belanda), date July, 13 2018 at Masjid Al Hikmah The Hague.

to perform the prayer, and on the lower floor, there is a kitchen, bathroom, ablution place, and classes to carry out religious activities.

B. Tombo Ati Community in The Netherlands

1. History of Tombo Ati

The Tombo Ati community is one of the Muslim communities in the Netherlands. This community engaged in the field of Islamic da'wa consists of Indonesian Muslim communities living in the Netherlands. Unlike other Muslim communities, this community is almost 90% consisting of illegal immigrants or undocumented people who are not officially registered in the Dutch government.

The Tombo Ati community, in the beginning, was the group recitals, a collection of recitations from immigrant workers who actively participated in activities at the Al-Hikmah Den Haag Indonesian mosque, both recitation and prayer worship. Early emergence of this community in 2011, but not yet have a name or designation. Starting from the existence of IMWU (Indonesian Migrants Workers Union) which has become a legal community in the Netherlands, some people chose to establish the Tombo Ati community with religious activities that were more relaxed but could bring benefits.⁷⁴

Before becoming a community, in 2014 a group formed on social media chat. With the name "Group TA", until the end of 2015 the group

⁷⁴ Nana Supriatna, Chair of the Tombo Ati Community in the Netherlands, *online Interview*. May 31, 2019

chat name was replaced with "Tombo Ati" which eventually became the name of this community. Selection of the name of the community "Tombo Ati" also through mutual agreement, in the hope Tombo Ati can be a cure for the hearts of every member of Tombo Ati.⁷⁵

The number of members involved the look of belonging in the group WhatsApp until today about 193 people and continues to grow and diminish over time. There are no special requirements to be able to join the community members of Tombo Ati; anyone can be part of Tombo Ati even though they are not immigrants. While pilgrims who actively participate in recitations in mosques are usually around 50 people at each meeting.⁷⁶

This community is chaired by Mr. Nana Supriatna. However, there is no official management structure established for this community; he said, "there is no stewardship, flowing based on each other's specialties." Kyai Nur Hasyim Subadi, Rais Syria PCINU The Netherlands as well as the chairman of the Al-Hikmah foundation, has a role as the *ustadz* who fills every recitation activity.

KH. Hambali Ma'sum, one of the Dutch Muslim elders, said that at the beginning, the community did not get a response from either the congregation or residents who already had official residence permits.

⁷⁵ Nana Supriatna, Chair of the Tombo Ati Community in the Netherlands. *Online Interview*. May 31, 2019

⁷⁶ See Appendix 1 (Research documentation) Image 1: The ongoing Tombo Ati recitation at the Al-Hikmah Mosque.

However, after a lengthy discussion, the elders and mosque administrators felt that Tombo Ati was beneficial for the activities held at the mosque.

At the end of 2016, Emha Ainun Nadjib or commonly known as Cak Nun was carrying out his da'wa safari at the Indonesian Mosque Al-Hikmah Den Haag, on December 25, 2016. During this event, the Community of Tombo Ati was in charge of the organizing committee equipment, consumption, and so on. The reception carried out by Tombo Ati was felt to be very good, until the running of the missionary program Cak Nun went smoothly. From there the Tombo Ati Community became famous.⁷⁷

At first, the activities in Tombo ATi were not too large, when the recitation took place in the small Al-Mukminun room, alternating with worshipers from the Al-Mukminun community. Al-Mukminun Room is one of the recitation rooms on the first floor of the Al-Hikmah mosque, which is commonly used by the Al-Mukminun community, which is indeed dedicated to native Dutch people who mostly learn about Islam.⁷⁸

Until now the activities of the Tombo Ati community occupy a wider space. In addition to holding regular recitations, the Tombo Ati community also conducts many other activities, such as learning the Dutch language, Khotmil Qur'an, health checks, picnics or what they commonly call BBQ together, celebrating August 17, holding contests, and many

⁷⁷ Nana Supriatna, Chair of the Tombo Ati Community in the Netherlands. *Online Interview*. May 31, 2019

⁷⁸ See Appendix 1 (Research documentation) Image 2: documentation of activities in the almu'minun room.

more again which is not only held at Al-Hikmah Mosque but also commonly held in the Hague Zuide Park.

The Tombo Ati community at each meeting has religious activities, lectures, and discussions about Islam. The atmosphere during the recitation of the Tombo Ati community was relaxed, full of family, and light material delivery.

Tombo Ati is held every two weeks, on Fridays in the first week and the third week of each month. However, since the presence of KKN International participants from Sunan Ampel UIN Surabaya, regular recitation is held once a week on Friday at 18.00 CEST. Opened with the recitation of the Prophet's prayer and Islamic songs by the Al-Holandie *rebana* group, followed by *tilawah* training, and then Islamic studies delivered by Kyai Hasyim or on duty.

The materials conveyed by the speakers or speakers in the Tombo Ati Community are always varied and actual, various kinds of da'wa messages are delivered from various aspects such as fiqh, sharia law, morality, faith, and Sufism. To make the enthusiastic congregation carefully follow this assembly. Kyai Nur Hasyim Subadi, who is the main speaker or mentor. Special material about Fiqh, only delivered by him, with the intention that there will be no differences of opinion or disputes regarding the ideology of jurisprudence in Islam.⁷⁹

⁷⁹ Nana Supriatna, Chair of the Tombo Ati Community in the Netherlands. *Online Interview*. May 31, 2019

Among the da'wa material delivered by Kyai Hasyim, holding on to several yellow books, including; for material about fiqh using the book *Fathul Qarib*, for material about Tawheed using the book *Aqidatul Awam*, and for interpretation material using the book *Tafsir Jalalain*.⁸⁰

Kyai Hasyim as a counselor, gave many da'wa messages in the Islamic study assembly, coupled with other speakers who were incidental. International KKN participants also share some spiritual experiences and Islamic studies with worshipers.

At the time of carrying out international cultural program 2018 organized by the UIN Sunan Ampel Surabaya and cooperate with PCINU Netherlands, authors meet directly and made observations of Tombo Ati community in The Hague city. Some of the things that attracted the attention of the author were the rebana group which used to fill before the recitation with the Tombo Ati community, which was the tambourine group Noer Holandie. Tambourine players also consist of members or worshipers from the community of Tombo Ati themselves. With a tambourine that reads "Tombo Ati."

KH. M. Ishaq, who is also a religious figure as well as PCINU Dutch *mustasyar*, revealed that the initial formation of this community was precisely the existence of the tambourine group Noer Holandie. With this tambourine group, the Tombo Ati community was formed.

⁸⁰ Nur Hasyim Subadi, Chairman of the Al-Hikmah foundation and co-founder of the Tombo Ati community, Online Interview. June 20, 2019

Syahril Siddik, who is also the deputy general chairman of the Dutch PCINU *tanfidziyah*, also said that the Noer Holandie tambourine group was initially included in the auspices of the Nahdlatul Ulama Institute for Muslim Culture (PP Lesbumi NU). He said, "Tombo Ati is a sholawat group which is also under the auspices of the Dutch PCINU Lesbumi."⁸¹

Therefore, this community was also formed by PCINU Dutch interference. In 2015, with the Management of the Special Branch of the Nahdlotul Ulama in the Netherlands, Kyai Nur Hasyim Subadi initiated to form a formal teaching community, and it was her who would later facilitate the recitation activities.

At the time of the NU PCI, at the end of 2015, a formal and routine recitation community was formed every two weeks, on Friday in the first week and the third week of each month. It starts with reading *sholawat* with the Noer Holandie tambourine group, followed by delivering material and interactive questions and answers between worshipers.

Besides, the practices of Nadliyin are also often carried out in this community, such as *tahlilan, istighosah, maulid diba* ', and other NU rituals. The existence of the Tombo Ati community in the Netherlands, so it can survive until now, cannot be separated from interference from PCINU Netherlands. The following is a description that will review the formation of the PCINU institution (Management of the Nahdlotul Ulama Special Branch) in the Netherlands.

⁸¹ Syahril Siddik, Vice chairman Tanfidziyah PCINU Netherlands, Interview online. June 20, 2019

2. PCINU Netherlands

The Management of the Special Branch Nahdlotul "Ulama" (PCINU) was established on January 18, 2015, which was officially inaugurated by Rais' Am Executive Board of the Nahdlatul Ulama (PBNU) K.H. Ahmad Mustofa Bisri at the PPME Mosque Al-Ikhlas Amsterdam. The founding of the Dutch PCINU was realized on the initiative of the Indonesian Muslim diaspora in the Netherlands. They consist of professionals, workers and Muslim students who live in the Netherlands. Culturally NU has existed and developed long before its inauguration since K.H. Abdurrahman Wahid (Gus Dur) visited the Netherlands. Some of his classmates stayed in Egypt and Iraq settled and were key figures in the development of Islam in the Windmills country.⁸²

The initiation to establish a forum for the NU congregation was sparked by students who were studying at Leiden University. Those who on average take Islamic study studies want to hold NU traditions, such as tahlilan and maulid dziba 'every weekend. around 2009 the NU organization was established under the name NU Communities (KMNU). Until January 2013, the KMNU changed its name to the Management of the Special Nahdlatul Ulama (PCINU) Branch of the Netherlands.

⁸² Admin, "History" in http://nubelanda.nl/pci-nu/sejarah, accessed on 06/03/2016

Dutch PCINU management structure for the 2017-2019 period:⁸³ Mustasyar⁸⁴:

1	IZTE Altered IT. altered all Malarene	5	VII M Isless
1.	KH. Ahmad Hambali Maksum	Э.	KH. M. Ishaq

- 2. KH. Ahmad Naf'an Sulchan 6. M. Idris
- 3. KH. Muzayyin 7. M. Shohibuddin
- 4. KH. Budi Santoso

Syuriyah⁸⁵: Rais 'Am⁸⁶ Nur Hasyim Subadi **A'wan⁸⁷**: Vice Rais Fachrizal Afandi 1. H. A. Syihabuddin 5. H. Muhammad T. 2. H. Mizar Ahmad 6. Hansyah Iskandar 3. H. Rosyidi M. H. 7. Danu Pranantha 4. Muhammad As'ad 8. Ahmad Nuril H. Katib⁸⁸ M. Latif Fauzi Vice Katib H. Nur Fattah Vice Katib Edi Susanto

⁸³ Admin, "The Management of the Branch Managers of the Special Branch of NU Belanda Masa Khidmat 2017-2019" in http://nubelanda.nl/pci-nu/pengurus, accessed on 04/15/2017

⁸⁴ **Mustasyar:** The Syuriah advisory board consisting of NU's elderly scholars, Mustasyar, comes from the word 'istasyara' which means asking for instructions. (<u>https://sayagian.wordpress.com/kamus-nu/</u>)

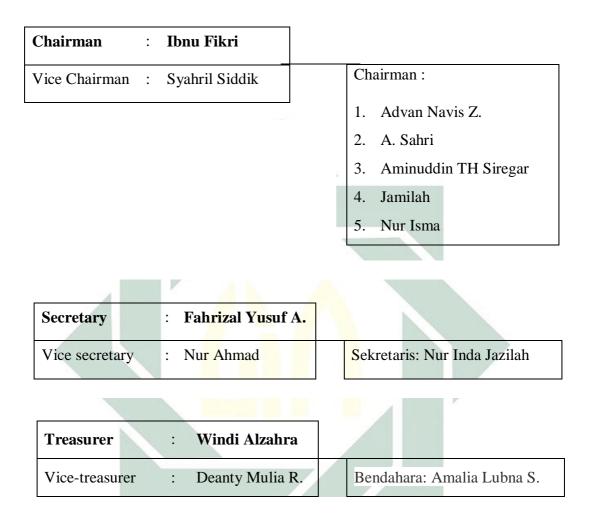
⁸⁵ **Syuriah:** Derived from the word "syawara" which means to have a discussion. Syuriah is the highest decision-making consultative body in NU, a kind of legislative council in the country. (https://sayagian.wordpress.com/kamus-nu/)

⁸⁶ Rais: Language means leader (<u>https://sayagian.wordpress.com/kamus-nu/</u>)

⁸⁷ **A'wan:** Part of the syuriah that is in asked to assist the Rais task, A'wan is the plural of 'awn which literally means aid. (<u>https://sayagian.wordpress.com/kamus-nu/</u>)

⁸⁸ **Katib:** Writer or a Reporter, comes from the word 'kataba' (write). In NU, the term katib is only intended for secretaries. (<u>https://sayagian.wordpress.com/kamus-nu/</u>)

<u>Tanfidziyah⁸⁹:</u>



The existence of PCINU as an organization or institution is very important because so far there has not been a place that can shade the Aswaja traditions, and protect the interests of the NU congregation and connect them with NU in Indonesia. Now PCINU Netherlands already registered as an official organization in the Netherlands.

⁸⁹ **Tanfidziyah:** comes from the word 'Naffadza' which means implementing. Tanfidziyah is the daily implementing body of the syuri. (<u>https://sayagian.wordpress.com/kamus-nu/</u>)

In 2018 the management of the Dutch Nahdlatul Ulama Special Branch (PCINU) cooperated with the State Islamic University of Sunan Ampel Surabaya (UINSA) for International KKN program in the Netherlands. UINSA was the first State Islamic Religious College to launch a social and Islamic social program in the Netherlands which was named the International Cultural Program.

3. International Cultural Program 2018

State Islamic University Sunan Ampel Surabaya (UINSA) cooperate with the Special Branch Executive Nahdlatul Ulama (PCINU) Netherlands International service-learning program in the Netherlands. UINSA is the first State Islamic Religious College to launch a social and Islamic social program in the Netherlands.

Unlike the student exchange program that focuses on the field of inter-school or inter-university education, the Dutch International Community Service Program is more inclined towards the spiritual strengthening of the Dutch Muslim community through religious activities. Dutch Muslims are under the auspices of the European Muslim Youth Association (PPME) which is spread in all cities in the Netherlands. The current existence of PCINU is as a promoter of Islamic activities with the Ahlussunnah Wal Jamaah orientation through the PPME (European Muslim youth association) in each region.

For approximately two months, researchers and the five students from UIN Sunan Ampel Surabaya met with 12 communities in 6 different

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cities. Among the objects of this activity are PPME Al-Ikhlas Amsterdam, PPME Al-Hikmah Den Haag, TPQ Leiden, PPME Rotterdam, PPME An-Nur Waalwijk (Breda), Indahnya Sedekah community, Tombo Ati community, TPQ Al-Hikmah, Al-Mukminun community, QAF Community, Wageningen Student Study, and TPQ Wageningen. The average PPME in each city is headed by Dutch Muslims who have embraced Islam for a long time. This is one of the tricks so that Islam is more acceptable to Dutch society, even though the majority of its members are Muslims from Indonesia.

The author and the five students from Sunan Ampel Surabaya UIN were placed in a halfway house right behind the Al-Hikmah PS Indonesia Mosque, The Hague. Initially, the mosque was a church. Then there was an Indonesian businessman, Probosutedjo, who bought the church to become a mosque. Then he converted the mosque to his brother, Alm. RH Haris Sutjipto, who died in Leiden in December 1995. This shelter was once a pastor's house from a church that has now become a mosque.

The mosque was officially represented on July 1, 1996. Since then the Muslim community of The Hague, both Turkish Muslims, Moroccans, Dutch, and even Indonesian have carried out religious activities there. The existence of mosques is preferred by the surrounding population compared to discotheques. Al-Hikmah PS Indonesia Mosque as the center of the Indonesian Muslim missionary Den Haag is also a reference for Dutch people to judge Indonesian Muslims. The Dutch International KKN is held for approximately two months, starting from July 9 to September 5, 2018. There are three activities taking place at the Al-Hikmah Mosque in The Hague, namely the recitation of the Al-Hikmah PPME Den Haag, Tombo Ati Recitation, and Al-Qur' a Recitation Mukminun. Overall members of the community are parents to the elderly. The approach taken by students is not only through activities in the mosque but also through other relaxing activities outside the recitation.

Muslims in the Netherlands still have very little knowledge about Islam, good and right way of worship, and reading the Koran. Therefore, according to the request of the congregation and the results of the discussions with the elders there, the program was filled with activities to teach the Koran, Islamic studies, the Prophet and the *uluhiyyah nasyid* which we made as breakers of the spiritual zeal of the worshipers.

Apart from environmental conditions, the lives of residents in the city of Den Haag are also varied. It is starting in terms of culture, language, to religion. Muslims in The Hague come from various countries, such as Morocco, Turkey, Arabic, Indonesia, etc. Different from culture and culture, it has become a significant challenge to run the International Community Service Program in this windmill country, but it has been passed slowly. The first step taken in this learning process was to get to know the Dutch and Muslim communities in the Netherlands further because they were the target of da'wa (mad'u) in the process of da'wa communication that took place.

The first two weeks while we were serving in the Netherlands, the authors and the other five students met six communities in 4 different cities. In each community, the introductory process also varies. In addition to recognizing the characteristics of pilgrims or *mad'u* namely when the recitation activities take place, we also know them a little more through the information we have obtained from Pak Edi, he is the staff of the Indonesian Embassy in the first days there, he took us to places we have to visit. Moreover, during the trip, he told many portraits of the lives of Muslim communities in the Netherlands. The basic info that we got from him, we made it the starting point for compiling programs that we could implement there.

Also, the author met with worshipers outside the teaching activities. Researchers and the five KKN participants approached and mingled with worshipers to know and understand them. Now and then the congregation visits the halfway house to tell stories. From information and stories from Al-Hikmah mosque worshipers, every year they also bring guests from Indonesia or outside Indonesia to teach and recite together, especially during the month of Ramadan. However, our arrival this time got more enthusiasm from the congregation because this time, the attendees were almost entirely women. As stated by the cleric Hambali Maksum, this program is the first time there has been a program for two months, and many of them are women. "This is one of the most delightful things because some times the ladies on this assembly always suggested inviting more females. Now we have five more ladies came," he said.⁹⁰

Among the male and female pilgrims are more plural women; in this case, both women and girls often come to visit KKN participants or talk warmly. Tells life stories as well as issues that the congregation faces being consulted, whether matters of religion or probation.

Economically, the people here are more than capable, but what they need is peace from the inside, knowing God and their religion. Being a challenge for the da'i, providing appropriate learning, according to their study of science, according to their habits.

Since the beginning the program has been held, namely to introduce Islamic da'wa which is rahmatan lil'alamin holding on to the principles of *ahlussunnah wal jamaah*. UIN Sunan Ampel and PCINU Netherlands have hopes that through the International KKN program it can increase the spiritual spirit of the Indonesian Muslim community in the Netherlands, especially through the process of Islamic da'wa which can have a positive impact on the lives of Indonesian Muslim communities in their daily lives.

⁹⁰ KH. Hambali Maksum, Welcoming of Dutch international KKN participants 2018, July, 9 2018

C. Da'wa Activities of the Tombo Ati Community in the Netherlands

In this subchapter, the author will describe two things related to the model of da'wa communication in the Tombo Ati community. First is the Da'wa Communication Process that occurs in the Tombo Ati Community in the Netherlands, and the second is about the implementation of the values of Islamic da'wa in Tombo Ati congregation for daily life.

1. Process of Da'wa Communication in The Tombo Ati Community

The ongoing process of da'wa communication is closely related to the elements in da'wa, as well as the model of da'wa communication that occurs in the community of Tombo Ati. The process of da'wa communication in the Tombo Ati community involves several elements of communication, including;

a. Da'i

Performers propaganda, *Dai* or communicator, is acting as the person delivering the message to the propaganda partners both interpersonal communication, group communication, and mass communication. When carrying out their duties as participants in International KKN, the author made observations about the process of da'wa communication in the Tombo Ati community.

The author found information about preachers in this windmill country, especially in the community of Tombo Ati. As the author explained in the sub-section above, the community of Tombo Ati is a target community of KH. Hasyim Subadi, he is the chairman of the Al-Hikmah foundation as well as a teacher or cleric in the Tombo Ati community. At every meeting, he conveys the study of Islam to worshipers.

Related to the *da'i* in the process of delivering da'wa communication to the community of Tombo Ati, Mr. Nana Supriatna said..

".... Dari situ pak Hasyim menyampaikan supaya diadakan pengajian resmi dan beliau nanti yang mengisi Pak Hasyim sebagai ustadznya"⁹¹

("... Since then, Mr. Hasyim suggested to held official Islamic studies and recitation, and he will be the one who teaches it ... Mr. Hasyim as the *ustadz*")

From the results of the interview the author proved himself when observing the second and third meetings with the Tombo Ati community on Friday, July 20, 2018 and the date Friday, July 27, 2018 2018 at 19.00 - 20.00 CEST. Kyai Hasyim who gave a study with the theme "The importance of being in the science council" and at the next meeting he conveyed about eclipse prayer, which happened on that day in the Netherlands to experience a lunar eclipse and will conduct eclipse prayers after running the Maghrib prayer in congregation at Al-Hikmah Mosque Den Haag.⁹²

⁹¹ Nana Supriatna, Chair of the Tombo Ati community in the Netherlands, online Interview. 30 May 2019

⁹² Observation joined the recitation with the community of Tombo Ati, International KKN program July-August 2018

Besides Kyai Hasyim, there are several *da'i* who also serve as *da'i* or preachers. In an in-depth interview with Kyai Hasyim, he conveyed.

"... Jika berhalangan digantikan pak manshur... mas syahril dan mas fauzi..." 93

("... If he was unable to attend, Mr. Manshur would replace

him... as well as Mr. Syahril and Mr. Fauzi...")

Related to Da'i, Mr. Nana also said.

"... Jadi tidak ada pengisi tausiyah selain beliau (Kyai Hasim), kecuali bila ada tamu atau narasumber yang direkomendasikan dari PCI NU"

("... So there is no tausiyah teacher other than him (Kyai Hasyim), except if there are guests or speaker recommended by PCINU")

As is known besides Kyai Hasyim, the cleric who was also in charge of filling in recitations regularly, namely Ustadz Manshur, Ustadz Syahril, and Ustadz Fauzi. He-he is also a speaker or cleric who is scheduled to fill Islamic studies in every meeting with the congregation. However, at each meeting, there are times when Islamic studies are filled in or delivered by da'i incidental, or preachers who are only occasionally at specific periods.⁹⁴

Here are some of *Da'i*'s profiles at the Tombo Ati Community.

⁹³ Nur Hasyim, Rois Suriyah Dutch PCINU, *Online Interview*. June 22, 2019

⁹⁴ Observation recitation activities, International KKN 2018, July-August 2018

KH. Nur Hasyim Subandi, born in Kudus, 12th of July, 1969. He is one of the local personnel for the Indonesian Embassy in The Hague, Netherlands. His position is in the function of Protocol and Counselor, as well as Protection for Indonesian Citizens and Legal Assistance. Reside in Kornalijnhorst, The Hague, KH. Nur Hasyim Subandi is married with Halimatus Sa'diyah Abdul Wahab Rozaq and blessed with three beautiful kids named Azza Aida Nabilah Nur Hasyim, Andja Rihaabil A'la Nur Hasyim, and Ahla Iftinan Nur Hasyim.

He took primary education in Besito III Elementary School in Kudus, as well as Madrasah Diniyyah Sabilul Huda, an Islamic school in Kudus, until 1981. Moreover, then he moved to MI Qudsiyyah Kudus and graduated in 1984. Graduated from Madrasah Ibtidaiyah, he continued his *tsanawiyah* education in MTs Qudsiyyah Kudus. After that, he continued his aliyah education in MA Qudsiyyah Kudus. KH. Nur Hasyim Subandi later took higher education at Al-Azhar Cairo University, on the Faculty of Sharia and Law, where he became a bachelor in 1997. He continued his master degree in Rotterdam Islamic University and graduated in 2000. Still, in master degree, he decided to take Islamic Study in the Europe Islamic University of Rotterdam. He is currently taking his doctoral degree majoring in Religions Comparison in Al-Hurra University of The Hague, Netherlands.

In 1999 until 2000, KH. Nur Hasyim Subandi worked as the Coordinator of Hajj and Umra Division on PT Pandi Tour, Surabaya. In 2000, he started to work at the Indonesian Embassy in The Hague, as administration staff. Moreover, then in 2002 up to now, he officiates as a staff in the Protocol and Counselor Function. He also becomes the headmaster for marriage in the embassy since 2004. Since 2012 until now, he becomes a part of protection for Indonesian Citizens and Legal Assistance in the embassy as well. KH. Nur Hasyim Subandi also has much organizational experience. Since 2002 until 2018, he became the secretary of Al-Hikmah Indonesian Mosque in The Hague. Later in 2012, he became the secretary of Indonesia Islamic Education Foundation until 2017. He also became the leader of Indonesian Muslims Associaton in 2014 until 2017. Besides that, in 2014 until 2018, he became the leader of Local Personnel of Indonesian Embassy Associaton in The Hague -Netherlands. Since 2016, he became the leader of Al-Hikmah PS Indonesian Mosque Foundation, still in The Hague. Now, he officiates as the Rois Syuriah of The Nahdlatul Ulama Special Branch Manager (PCINU) in The Netherlands.

Syahril Siddik, M.A., born in Babussalam, 22nd October 1984. Married to Mufidatul Hasanah, S.Si and blessed with a beautiful daughter named Ashila Zahira Shiddiq. He took primary education in Babussalam State Elementary School in Merbau, North Labuhanbatu, where he graduated in 1999. He also had the opportunity to take Islamic education in Pondok Pesantren Al-Mukhtariyah (Islamic Boarding School) in Rancamacan. Mangkubumi, Tasikmalaya, from 1998 until 2004. Graduated from primary school, he then continued his tsanawiyah education in MTs Al-Mukhtariyah, Mangkubumi, Tasikmalaya, and graduated in 2001. He continued his aliyah education in MAN Cipasung, Singaparna, Tasikmalaya. In 2008, Syahril Siddik, M.A., got his bachelor degree from Maulana Malik Ibrahim State Islamic University (UIN) Malang, majored in English Language and Literature. During his freshman days, he also became a part of Ma'had Sunan Ampel Al 'Ali (MSAA) Maulana Malik Ibrahim State Islamic University (UIN) Malang. After graduated from bachelor degree, he continued his master degree at the University of Leiden, Netherlands, majored in Islamic Studies. Now, Syahril Siddik, M.A., currently taking his doctoral degree in Islamic Anthropology, University of Leiden.

Syahril Siddik, M.A., ever became the Secretary of Vice-Rector in Academic and Cooperation Division Maulana Malik Ibrahim State Islamic University (UIN) Malang, from 2008 to 2010. He also became the Lecturer Assistant in the subject of Applied Research, Linguistic Major, Faculty of Humanities, University of Leiden, the Netherlands from 2010 to 2011. Besides that, he ever became a lecturer for International Class Programme (ICP) in Faculty of Education and Teaching, Maulana Malik Ibrahim State Islamic University (UIN) Malang, from 2011 to 2013. Besides his bright academical background, he also active in several organizations. He ever became the leader of Indonesian Students Associations (PPI) in Leiden, from 2010 to 2011. Later in 2014, he became the Vice Leader of Tanfidziyah, Nahdlatul Ulama Special Branch Manager (PCINU) in The Netherlands.

Syahril Siddik, M.A., is also active in participating in several International Conference. For example, on 5th of March 2014, at the University of Amsterdam, on a conference titled, "When Islam on Screen: the rise of Islamic propagation on Indonesian Television", also in Doshisha University Japan, on a conference called "Recruiting and Branding: the making of television preachers in contemporary Indonesia", held on 24 – 27th of June, 2016. He also published two scientific works titled: "Challenging the Sacred: the fatwa of Indonesian Ulama Council (MUI) on the recitation of Indonesian Translation during prayer" on Afkaruna Islamic Study Journals, Volume 10 (January - June 2014), page 1 - 16, and "Nahdlatul Ulama and Its Role in The Netherlands: an ethnographic review" on Tathwirul Afkar Magazine, Nahdlatul Ulama Special Branch Manager (PCINU) Sudan, April 2016. Syahril Siddik, M.A., is currently writing his other two scientific works that still on the editing process and will be published soon.

As I have said before, that there are times when Islamic studies on the Tombo Ati community are filled or delivered by incidental preachers, or preachers who only at certain times during the period PCINU held a program in collaboration with several external institutions, including cooperation PCINU Netherlands with PCINU Morocco who sends *da'i* every year during the month of Ramadan and continues after Ramadhan, namely by holding Bahtsul Masail Europe Mediterranean and several seminars.⁹⁵ On that occasion, the delegation from Morocco also filled Islamic studies in the community of Tombo Ati.

The collaboration program between PCINU Netherlands and UIN Sunan Ampel Surabaya to carry out the International KKN program in the Netherlands. In this program, the students sent also participated in the recitation activities with the Tombo Ati community. Not just following, these students were also asked to become preachers or *da'i* in delivering Islamic studies at each meeting.

Based on the observations that the author made during his stay in the Netherlands, the following was the schedule for each recitation with the community of Tombo Ati;

⁹⁵ Nuri Farikhatin, *Kendi Setiawan. PCINU Maroko Kirimkan Da'i ke Eropa,* (<u>http://www.nu.or.id/post/read/91580/pcinu-maroko-kirimkan-dai-ke-eropa</u>), Accessed on June, 7 2018

Table 4.1 Da'i Schedule Time of Observation

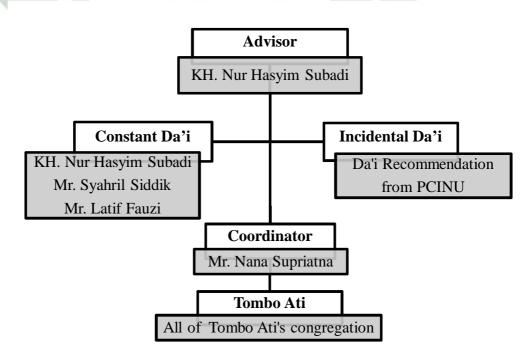
No.	Day and Date	Time	Da'i
1.	Friday, July 13, 2018	19.00 – 20.00 CEST	Ummahatul Mu'minin
2.	Friday, July 20, 2018	19.00 – 20.00 CEST	KH. Nur Hasyim Subadi, LC
3.	Friday, July 27, 2018	19.00 – 20.00 CEST	KH. Nur Hasyim Subadi, LC
4.	Friday, August 3, 2018	19.00 – 20.00 CEST	Yeni Yuliani
5.	Friday, August 10, 2018	19.00 – 20.00 CEST	Najwan Nada
6.	Friday, August 17, 2018	19.00 – 20.00 CEST	Mas Nur Zubaidah

Based on the description above it will be clearer if it is

presented in the form of a table that talks about the communicator or

the community of Tombo Ati in the Netherlands.

Flowchart 4.1 Communicator Structure of Tombo Ati



b. Mad'u

Mad'u, the object of da'wa, or communicant is the person who is the target in the process of da'wa communication. In this writing, the author found Mad'u, a member or congregation from the community of Tombo Ati. The total number is approximately 193 people, counted from members of the WhatsApp group. However, at each meeting, approximately 50 people attended. Related to the *mad'u* in the missionary communication activities in the community of Tombo Ati, Mr. Nana Supriatna said.

"..... Setiap pertemuan sekitar 50 orang."

(" Every meeting there are approximately 50 people")

The author herself, after observing it also found it, as mass communication in the form of regular recitation of recitation, approximately 20 to 50 pilgrims were present and attended the recitation. Moreover, that can be seen in the documentation that the author found.⁹⁶

In the introduction process, at the second meeting on July 13, 2018, I got to know some of Tombo Ati's worshipers. Most of the members of the Tombo Ati Jamaah are Indonesian Muslim communities who live in the Netherlands who are undocumented (not officially recorded in the Dutch government) arguably illegal

⁹⁶ See Appendix 1 (Research documentation) Image 3: Tombo Ati's congregation atmosphere

immigrants who came to the Netherlands to work. Although not overall, Mr. Nana said.

"...TA berbasis pada migrant workers. Sedang migrant workers biasanya tidak ada ijin kerja resmi Sebagian besar migrant, yang Belanda biasanya yang tua-tua, Jumlahnya tidak banyak, mungkin sekitar sepuluh persen ..."

"... TA is based on migrant workers. While those migrant workers usually do not have an official working license ... most of the migrants, the Dutch one is usually the elders, the amount of the numbers are not many, probably only about ten percents ..."

The congregation from the Tombo Ati community are Indonesians living in the Land of Windmills, where the initial purpose of their arrival in the Netherlands was to work. Several times meeting these worshipers both outside and during the recitation, the author understood and knew them more closely. Some of them are people who from the beginning have come to this windmill country to work, to live for themselves and their families. The initial intention when migrating was what made them more focused on world affairs.

At the 8th meeting, the author has captured the characteristics of mad'u (Tombo Ati congregation), both in terms of psychology and their customary aspects during the day. It cannot be denied in terms of the religious knowledge of Muslim communities in the Netherlands in contrast to Muslim communities in Indonesia. Their knowledge can be said to be a layman. Although not entirely, most

of them are late in receiving religious studies. Their knowledge of Religion is still fundamental, but the spirit of learning and deepening the knowledge of religion is powerful. Tombo Ati is a group of people who are thirsty for the knowledge of religion; they want to sit in the mosque to take time to attend recitation activities amid more activity choose to sit and listen, study together, share the warm thin the Al-Hikmah mosque.

c. Message

Material or message in da'wa communication. Like the Muslim community who are often involved in religious activities carried out at the Al-Hikmah Mosque in the Hague, da'wa messages can be many things, as long as the content in the message is calling for good or charity and preventing evil or evil. The material conveyed by the *da'i* or resource persons in Tombo Ati's recitation is always varied and actual.

The material or message delivered to this community also varies, including preaching messages delivered through Islamic studies or religious lectures, training recitations or learning to read the Qur'an, Islamic art training in the form of learning to read nasyid and sholawat prophet with tambourine group Noer Holandie.

Da'wa material on Islamic studies in the Tombo Ati community such as discussing various things from aspects of sharia law, jurisprudence, morals, culture, history, Sufism, to piety. The delivery of varied and communicative material makes mad'u carefully follow the study of Islam delivered by the speaker.

Submission of Islamic studies by communicators or *da'i* to communicants based on the themes that have been determined previously. Related to the material or message in the process of delivering da'wa communication to the Tombo Ati community, Kyai Hasyim said,

"...ngaji (fiqh/fatkhul qarib) tafsirnya jalalain dan tauhidnya aqidatul away..."97

("... studying (fiqh/fatkhul qarib) the interpretation is from tafsir jalalain and the Tawheed is aqidatul awam...")

KH. Nur Hasyim Subadi, who was the main speaker or counselor, said that he always gave many da'wa messages delivered by *da'i*, ranging from religious messages, jurisprudence, sharia, morality, faith, mysticism, and messages about Indonesian culture.

Mr. Syahril Siddik also delivered related to the da'wa material in the recitation with the community of Tombo Ati.

"... Kalau di Tombo Ati biasanya saya sampaikan materi tasawuf, biasanya materi saya ambil dari kita Nashaihul 'Ibad.... Karena untuk tafsir sudah diambil pak Fauzi, Fiqih pak Hasyim..."⁹⁸

("... Usually in Tombo Ati, I delivered tasawuf materials, I took it from Nashaihul 'Ibad kitab... because for the interpretation is already delivered by Mr. Fauzi, and for the fiqh is Mr. Hasyim...")

⁹⁷ Nur Hasyim Subadi, Chairman of the Al-Hikmah foundation and co-founder of the Tombo Ati community, Online Interview. June 20, 2019

 ⁹⁸ Syahril Siddik, Vice Chairman Tanfidziyah PCINU Netherlands, Online Interview. June 22,
 2019

Regarding this, Mr. Nana also said,

"... Pak Hasyim sebagai ustadnya, supaya tidak bentrokan masalah fikih, maka sumbernya cuma 1 . Ustad Hasyim saja untuk masalah hukum agama"

("... Mr. Hasyim as the ustadz, so as not to collide with fiqh issues, therefore the source is only 1. Only Ustadz Hasyim alone to religious law issues...")

Submission of the theme of fiqh material deliberately delivered by Kyai Hasyim so that there is no difference of opinion. The school used is the Syafi'i Madhhab using the book Fathul Qarib written by Ibn Qasim Al-Ghazi. Moreover, for Sufism material was delivered by Ustadz Syahril, but the delivery was not scheduled, just adjusting it when Kyai Hasyim was unable to attend.

At the second meeting with the community of Tombo Ati on Friday, July 20, 2018, at 19.00 - 20.00 CEST, KH. Nur Hasyim Subadi as the community guide to Tombo Ati gave Islamic study material that was delivered to the congregation on the theme "*pentingnya berada di majlis ilmu*" or The importance of being in a science council. He delivered many da'wa messages in the recitation. The following is a transcript of the message delivered by KH. Nur Hasyim Subadi on July 20, 2018.

Hadirin hadirot kaum muslimin muslimat yang dirahmati Allah SWT. Alhamdulillah kita hari ini dapat mengisi kegiatan-kegiatan yang bermanfaat. Mudah-mudahan Allah SWT senantiasa memberikan jalan yang baik bagi kita khususnya saat-saat yang

⁹⁹ Nana Supriatna, Chairman of the Tombo Ati community, Online Interview. May 31, 2018

paling bahagia seperti saat ini. Ini bulan apa ? masih Syawal? Dzhulhijjah. Bulan Dzulhijjah adalah satu bulan yang di muliakan dalilanya surat At-Taubat ayat 36 (Baca Al-Qur'an).

Salah satu bulan yang dimuliakan Allah Swt itu adalah bulan Dzul hijjah, tiga bulan berturut-turut ditambah satu yaitu bulan Rajab adalah bulan yang mulia, ini Allah berfirman sebelum menciptakan langit dan bumi. Terus keutamaan yang diberikan Allah SWT dalam bulan Dzulhijjah ini apa yang harus kita laksanakan. Allah memberikan keutaman bulan ini kita dianjurkan pada bulan ini seperti apa yang dilakukan Rosulullah SAW berpuasa, puasanya tidak sebanyak apa yang dilakukan pada bulan Dzulhijjah terus kemudian bulan-bulan yang dimuliakan Allah, sunnahnya adalah kita dianjurkan untuk memperbanyak berpuasa.

Menjadi kendala dan masalah ketika ada banyak sekali haditshadits palsu yang mengatakan tentang bulan-bulan, khususnya bulan Dzulhijjah. Ini banyak sekali hadits-hadits palsu salah satunya "Barang siapa yang berpuasa satu hari saja sudah seperti puasa 90 tahun". Ada yang mengatakan bahwa bulan dzul hijjah ini jika bershodaqoh maka shodaqohnya ini dapat melepaskannya dari siksa kubur, Itu ada benarnya sedikit tapi dikeluarkannya berlebihan. Kenapa kok dinamakan bulan Dzulhijjah, karena bulan ini bulan yang seluruh orang arab pada masa itu menghormati bulan ini sebagai bulan genjatan senjata, oleh karena itu tidak diperbolehkan berperang satu sama lainnya, dan itu diteruskan pada masa islam dan kemudian juga ditetapkan oleh Allah sebagai bulan yang baik.

Bulan Dzulhijjah ini di beberapa daerah di kita, tapi gak tau di sunda, bagaimana kalau disunda mas? Bulan kapit atau bulan sial, dia mengatakan mencamkan pada seluruh daerahnya, kalau bisa jangan bulan ini, kalau bisa jangan kawinan atau membangun rumah dibulan ini. Paling benar dan paling shohih adalah tuntunan Rosululloh SAW dimana ketika kita menemukan bulan ini, kita memperbanyak untuk berpuasa, Rosulullah pada bulan ini paling banyak melakukan umroh sampai 4 kali, bulan yang paling banyak beliau melaksanakan umroh adalah bulan Dzulqo'da disetiap tempat pengambilan miqat *sampek* berkali-kali dilaksanakan pada bulan Dzulqo'da.

Makanya kita alhamdulillah diberi kesempatan Allah SWT setelah kita menemui Romadhon kemudian diberikan Syawal lalu kita masuk pada bulan Dzulqo'da dimana bulan ini kawan-kawan kita, saudara-saudara kita dapat melaksanakan ibadah haji. Dengan keberkahan-keberkahan yang Allah berikan selama ini maka kemudian kita dianjurkan untuk memperbanyak berpuasa. Puasa boleh *di barengkan* dengan puasa hari senin dan kemudian puasa Dzulqo'da atau puasa kamis diniati juga dengan puasa Sunnah dzul qo'da. Ini akan mengawal kita jika kita sudah terbiasa dengan cara ini, insyaAllah mudah-mudahan Allah memberikan hidayah dan kita didekatkan dengan perkumpulan-perkumpulan yang baik semacam ini.

Ada beberapa kisah di bulan Dzul qo'da ini, ada seorang ibuibu yang kebiasaannya setiap malam itu melakukan ibadah malam yaitu sholat tahajud dan lainnya, khusus di bulan Dzulqo'da ini dia berjanji sebelum masuk bulan Dzulqo'da yaitu bulan syawal beliau sudah niat kalau saya diberikan oleh Allah usia yang panjang dan menangi bulan Dzulqo'da maka saya akan tahajud setiap malam. Alkisah si ibu-ibu ini tidak diberikan kesempatan dibulan Dzulqo'da, beliau meninggal di bulan Syawal, tgl 26 syawal dia meninggal, tapi dia sudah pamer kepada komunitasnya bahwa saya akan melaksanakan ibadah yang paling banyak dibulan dzul qo'da. Lah itu ditunjukkan oleh Allah SWT tgl 26 dia meninggal tidak sempat menemukan bulan Dzulqo'da, namun ketika bulan Dzulqo'da masuk orang-orang diseluruh kampung itu yang pernah diceritani ibu yang meninggal itu, orang kampung merasakan seolah-olah orang itu ada sehingga ruh yang ada niatnya itu bisa mempengaruhi penduduk setempat. Sehingga orang-orang tersebut yang awalnya cuek dengan bulan Dzulqa'da yang menganggap itu bulan yang biasa-biasa saja tetapi setelah mereka mendengar bahwa ibu-ibu itu akan melaksanakan ibadah pada bulan Dzul qo'da ini maka orang-oarang kampung tersebut merayakan bulan Dzul qo'da. Dia bisa melaksanakan tahujud melaksanakan ibadah sebanyak-banyaknya seenak-enaknya pada bulan itu dan ini semua berkat doa almarhumah ibu-ibu tadi.

Nah alhamdulillah kita masih diberi kesempatan dibulan Dzul qo'da, sekarang masih tgl 5 dan masih ada 25 dzul qo'da. Kita manfaatkan untuk puasa Sunnah seperti yang dilakukan Rosulullah, yang dikatakan rosulullah insyaAllah pada bulan ini akan didatangkan kebaikan jika kita menghormati bulan yang dimuliakan Allah SWT.

Kita lanjutkan untuk tanya jawab.¹⁰⁰

Observations about the material in Islamic studies with the community of Tombo Ati were delivered by UINSA students in the task of the International Community Service Program for approximately 2 months. In order to make it easier for the author to

 $^{^{100}}$ Transcript of KH Nur Hasyim Subadi's lecture recording on Tombo Ati's recitation, Friday 20 July 2018

write the results of writing observations in the form of a table as follows:¹⁰¹

Date	Da'i	Material
13-7-2018	Ummahatul Mu'minin	The Ummah delivered material about "Keistimewaan membaca selawat". He said that the Messenger of Allāh yang was a great man who must continue to be glorified by reading the prayer to him. In addition, a visit can also be an endeavor and a servant/intermediary to get the ease of his Lord.
3-7-2018	Yeni Yuliani	The theme of the material presented at the recitation this time is "Bahaya of Hubbuddunya" or the danger of love for the world, Yeni said that looking for the world (working) must be intended to reach the hereafter. Yeni likens the world to something that is simply put in hand. Actually, it is the hereafter that determines the real future.
		In this recitation, Najwan Nada was in charge of delivering the lecture. He delivered material about "Etos Kerja dan Keberkahan Rezeki". This theme was raised because after going through a long enough approach with the congregation outside the mosque activities, we felt that the congregation of
6-7-2018	Najwan Nada	Tombo Ati was very concerned with his work in the Netherlands because of the high salaries earned. Therefore, Nada invites the congregation to apply the Qur'anic verses in terms of work: Affairs of sustenance is sufficient with the speed of walking; begging for maghfirah or Allah's forgiveness to be hastened, and God's business using speed like someone running. Everything in the Qur'an is true and there is nothing wrong.
17-7-2018	Mas Nur Zubaidah	After the morning following the flag ceremony at the Dutch Republic of Indonesia Embassy (KBRI), the Tombo Ati congregation continued to carry out its weekly recitation. In this recitation, Zubaidah was asked directly by the congregation to convey about independence. The theme raised was " <i>Hubbul</i> <i>Wathan Minal Iman</i> " or love for the homeland is

Table 4.2Da'wa Messages Delivered During Observation

 $^{^{101}}$ Observation recitation activities, International KKN 2018, July-August 2018

part of faith. Celebrating Indonesia's independence
can also be in the form of love for the land. One
form of love for the country is to become citizens
who have good morality. In delivering his da'wa,
Zubaidah also tells the story in the Qur'an about the
people of ad Aad and the Thamud. Zubaidah said
that the country would progress if its people had
noble character. In addition, Zubaidah also said that
independent Indonesia did not escape the role of the
ulama and santri in Indonesia. As good citizens,
they should care for the country of Indonesia and all
its contents.

In addition to da'wa messages delivered through religious lectures or Islamic studies, the message of preaching in the Tombo Ati community is also in the form of content or meaning in song lyrics using music media. Here the music is Rebana from the tambourine group Noer Holandie.

In each meeting, many songs are delivered, but at this thesis, the author will provide a transcript of the lyrics of Tombo Ati and also Mars Syubbanul Wathan. The selection is based on the frequency of use of the song is relatively high. Almost every meeting the two songs become songs that must be sung.

The following is Tombo Ati's song along with Indonesian or *Obat Hati* translations:

Tombo ati iku limo perkarane Kaping pisan moco Qur'an lan maknane Kaping pindo sholat wengi lakonono Kaping telu wong kang sholeh kumpulono Kaping papat kudu weteng ingkang luwe Kaping limo dzikir wengi ingkang suwe Salah sawijine sopo bisa ngelakoni Mugi-mugi Gusti Allah nyembadani

Indonesia Version:

Obat hati ada lima perkaranya Yang pertama baca Quran dan maknanya Yang kedua sholat malam dirikanlah Yang ketiga berkumpullah dengan orang sholeh Yang keempat perbanyaklah berpuasa Yang kelima dzikir malam perpanjanglah Salah satunya siapa bisa menjalani Moga-moga Gusti Alloh mencukup

The next song Syubbanul Wathan Mars. This proud song of the nahdliyin people is a song created by KH. Wahab Hasbullah which means love of the country. Mars Syubbanul Wathan was only introduced when the International KKN program was held. The following is the contents of the song along with the Indonesian

version of the translation:¹⁰²

Ya lal wathon 3x Hubbul wathon minal iman Wala takun minal hirman Inhadu alal wathon Ya lal wathon 3x Hubbul wathon minal iman Wala takun minal hirman Inhadu alal wathon Indonesia biladi Anta 'unwanul fakhoma Kullu may ya' tika yauma Thomihay yal qohimaama

¹⁰² Mars Syubbanul Wathon song lyrics (Love the Motherland), (<u>https://kmnu.or.id/mars-syubbanul-wathon-cinta-tanah-air/</u>) accessed on 9/10/2017

Kullu may ya'tika yauma Thomihay yal qohimaama

Indonesia Version:

Pusaka hati wahai tanah airku Cintamu dalam imanku Jangan halangkan nasibmu Bangkitlah hai bangsaku Pusaka hati wahai tanah airku Cintamu dalam imanku Jangan halangkan nasibmu Bangkitlah hai bangsaku Indonesia negriku Engkau panji martabatku Siapa datang mengancammu Kan binasa di bawah durimu Kan binasa di bawah durimu

In addition to the two songs, the author also found a message through the uluhiya nasyid introduced by International KKN students while on duty there. This Nasyid was initially introduced by Mr. Agus Susanto, he was a lecturer from the faculty of Fakwah and Communication. Here are the lyrics of the Nasyid:

> Allah Allah Robbunallah Allah Allah ilaahunallah Tubna ilaallah Waroja'na ilallah Wanadhimna 'alaa maa fa'alnaa Hasbunallah wa ni'mal wakil Ni'mal maula, wa ni'mannasir Allahul jalal Allahul kamal Allahur rohman Allahu rohim

Indonesia Version:

Allah Allah tuhan kami Allah Allah sembahan kami Kami bertaubat Kami kembali Kami menyesal atas dosa kami

English Version:

Allah Allah is our God Allah Allah is our Lord We're gonna repent We're gonna return We're gonna regret to all our sin

d. Media

Media, intermediaries, or wasilah are also elements that must be present in the process of da'wa communication. At this observation, the author found several media when delivering da'wa messages from dai to *mad'u* in activities with the Tombo Ati community in the Netherlands. Regarding the media, KH. Nur Hasyim Subadi said.

"Untuk penyampaian dakwah, media atau alat yang biasa gunakan selain Penyampaian melalui bil lisan, juga menggunakan media lain ya diklat dan makalah penting atau dianggap penting seperti tauhid... penggunaan proyektor juga"¹⁰³

("For delivering da'wa, the media or tools that usually used by the preachers besides delivering orally, also uses other medias such as dictates and important papers or considered important like Tawheed... as well as the use of projector")

¹⁰³ Nur Hasyim, Chairperson of the Al-Hikmah Foundation and co-founder of the Tombo Ati community, Online Interview, June 20, 2019

Also, Mr. Syahril Siddik said.

"... Bil lisan saja biasanya Mendengarkan saja kalau saya. Pak Hasyim baru biasanya pakai kitab"

("... usually only bil lisan ... for me, it is only through listening. Mr. Hasyim is the one using Kitab")

Based on the interview above, the author also found that when making observations, at the last meeting on August 2, 2018, the use of LCD projectors was also used. Moreover, it can be seen in the documentation that the author has found.¹⁰⁴

The other media used is the social media group Whatsapp Tombo Ati. The author found several da'wa messages delivered through group chats on social media, as well as supporting documents attached.¹⁰⁵

In addition to the media used in the delivery of the message of Islamic studies, tambourine music media is also one of the media of choice for conveying da'wa messages contained in the song lyrics delivered.

The tambourine music media was brought by the tambourine group Noer Holandie; there were no exact numbers of members belonging to the group. At each meeting based on observations made in the field the author found there were at least 12 players with the following specifications:

¹⁰⁴ See Appendix 1 (Research documentation) image 4: the atmosphere of the recitation of Tombo Ati and the Beautiful Stiching of Alms, Saturday, September 2, 2018

¹⁰⁵ See Appendix 1 (Research documentation) image 5: Tombo Ati's group chat on social media on July 8, 2019

Table 4.3 Tamborine Tools

No	Tools		Total
1.	Banjari	:	4
2.	Melodi	:	2
3.	Ketimpring	:	4
4.	Tamborin	:	2
5.	Dumbuk	:	1
6.	Bass	:	1
7.	Stik Bass	:	1

e. Method

The method has a very important role in conveying a message. The process of delivering da'wa from *da'i* to mad'u in the Tombo Ati community varies. Based on observations, the authors found several communication models in the Tombo Ati community, including; mass communication, group communication, and interpersonal communication.

The process of delivering messages from da'i to a broad audience or what can be called Mass Communication is done when the routine activities of Tombo Ati congregation take place. In the recitation activity, there are da'i or lecturers who convey Islamic da'wa messages to the attendees present. During the observation, the author found Da'i, who was in charge of delivering religious talks to the congregation who were present and conveyed it in a right way.

Then the group communication. There is no definite schedule for the communication process in this group. The implementation is outside the routine study held every two weeks. In an interactive way between communicators and communicants, gentle, not rigid and firm. The author found that this communication took place when the routine recitation was finished and after performing the evening prayer in the congregation while waiting for the Islamic prayer call to reverberate. The following is the documentation attachment that I found.¹⁰⁶

The process is face to face, light questions and answers about the religious issues of one of the congregations that are submitted to da'i or to the congregation who are more understanding and understand about the problems being asked. This activity is more interactive and in-depth so that you can get to know more closely, and the congregation can also discuss.

Not only mass and group communication, but interpersonal communication also exist. Message delivery is personally carried out outside the recitation schedule, can also be through social media, or meetings outside of activities. These times are provided by coaches as a place to add to the religious knowledge of the congregation. By using good speech, it is done by first understanding in depth regarding the above, KH. Nur Hasyim Subadi also delivered in-depth interviews with the author.

¹⁰⁶ See Appendix 1 (Research documentation) Image 6: atmosphere of interaction between Tombo Ati community groups at Al-Hikmah Mosque Den Haag,

"..... iya ada dan kami menyediakan waktu khusus bagi yang ada masalah secara pribadi selalu terjalin sehingga benar-benar merasa ada yang membimbingnya...."¹⁰⁷

("..... yes there is, and we provide certain times for those who have personal problems always intertwined until they could feel there is somebody who guides them.....")

Regarding the method, Kyai Hasyim also conveyed the strategy or technique for the process of delivering da'wa messages to Mad'u in the Tombo Ati community, not just once. The point is that there is special guidance after delivering the material. He said.

"..... Khatam dan faham lalu praktek barulah mulai materi baru, misal fiqh yang banyak paktiknya (seperti wudlu, mandi, mandikan jenazah, sholat, zakat dan haji)"¹⁰⁸

("..... finished and understood followed by practice, and then we can start a new subject, for example, fiqh which has so many practices (like ablution, bathe, bathing the corpse, salat, zakat, and hajj)")

As the author has stated, this community is a community consisting of illegal immigrants who are not officially registered. The reason for their existence in the Netherlands is because work, arguably working, is the main reason for their existence in the Netherlands. However, that does not become an obstacle in the course of the propagation communication process in this Tombo Ati

¹⁰⁷ Nur Hasyim, Chair of the Al-Hikmah Foundation and co-founder of the Tombo Ati community, Online Interview, June 20, 2019

¹⁰⁸ Nur Hasyim, Chair of the Al-Hikmah Foundation and co-founder of the Tombo Ati community, Online Interview, June 20, 2019

community. Regarding this matter, Mr. Edi, who is one of the administrators of the Al-Hikmah Mosque in Den Haag said.

"... ada yang spesial dengan tombo ati, dia lahir dari inisatif pengurus masjid sendiri. itu yang membuat dia tidak begitu masalah dengan pengurus masjid. ibarat anaknya masjid ... Selama ini imigrant worker gak masalah, sepanjang dia tidak melakukan kejahatan/kriminal ... kalau hambatan kegiatan hampir tidak ada, kebetulan kegiatan itu berjalan demokratis, gak ada yang superior ngatur-ngatur. jadi teman2 melaksanakan kegiatan itu dengan gembira dan merasa memiliki"¹⁰⁹

("... there is a special thing in Tombo Ati, he established from the board of the mosque's initiative themselves. That what makes it does not have any special issues with the mosque's board. Just like the child of the mosque... all this time the immigrant workers are doing fine, as long as they do not commit crimes or doing bad things... for the obstacles, they are almost none, fortunately, our activities done democratically, there is no superiority or bossy kind of thing. So our friends here do the activities happily, with the sense of belonging")

Activities that take place in the community are not just activities in the mosque; occasional activities are carried out outside the mosque, in the park, for example. Several times the author participated in activities with the Tombo Ati community outside the routine recitation schedule. Like when the author took part in the

¹⁰⁹ Edi Susanto, Secretary of Al-Hikmah Foundation, Online Interview, 30 June 2019

August 17 race at the Zuide Park Den Haag park.¹¹⁰ Also, occasionally, this community holds activities such as health checks, psychology seminars, and the implementation of campaigns and the Indonesian presidential election in the Netherlands.¹¹¹ Related to that, Mr. Edi also said.

" ... pun juga banyak kegiatan selain ngaji yang diakomodasi, seperti sport, seminar yang bukan ilmu agama, kursus, dll. hingga tidak membuat jenuh anggotanya ... mas Nana sebagai koordinator juga sangat transparan dalam mengelola keuangan organisasi. itu yang selama ini jadi masalah di organisasi lain selain Tombo Ati"¹¹²

("... there are also many other activities besides Islamic studies and Qur'an recitation which accommodated by us, like sports, secular seminar, courses, etc. So the members will not feel saturated... Mas Nana, as the coordinator, is also very transparent in managing the organization's finance. That has usually become a problem in other organizations besides Tombo Ati")

2. Implementation of da'wa messages on their daily life

The purpose of missionary activity is the effect or reciprocity of da'wa partners. Not only focused on the process of the occurrence of da'wa communication alone, but the effect in a communication that is being or has been ongoing is also equally important. The important value of the effects of da'wa lies in the ability to evaluate and correct in

¹¹⁰ See Appendix 1 (Research documentation) Image 7: the atmosphere of the August 17 Indonesian independence celebration race at the Tombo Ati community in Zuide Park park (August 20, 2018)

¹¹¹ See Appendix 1 (Research documentation) Image 8: poster Tombo Ati community

¹¹² Edi Susanto, Secretary of Al-Hikmah Foundation, Online Interview, 30 June 2019

order to measure the effectiveness that supports the success of missionary communication goals.

Related to this, Mr. Nana Supriatna said that since the formation of the Tombo Ati community, the migrants visited mosques more often.

".... sepertinya masjid semakin ramai ya ... karena banyak migrant yang mampir ke masjid. Jadi penyemangat jamaah untuk datang"

(".... feels like the mosque is getting crowded right... because many of the migrants visit the mosque. That will motivate the congregations to come more often...")

When observing the author often interacts with Indonesian people who live in the Netherlands, especially with the Tombo Ati congregation. They are Indonesian people, but almost all Dutch culture is ingrained in them.

The exposure of the observation data that has been carried out by the writer based on the effects of da'wa communication in the form of the preaching message of the Tombo Ati community in the Netherlands towards daily life is the result of interviews with several active worshipers held by the Tombo Ati community. The selection of speakers is based on the frequency of attendance of the congregation, which is quite high in Tombo Ati activities in the Netherlands.

The following is the presentation of data by the author through interviews and observations of the congregation of the Tombo Ati community who are domiciled in the Netherlands regarding the implementation of the values of da'wa on daily life which the authors conducted for approximately two months starting from early July to early September 2018.

The first is Eva Putri (a pseudonym). The introduction of the author with the writing object is inseparable from the interaction and observation that the author did with one member of this community. Eva (a pseudonym) is a teenager who turns 20 years old who is very thirsty for religious knowledge. She said.

"... seneng aja gitu, duduk di masjid kayak gini bisa hati lebih tenang.. I just found the best part of me"

("... I just feel happy, sitting in a mosque like this make my heart more relaxed. I just found the best part of me")

Eva Putri is a teenager born in 1999 who has lived for more than six years in the Netherlands. Eva is a girl born in Indramayu who is currently with her mother to live in the Netherlands. She just finished her education in the Netherlands MBO Niveau 2 HORECA (HOtel REstaurant CAfe) at ROC Mondriaan. Eva is quite active in participating in the activities held in Tombo Ati in the midst of her busy working as a waiter in the Netherlands.

Since the first meeting with the Tombo congregation, Ati the author was interested in getting to know Eva more closely, besides being active in this community, Eva is arguably the only youth congregation in the Tombo Ati community.

"... Awal mula aku masuk TA itu karena bunda, bunda ngajak aku ke masjid dengan hati yang dongkol karena males ke masjid (ya setan nya jahat emang) tapi aku memaksakan diri buat pergi ke masjid ikut

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sama bunda, seiring berjalannya waktu yang aku sering ke masjid, aku mulai berfikir untuk merubah diri aku yang bandel menjadi yang lebih baik yang dalam artian bisa lebih mengenal agamaku lagi ..."¹¹³

("... first time I joined TA was because I followed my mom, my mom invited me to visit the mosque with cranky heart because I was too lazy to go there (the demons are indeed evil), but I pushed myself to go to the mosque with my mom. Time passes, and the more I go to the mosque, I started to think to change myself from the stubborn one to a better version of me, I mean I can know more about my religion ...")

Before the writer and the five UINSA students came to the Netherlands and applied the tradition of diversity there, Eva, a 20-yearold teenager, was still busy with her mini clothes without hijab and her bad habits.

"... Seneng ketemu kalian, berasa punya temen seumuran ..."

("... I am so glad to meet you all, I feel like having same-age friends ...")

After meeting and getting to know this UINSA student, Eva began to strengthen her heart to continue wearing the hijab on her head. She chose to quit his workplace, which did not allow her to wear clothes that were following Islamic Shari'a in order to protect herself. She was eager to explore and learn a lot about Islam.

¹¹³ Eva (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

Running Islamic Shari'a is also sure to experience several obstacles. Eva also told a similar story to the author.

"... tapi di sisi lain juga ada seseorang yang nggak suka kalo aku sering ke masjid tapi aku diamkan dan dia lebih memilih menjauh dari aku dan aku berfikir lagi "mungkin orang lain deserve me better than him, Allah has a good plan than mine" aku dari situ mulai bertambah motivasi dan akhir nya aku bertemu kalian" (yang di pertemukan di pengajian TA) di tambah lagi semangat ku untuk menjadi lebih baik lagi ..."¹¹⁴

("However, on the other hand there is also somebody who doesn't really like when I go to the mosque often, but I just ignore him, and he chooses to keep a distance from me and I thought "there is somebody else who deserves me more than him, Allah has a good plan than mine", until then I feel more motivated, and I met you all (which met in TA), that increased my motivation to be better...")

Based on observations, the author interacted with a woman around 40 years old, at that time, we were talking and learning to recite together while waiting for the Islamic prayer call to reverberate. Call Ibu Ela (a pseudonym). She lives with her family in the Netherlands. Mrs. Ela said that she was not a good Muslim. She claimed there was only a desire to learn religion when she was a housewife. While in Indonesia, she once searched and went to a teacher to learn to read the Koran. However, her spirit immediately broke because her age friends made fun of her.

"... mereka bilang sudah tua kok masih belajar ngaji, ya karena saya waktu itu gak bisa membaca al-Qur'an, jadi berhenti belajar ke

¹¹⁴ Eva (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

ustadz *gitu*, saya milih liat dan belajar dari *youtube*, tapi sama saja, saya gak tau gimana yang bener kalo ngaji.... eh pas disini saya liat banyak nenek-nenek yang sudah tua juga masih baru belajar mengaji dan gak malu, gak ada disini yang ngomongin orang *gitu*, jadinya justru pas di Belanda ini saya jadi semangat belajar mengaji lagi"¹¹⁵

("... they said, how can an old woman still learn to recite the Koran, because I couldn't even read the Koran, so I stopped learning from an ustadz, I choose to see and learn from *youtube*, but it still the same, I didn't know how is the right way to recite the Koran... here I see so many elderly women who are still learning to read the Koran and they don't feel ashamed, no one talk bad about people, precisely here in the Netherlands I became more motivated to learn again")

Effects or impacts on the holy spirit are felt by the congregation itself. Based on the observation of the author, so far, the spiritual impact among the Tombo Ati congregation has led to positive things. Related to this, Eva also said.

"Dampak positive nya ke aku setelah aku ikut rutin pengajian TA, aku mulai lebih mendekatkan diri sama yang Kuasa, yg tadinya bandel sering keluar malam, sering kabur-kaburan inti nya bandel *buangggeetttt* dan alhamdullilah sekarang udah mendingan, lebih bisa mendengar nasehat orang lain, padahal dulu susah banget kalo di bilangin".

("The positive effect for me after I joined TA regularly, I started to get closer to He who has The Power, I used to be so stubborn, I often go out until late night, runaway from home, the point is I was *reaaaaallly* stubborn and alhamdulillah I'm so much better now, I can

¹¹⁵ Observation of recitation activities, International KKN 2018, July-August 2018

listen more to other people's advice, in fact I used to be so hard to be told".)

"... Buat aku dengan ada nya TA (sangat bermanfaat) semua orang Indonesia bisa berkumpul, baik yang tidak berdokumen (ilegal) atau yang berdokumen semua nya welcome di TA, di TA itu semua orng saling membantu, kalo ada yang belum bisa kerja kita saling cari pekerjaan untuk orang yang tidak berdokumen di Belanda"¹¹⁶

("... for me, the existence of TA (beneficial) all of Indonesians can gather, whether they are undocumented (illegal) or documented, everybody is welcomed in TA. Here in TA, everyone is helping each other, if there is someone who could not get any job we help them to seek some job vacancies for those who are undocumented in the Netherlands")

Interviewing the author with one of the other worshipers was also the same. Call it Sinta (a pseudonym) who is also one of the congregations from the Tombo Ati community in the Netherlands. Sinta has been living in the Netherlands for quite a long time. This 1982-born woman came from Kediri, East Java and is currently married and settled in Den Haag together with her family. Regarding the implementation of da'wa values in the Netherlands Ms. Sinta said.

".... Alhamdulillah banyak *manfaat e* di Tombo Ati kita belajar ngaji, belajar tauhid, terutama yang untuk sehari-hari contoh belajar wudhu yang sempurna di bimbing bapak Hasyim Dari cerita teman, tahu sendiri di Belanda bebas. Setelah ikut pengajian rutin jadi sungkan yang namanya ke *Kasino*, mending kalo nganggur ngopi ngrokok nya di masjid jangan di kasino"¹¹⁷

¹¹⁶ Eva (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

¹¹⁷ Sinta (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

("... Alhamdulillah, I find so many benefits in Tombo Ati, here we learn how to read the Koran, learn Tawheed, especially for the daily needs like learn the perfect way to do the ablution, guided by Mr. Hasyim ... from my friend's story, as you can see the Netherlands is a free country. After I joined this assembly regularly I felt ashamed to go to the casino, when I had free times I choose to drink some coffee or smoke cigarettes in the mosque not in the casino")

The existence of Tombo Ati in the Netherlands has a great effect on the congregation, not only about religion or the introduction of Islam more deeply, but also helps the lives of Indonesians working in the Netherlands. That was also stated by Ms. Sinta.

"Menurut saya Tombo Ati banyak sekali *manfaate* banyak membantu teman-teman di Belanda terutama pas bulan Ramadan yang mengadakan kegiatan buka bersama di setiap harinya ... Banyak membantu juga ke teman-teman yang kurang kerjaan, yang kadang ditugasi sebagai marbot Tombo Ati rutinan, marbot masjid dan kegiatan2 lain nya"¹¹⁸

("I think Tombo Ati has many benefits, as well as helping our friends here in the Netherlands especially when it came to Ramadan month, they held *iftaar* together everyday ... also helping our friends who need to find jobs, sometimes they were assigned as the Tombo Ati guide, mosque's guide, and other activities")

In addition to Eva and Sinta, the author also interviewed one of the Tombo Ati congregations who could count on just joining this community. Approximately six months ago Tita (a pseudonym) came

¹¹⁸ Sinta (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

to the Netherlands with her husband who is also a member of the Tombo Ati community. Tita is from Pati Central Java; her last education is a bachelor's degree in Islamic education. Effects or impacts on the spiritual spirit felt by the congregation itself. Based on the observation of the author, so far, the impact of religious knowledge in Tombo Ati congregation has led to positive things. Tita said.

"... Banyak ilmu yang belum diketahui dibahas di dalam pengajian ini, apalagi kehidupan di sini dan di indonesia sangat berbeda. Banyak teman yang bercerita kalau awalnya minim sekali ilmu agama, setelah megikuti pengajian jadi banyak tau ilmu dan hukum-hukum syari'at yang sebelumnya belum dijalankan bahkan belum diketahui. maka dari itu teman-teman sangat antusias mengikuti pengajian, meskipun capek, ada hujan, angin, salju, panas, ngantuk, tidak mengurangi semangat untuk mengikuti pengajian"¹¹⁹

("There is so many knowledge that I did not know before, but they discussed it here. Moreover, the lifestyle between here in the Netherlands and Indonesia is very different. Many friends told me that they initially only have little knowledge about our religion after they joined this assembly, they finally understand Islamic knowledge and sharia law that they have not done or even known before. So that our friends here are very enthusiastic in learning, although they are exhausted, followed by bad weather, rain, wind, snow, heat, sleepy, it does not stop their spirits to attend the meeting")

The existence of Tombo Ati is beneficial for immigrants from Indonesia, not only knowledge fully and spiritually, but emotionally

¹¹⁹ Tita (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

also being a medicine, this is also felt by the congregation. There was one female congregation about the age of 60 who was very active in the activity. Ibu Sri (pseudonym) she always recorded the ongoing recitation activities, but during the recitation, she asked many questions, and most of the questions she said were not in harmony with friends or studies that were being conveyed.

The incident repeatedly happened at almost every meeting. The writer who initially ignored it finally ventured to ask one of the other congregations, Dina's mother (a pseudonym) said.

"... Kasian si Sri itu, dulu itu dia sakit (sakit jiwa) ditinggal sama suami dan anak-anaknya, kalo udah kumat kesian banget, eh tapi sekarang udah lebih baik gak pernah kumat-kumat lagi si dia ... Cuma sama kita-kita aja nih dia bisa seneng, dia tuh semangat banget kalo mau ngaji ya, kita-kita kalah sama dia kalo ngaji, cuma ya itu kesian"

("... I feel bad for Sri, she used to has mental illness, she was left by her husband and her kids, when her illness relapses I pitied her, but now she's much better, her illness is never relapsed anymore... only with us she could feel happiness, she is also very motivated and high spirited when she comes to the assembly, we feel defeated by her spirit, but then again, I still pity her")

The existence of Tombo Ati gave a special meaning for the congregation. As expected, Tombo Ati became a Tombo, or medicine for immigrants who are members of the Tombo Ati community.

D. Analysis of the Da'wa Communication Model

Before analyzing the da'wa communication model that was intertwined in the Tombo Ati community in the Netherlands, the authors emphasized not to expand the discussion around the communication model; the authors limited the scope of the da'wa communication model proposed by Harold D. Lasswell. The approach used for this writing is qualitative with the type of descriptive analysis.

Based on the data presented above, the author found the da'wa communication model that was intertwined in the Tombo Ati community in the form of a da'wa communication process that lasted until an evaluation of a series of da'wa communication processes on the daily lives of Tombo Ati congregations in the Netherlands.

1. Da'wa Communication to the Tombo Ati community

Da'wa Communication Model of the Tombo Ati Community in the Netherlands as discussed in Chapter I that the model of da'wa communication is an activity that describes the process of communication or the delivery of messages by the preacher to mad'u in the form of Islamic teaching as a method or approach to invite others to behave and do good in accordance with Islamic teachings with the intention that the message conveyed can be received by mad'u, as well as to increase brotherhood among the people that have ethnic and language differences. Thus, among people with one another can behave and do good and can live in harmony and peace. In Chapter II, it was also stated that the propaganda communication model as a whole contained several basic components of da'wa communication, namely the presence of people who sent messages (communicators), messages del ivered (messages), tools used (media), recipients of messages (communicants)), and the purpose of the message delivered.

Like the communication model used by the da'i in delivering da'wa messages to the Tombo Ati community in the Netherlands. After analysis, there are basic components as mentioned above. Based on the research findings in the field through observation, interviews and documentation, the da'wa communication model used by the preacher in delivering his da'wa message was the communication model proposed by Harold D. Lasswell, namely the preacher conveying his message to the community or congregation in a cool way, encouraging rather than frightening, looking for a point of equality rather than difference, mitigating is not burdensome, gradual and gradually frontal, as is the pattern of da'wa carried out by the Prophet Muhammad when changing the life of ignorance into Islamic life. The aim is that the community can accept and follow and implement the da'wa message that has been conveyed by da'i so that it can change the behavior of the missionary object (mad'u) for the better. With the communication model of Harold D. Lasswell, da'i can see the reaction or response of the congregation (mad'u) who have been prosecuted, whether or not to ignore the message that has been delivered by the da'i.

The things that are closely related to the successful implementation of da'wa communication are commonly called elements that influence the communication of the missionary community of Tombo Ati in the Netherlands, both from outside elements and the building elements from within the da'wa communication activities themselves. The elements from within are things that are inherent in da'wa communication activities, meaning that da'wa communication will not succeed without the existence of these elements, including: the source (preacher), the target of da'wa (mad'u), material (message conveyed), methods, channels (media), while the elements or factors originating from outside are intended as completeness of the da'wa that should also be observed. These factors are language factors, methodological factors (strategies, approaches, methods, techniques, and ability to influence).

The sender of the message is a source that gives da'wa messages to the object of da'wa. In this case, the *da'i* who used to fill recitations in the community which numbered four people (KH. Nur Hasyim Subadi, Ustadz Syahril Siddik, Ustadz Lathif Fauzi) from among them were mentors and coaches of the community of Tombo Ati. However, this number is apart from incidental *da'i* which only came in certain periods of recitation, namely the ustadz-ustzad recommendation from PCINU Netherlands.

The source aspect is the key to the success of da'wa. One essential condition for a preacher (communicator) is a moral problem or morality

and character. The necessity of having a good character is based on the view that da'wa is a media for changing a person's behavior towards better behavior. The success of making changes lies in the perpetrators of their da'wa who have the most morals that can be used as role models, an example for the congregation or its missionary partners. Related to morality in the study itself based on the findings of the field at this writing is good enough and an example for the local community, especially for pilgrims from the Tombo Ati community in the Netherlands.

The recipient of the message or the target of da'wa is the entire congregation with all kinds of characteristics and characteristics. The goal of da'wa is crucial to the ongoing activities of da'wa. Without the aim of da'wa, it can be said that preaching is essentially non-existent whereas the object of the message or the target of the recipient of the message in this writing is a member or congregation of the community of Tombo Ati in the Netherlands who follows the recitation and religious activities at the Indonesian Mosque PS Al-Hikmah Den Haag.

Then the material presented in da'wa communication greatly determines the success of da'wa as a whole. Good da'wa material must be in accordance with the conditions of the intended missionary goal, at least the size of which is easily accepted and understood by the da'wa partners. Da'wa communication activities that take place in the Tombo Ati community are held every two weeks. However, outside of that schedule the Tombo ati pilgrims also often hold other activities. In delivering the message of preaching the material presented by da i is about fiqh, morality, *aqeedah*, worship, *syari'ah*, and others according to the conditions being experienced by the community.

Da'wa messages are delivered orally or lectured then question and answer. Determination of messages or good da'wa material must pay attention to the condition of the missionary object. Therefore it is necessary to observe the congregation who will be charged according to aspects of life that are happening and experienced by mad'u. Of course it covers socio-economic aspects, socio-cultural, social political, social religion, and other social aspects.

The next component of the da'wa communication model is da'wa media. During field observations, the author found that many media became intermediaries or wasilah for the success of da'wa communication. Among those that are always and met are oral media or religious lectures which are delivered directly face to face. Besides oral, it also takes the form of writings such as articles about Islam, which can also support the success of da'wa. In addition to these two media, the author also found music as a medium for delivering da'wa messages contained in the lyrics of the song. The music here is meant to be rebana music from the tambourine group Noer Holandie. Through prayer songs, it can foster a sense of love for a servant to Allah and the Prophet. With the existence of these media, Islamic practices will be more easily conveyed. The component of the last communication model is the Method, as for the methods of da'wa communication used by the da'i in the Tombo Ati community is in accordance with the methods contained in the Qur'an, including the following:

a. Mau'idzah Hasanah Method

Da'wa communication with the approach *mau'idzoh hasanah* is a good speech, delivery which if not offensive or hurt other people's feelings, whether intentional or not. The use of this da'wa method is aligned with the use of oral media. The *da'i* using the mauidzah hasanah method is realized by the regular recitation of the Tombo Ati community every two weeks on Friday in the first week and the third week of each month.

The recitation was delivered by the main preachers (da'i) namely KH. Nur Hasyim Subadi, but if he is unable to be replaced by a recommendation ustadz from PCINU Netherlands. In this method, the da'i interpreter is actively speaking while Mad'u is only listening and understanding what has been said. Only then will there be a question and answer session about the theme discussed or outside the theme. This method is more often applied to the mass communication model.

b. Hikmah Method

Da'wa with wisdom is da'wa by using good advice. Da'wa uses the bi al-Hikmah method which means preaching is done by first understanding in depth all the problems of the missionary objectives, mad'u, the situation, time and conditions in which da'wa will be carried out. The wisdom method is usually applied when the interpersonal communication model takes place. Apart from Tombo Ati's regular recitation schedule, pilgrims also used to ask privately to *da'i* or da'wa interpreters who were perceived to be capable of the problems faced. This approach is most appropriate for getting to know and understand mad'u and its problems.

c. Mujadalah Method

Submitting da'wa messages in an interactive way is more effective. Because *Da'i* can immediately find out the response or feedback from mad'u. Mujadalah method is a method in an interactive way with a gentle, non-rigid, yet firm, and with a radiant face. This method is also applied at the end of routine recitation. The coaches of this community also provide free time for the congregation to consult with groups in an interactive manner. Usually, it takes place when waiting for the distance between maghrib and isha'. The congregation makes small groups and discusses the issues about Islamic violence.

From a series of da'wa communication processes to the Tombo Ati community above, it can be presented in the following table:

Da'i	 KH. Nur Hasyim Subadi Syahril Siddik Muhammad Lathif Fauzi (Incidental <i>da'i</i>) 	"Pak Hasyim sebagai ustadznya bila ada tamu atau narasumber yang direkomendasikan dari PCI NU" ¹²⁰
Mad'u	Congregation in the Tombo Ati community	"TA berbasis pada migrant workers"
Message	Fiqh, Tasawuf, Aqeedah, Tafsir, Actual Problem	"ngaji (fiqh/fatkhul qarib) tafsirnya jalalain dan tauhidnya aqidatul awam" ¹²¹
Media	Oral, written, musical	"ya diklat dan makalah penting atau dianggap penting" ¹²²
Method	 Mauidzah Hasanah Hikmah Mujadalah 	" selalu terjalin sehingga benar- benar merasa ada yang membimbingnya" ¹²³

Table 4.4 Components of Da'wa Communication Process In The Tombo Ati

2. Implementation of the value of da'wa in the community of Tombo Ati

Implementation of application of the values of da'wa is also referred to as a measure of the success of the da'wa process. The last component of the communication model is feedback from the message that has been conveyed to the community. One form of the effect of da'wa communication is in the form of implementing Islamic da'wa values on daily life. To find out the implementation of the message and da'wa values that have been conveyed by the da'i, the author collects data from interviews with the congregation and da'i and from the author's own observations. The implementation or results that can be obtained in the

¹²⁰ Nana Supriatna. Chairman of the Tombo Ati community, Online interview. May 31, 2019

¹²¹ Nur Hasyim Subadi, The Chairperson of the Al-Hikmah Foundation and the coach of the Tombo Ati community, Online Interview. June 20, 2019 ¹²² Syahril Siddik, Vice Chairman Tanfidziyah PCINU Netherlands, Online interview, June 22,

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¹²³ Nur Hasyim, The Chairperson of the Al-Hikmah Foundation and the coach of the Tombo Ati community, Online Interview. June 20, 2019

field findings are that some people have been able to apply the da'wa messages received in their daily lives.

Tombo Ati Community is one of the right places or places for people to study religion, or to increase knowledge about religion. This community has the purpose of creating a society or Muslim people who have a personality, especially in the field of spiritual and Islamic teachings which is to make people who have an honest personality, be responsible, care for others, and work hard so that they can implement it in their daily lives. Such aspirations are the institutional goals of a community and Islamic missionary institutions on knowledge and teaching about religion.

In the process of da'wa communication, the ultimate goal of da'wa activities is the effect or reciprocity of the communicant. The effects are often overlooked or do not concern the da'i much. The effect of communication or reciprocity can be in the form of what happens to the recipient after he receives the message, for example, the addition of knowledge, comfort, change of attitude, change in beliefs and so on. In the discussion this time the author placed the effect of the da'wa communication process on the Tombo Ati community in the Netherlands on the implementation of the values of the congregation's da'wa from the Tombo Ati community towards daily life.

Based on the data that has been obtained, the authors find that there is an implementation or application of the values of da'wa that have been conveyed in the daily lives of Tombo Ati congregations in the Netherlands. This was evidenced by the results of interviews with one of the congregations from the Tombo Ati community.

".... Dampak positivenya ke aku setelah aku ikut rutin pengajian TA, aku mulai lebih mendekatkan diri sama yang Kuasa, yg tadinya bandel sering keluar malam, sering kabur-kaburan inti nya bandel *buangggeetttt* dan alhamdullilah sekarang udah mendingan, lebih bisa mendengar nasehat orang lain, padahal dulu susah banget kalo dibilangin"¹²⁴

In addition to the results of the interview, the author also obtained data based on observations, namely a piece of the story of one of the people who began to strengthen the heart to continue wearing the hijab on his head. He chose to quit his workplace, which did not allow him to wear clothes that were in accordance with Islamic Shari'a in order to protect himself. He was eager to explore and learn a lot about Islam.¹²⁵

According to Effendy, there are several reasons for human communication, namely: Changing attitudes, changing opinions / views, changing behavior, changing society. The author associated with Atsar or the effects of the propagation communication process in the Tombo Ati community in the Netherlands.¹²⁶ Based on the theory, according to Effendy, the results of observations and interviews in the writing of the model of communication activities that were established in the Tombo Ati community were by the theory which the author will describe as follows.

¹²⁴ Eva (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

¹²⁵ Authors' observations on the Journey from Al-Hikmah Mosque den Haag to Scheveningen Beach with one of the Tombo Ati congregations, on July 18, 2018

¹²⁶ Onong Uhcjana Effendy, *Ilmu, Teori, dan Filsafat Komunikasi* (Bandung: PT Citra Aditya Bakri, 2003 cetakan ke-3), p. 56

Change attitude. The attitude changes that are the effects of the communication process with the Tombo Ati community are proven by the results of the interview as follows:

".... seiring berjalannya waktu yang aku sering ke masjid, aku mulai berfikir untuk merubah diri aku yang bandel menjadi yang lebih baik yang dalam artian bisa lebih mengenal agamaku lagi"¹²⁷

The word that shows a change in attitude is "... aku yang bandel menjadi lebih baik..." the sentence shows a change in the new attitude from the old attitude or the previous attitude. Then the results of interviews with other congregations are also the same.

"... alhamdullilah sekarang udah mendingan, lebih bisa mendengar nasehat orang lain, padahal dulu susah banget kalo di bilangin"¹²⁸

Next, change opinions, opinions or views. Changes in opinion or opinion which are also the effects of the communication process in the Tombo Ati community are proven by the results of observations, namely the expression of one of the congregations who initially thought that studying the Koran was not intended for elderly people, but not in the Netherlands.

".... saya jadi semangat belajar mengaji lagi"

Next, change behavior. This behavioral change is evidenced by opinion or an interview with one of the congregation.

"... Setelah ikut pengajian rutin jadi sungkan yang namanya ke *Kasino*, mending kalo nganggur ngopi ngrokok nya di masjid jangan di kasino"¹²⁹

¹²⁷ Eva (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

¹²⁸ Eva (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

The casino is an entertainment venue which is widely spread in the Netherlands, usually contain gambling, prostitution and discotheques. After following the recitation and following the process of da'wa communication, some of the congregations were more concerned with such matters. This is included in the form of behavior change because of the presence of da'wa communication in the community.

The last thing is changing society, it cannot be seen significantly, but the chairman or coordinator of the community of Tombo Ati conveyed the most visible change in the community congregation, namely the willingness to enliven the mosque, the Al-Hikmah Mosque in The Hague, as stated.

".... sepertinya masjid semakin ramai ya... karena banyak migrant yang mampir ke masjid. Jadi penyemangat jamaah untuk datang"¹³⁰

The word "... semakin ramai..." indicates a change in quality from the previous one, the quantity that I mean is the change in the number of attendance at the Al-Hikmah Mosque. Countless changes in the quality of faith. However, in this case, the change in the quality of the congregation was supported by a statement from one of the congregations of Tombo Ati.

"... Setelah megikuti pengajian jadi banyak tau ilmu dan hukumhukum syari'at yang sebelumnya belum dijalankan bahkan belum diketahui. maka dari itu teman-teman sangat antusias mengikuti pengajian"

¹²⁹ Sinta (pseudonym), Tombo Ati congregation, Online Interview, July 1, 2019

¹³⁰ Nana Supriatna, Chairman Tombo Ati community, Online Interview, May 30, 2019

This quality change is a form of change in the mindset of the congregation that has changed for the better after attending the recitation activity. The word "belum diketahui" indicates the previous situation and the word "banyak tahu" is the condition of the congregation thereafter.

This table shows the changes or effects of da'wa communication in the Tombo Ati community of the Netherlands, in accordance with the theory put forward by Efendi.

 Table 4.5

 Da'wa Effect Accordance with The Efendi's Theory

Changing attitude	" Aku yang bandel menjadi lebih baik"	\checkmark
Changing opinions/views	" Saya jadi semangat belajar mengaji lagi "	
Changing behavior	" jadi sungkan yang namanya ke kasino"	\checkmark
Changing society	" sepertinya masjid semakin ramai ya"	\checkmark

The theory put forward by Harrold D. Lasswell, communication is the process of delivering messages by the communicator to the communicant through the media that cause certain effects, namely changes in the level of knowledge (cognitive), changes in the level of emotions/feelings (affective), and changes in the level of behavior (psychomotor).

Changes in the level of knowledge (cognitive) occur in the Tombo Ati congregation, as expressed by one of the Tombo Ati congregation, Tita (pseudonym). "... setelah megikuti pengajian jadi banyak tau ilmu dan hukumhukum syari'at yang sebelumnya belum dijalankan bahkan belum diketahui ..."

Word "jadi banyak tahu" is a form of change in knowledge in terms of understanding about the religion of one of the congregation. This shows the existence of cognitive changes in preaching communication activities in the Tombo Ati community.

Further changes in the level of emotions / feelings (affective). This is shown from the phrase conveyed by Mrs. Dina (pseudonym), one of the Tombo Ati congregation.

"... Cuma sama kita-kita aja nih dia bisa seneng, dia tuh semangat banget kalo mau ngaji ..."

From this expression, it is known that there is a change in affective or a change in feeling mad'u the congregation in the Tombo Ati community. further changes in terms of behavior or psychomotor. As revealed by Eva (pseudonym) one of the Tombo Ati congregation.

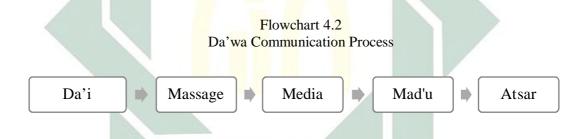
"... aku mulai berfikir untuk merubah diri aku yang bandel menjadi yang lebih baik yang dalam artian bisa lebih mengenal agamaku lagi ..."

Word "lebih baik" indicate a change in behavior of one congregation Tombo Ati. then it can be said that the theory expressed by Harold D Lasswell is in accordance with the implementation of the values of preaching that occur in the Tombo Ati community to everyday life. This will be shown in the table as follows:

Table 4.6Da'wa Effect Accordance with The Lasswell's Theory

cognitive changes	" jadi banyak tahu"	\checkmark
affective changes	" seneng semangat banget kalo mau ngaji"	\checkmark
Psychomotor changes	" lebih baik"	\checkmark

From all the data the author has explained, the author found that there was a model of da'wa communication that took place in the community of Tombo Ati. The communication model is appropriate, namely with the communication model proposed by Harold D Lasswell, who describes communication is by answering the following questions. Who says what channel to whom with effect?



The theory put forward by Harold D Lasswell can only answer a portion of the da'wa communication process that took place in the Tombo Ati community in the Netherlands. Lasswell's theory only concludes the one-way theory, where reciprocity in the communication process is not mentioned. The da'wa communication to the tombo ati community does not only go in the same direction, as expressed by KH. Nur Hasyim Subadi. "..... setelah itu tanya jawab"¹³¹

There are a question and answer in the communication process, then the communication process cannot be said to be unidirectional communication. This communication runs in two directions where the communicant also provides responses and objections as well as questions about the theme described or outside of it. In addition, there is an additional time given to the congregation outside the regular recitation schedule to consult about the problems of Islamic law and about the Personal problems of the congregation.

"..... iya ada dan kami menyediakan waktu khusus bagi yang ada masalah secara pribadi ...¹³²

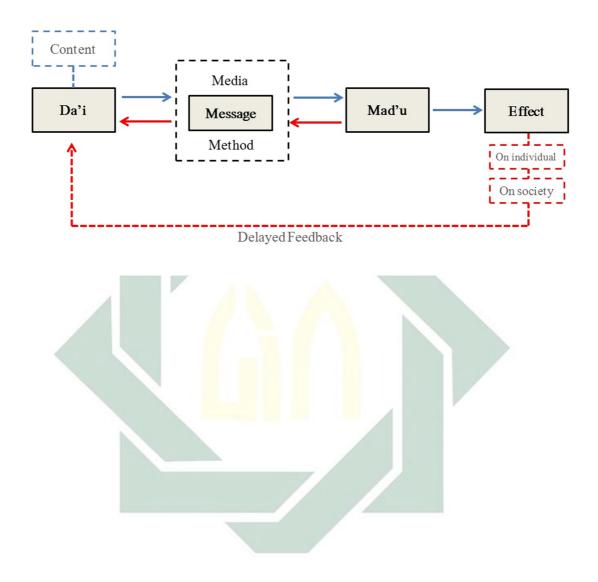
Based on these data, two-way communication is felt to be more effective and affects the process of da'wa communication to the Tombo Ati community in the Netherlands. The presence of a response directly from the communicant to the communicator can be a measure of the success or failure of the delivery process of the message. The impact of a communication can be felt from delayed feedback, meaning the effect of communication that has been applied to the personal life of the communicant as well as the social life of the community. In this way, *da'i* or communicator can determine the next steps or strategies for delivering da'wa messages to the Ati tombo congregation in the Netherlands.

Next, the writer found a model of da'wa communication in the Tombo Ati community in the Netherlands.

¹³¹ Nur Hasyim, Chairperson of the Al-Hikmah Foundation and co-founder of the Tombo Ati community, Online Interview, June 20, 2019

¹³² Nur Hasyim, Chairperson of the Al-Hikmah Foundation and co-founder of the Tombo Ati community, Online Interview, June 20, 2019

Flowchart 4.3 Da'wa communication model of Tombo Ati Community



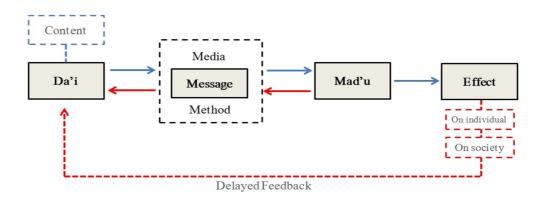
CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

In the previous chapter, the author explained the discussion after discussion, then analyzed the da'wa communication model of the Tombo Ati community in the Netherlands. However, the results of research on the communication model of the missionary community of Tombo Ati in the Netherlands can be concluded:

- 1. The da'wa communication model in the Tombo Ati community uses two-way communication that is felt to be more effective and influential in the process of da'wa communication that occurs. The presence of response directly from the communicant to the communicator can be a measure of the success or failure of the delivery process of the message.
- 2. Based on the theory put forward by Lasswell as for the implementation of the values of da'wa that have been conveyed by the Tombo Ati community there are several changes, including changes in the level of knowledge (cognitive), changes in the level of emotions / feelings (affective), and changes in the level of behavior (psychomotor).
- 3. The two-way communication process in the Tombo Ati community is as follows:



B. Suggestion

There are several suggestions that the author wants to convey, namely as follows:

- 1. Activists or administrators of the Tombo Ati community are expected to always facilitate the congregation in religious activities. Take care and maintain the congregation of Tombo Ati to remain istiqomah in spreading and practicing Islamic values.
- da'i to be able to provide da'wa material in accordance with mad'u or da'wa partners, in a good and varied manner. So that missionary activities can be more effective. If da'i delivers da'wa with the heart, it will reach the congregation's heart too.
- 3. The Da'i should more often conduct two-way communication or face to face to the community so that the community is easy to receive the messages that have been delivered and better know the condition of the community.

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