

**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**



By:

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2019

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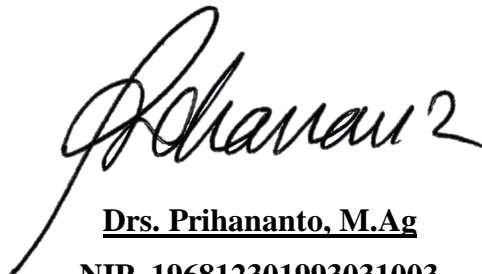
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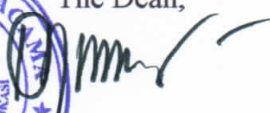
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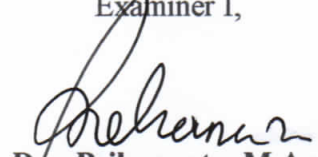
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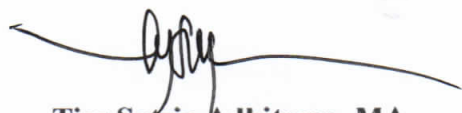



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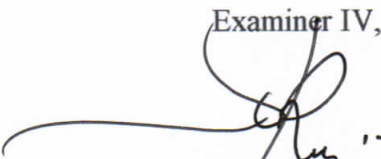
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Penulis


(Mas Nur Zubaidah)

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.

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

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

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),

Fiqriarifah, 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 al-hasanah 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 Socio-anthropological 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

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

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:

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.

⁵⁶Lexy J. Moleong, *Metodologi Penelitian 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

cities. Among the objects of this activity are PPME Al-Ikhlâs 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.

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 Association in 2014 until 2017. Besides that, in 2014 until 2018, he became the leader of Local Personnel of Indonesian Embassy Association 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 Rancamayan, 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*, (<http://www.nu.or.id/post/read/91580/pcinu-maroko-kirimkan-dai-ke-eropa>), Accessed on June, 7 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 keutamaan 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 hadits-hadits 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 di sunda 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

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 delivered (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.

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

