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DA'WAH COMMUNICATION BIL LISAN IN THE FDKI MENGAJI PROGRAM OF IAIN SYAIKH ABDURRAHMAN SIDDIK BANGKA BELITUNG

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Abstract

The implementation of da'wah (Islamic preaching) in the campus environment aims to develop spiritual values based on content and media. Activities are carried out in the form of religious, social, and community-based events. Da'wah institutions can grow effectively when strengthened by a sense of responsibility and loyalty from the institution's management. However, challenges commonly faced by da'wah institutions include limited social outreach, lack of funding, and a small number of active members involved in the management. This research aims to describe verbal da'wah communication (da'wah bil lisan) in the "FDKI Mengaji" program at IAIN Syaikh Abdurrahman Siddik Bangka Belitung. This study uses a qualitative method with primary data sources from the managers of the FDKI Mengaji program at IAIN Syaikh Abdurrahman Siddik Bangka Belitung. Data were collected through interviews, observation, and documentation, and analyzed using qualitative data analysis techniques. Verbal da'wah communication in the FDKI Mengaji Program at IAIN Syaikh Abdurrahman Siddik Bangka Belitung is conducted through direct sermons delivered by two preachers simultaneously, which has successfully attracted public enthusiasm to attend the da'wah events. The FDKI Mengaji program also benefits from strong mutual support among its managers, fostered through a sense of togetherness and a solid commitment. This verbal da'wah also serves as a form of community service in each program. The form of da'wah bil lisan used is adapted to the needs of the community and represents the sole officially mandated da'wah program by IAIN Syaikh Abdurrahman Siddik Bangka Belitung.

Keywords: communication, da'wah, bil lisan, FDKI Mengaji

Abstrak

Pelaksanaan dakwah dilingkungan kampus itu bertujuan untuk pengembangan nilai-nilai spiritualitas dengan berlandaskan pada materi dan media. Kegiatan-kegiatan dilakukan berupa kegiatan keagamaan, sosial, dan masyarakat. Lembaga dakwah dapat berkembang dengan baik jika diperkuat dengan rasa pertanggung jawaban serta loyalitas dari pengelola lembaga dakwah tersebut. Namun, biasanya yang menjadi tantangan dalam pengelola lembaga dakwah yaitu kurangnya sosial, dana, dan sedikitnya anggota dalam pengurusan anggota tersebut. Penelitian ini bertujuan untuk mendeskripsikan komunikasi dakwah bil lisan pada

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program FDKI mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung. Penelitian ini menggunakan metode kualitatif dengan sumber data primer pengelola program FDKI mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung. Data dikumpulkan melalui wawancara, observasi, dan dokumentasi. Kemudian, data dianalisis menggunakan teknik analisis data kualitatif. Komunikasi Dakwah Bil Lisan Program FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung melalui ceramah langsung dengan dua penceramah sekaligus hal tersebut dapat menarik antusias masyarakat menghadiri kegiatan dakwah. FDKI Mengaji memiliki dukungan antar sesama pengelola FDKI Mengaji melalui kebersamaan dan ikatan komitmen yang erat. Dakwah bil lisan ini juga sebagai bagian pengabdian kepada masyarakat dalam setiap program. Dakwah bil lisan yang digunakan menyesuaikan kebutuhan dan merupakan satu-satunya program yang diamanahkan oleh IAIN Syaikh Abdurrahman Siddik Bangka Belitung dalam melaksanakan kegiatan dakwah.

Kata kunci: komunikasi, dakwah, bil lisan, fdki mengaji

A. Introduction

Dakwah is an effort undertaken by an individual or group thru communication via various media, with the aim of inviting society to enhance spiritual values. These spiritual values can be communicated thru oral dakwah. Da'wah communication is a process of informing about Islam with the aim of influencing the communicant (the object of da'wah, the mad'u) to believe in, practice, learn, defend, and spread the truth of the teachings of Islam.¹

The delivery of da'wah communication can be done in various ways, both thru online media and directly. Media is currently very much needed in delivering da'wah communication. It is hoped that with a systematic da'wah approach, its benefits will reach the community.² Da'wah communication is a process that involves the dissemination of da'wah messages by the communicator, specifically the da'i, to the recipient. The materials communicated are in accordance with communication science and the desired goals of the da'wah.³ The

¹ Mochamad Aris Yusuf, Konsep Komunikasi Dakwah dalam Riset Kajian Kontemporer (Guepedia, 2023), hlm. 15.

² Zuhair Nur Rohman, "Manfaat Media Dalam Model Dakwah Kultural," *Tarbawi Khatulistiwa: Jurnal Pendidikan Islam* 8, no. 1 (February 2, 2022), accessed March 16, 2024,

<https://openjurnal.unmuhpnk.ac.id/TaK/article/view/3712>.

³ Bob Andrian, "Komunikasi Dakwah Dalam Tinjauan Sosiologi Komunikasi," *TASÂMUH* 18, no. 2 (December 25, 2020): 211-224.

concept of communication and da'wah in general shares similar characteristics, including in terms of process, approach, and the message to be conveyed. The fundamental difference between da'wah communication and general communication lies in their philosophies and ethics.⁴

Dakwah, which means to call, plead, or invite, in the verse found in the Quran, means to bring people to the good path and situation. In other words, dakwah in the sense of supplication or prayer to Allah promises to answer it, provided that all of Allah's commands are followed and belief in Him is maintained. Then, da'wah, which means inviting to good that is pleasing to Allah SWT and forbidding evil, actions that are hated by Allah.⁵

The da'wah programs available on the campus of the State Islamic Institute Syaikh Abdurrahman Siddik Bangka Belitung, specifically on the island of

Bangka, where the IAIN SAS campus institution's Faculty of Da'wah and Islamic Communication has the FDKI Mengaji program, which is conducted by several lecturers in this faculty. This program is divided into four main programs, including FDKI Mengaji in campus, FDKI Mengaji natak kampung, FDKI Mengaji goes to school, and FDKI Mengaji goes to media.

The implementation of da'wah on campus aims to develop spiritual values based on materials and media. Activities were carried out in the form of religious, social, and community activities. Dakwah institutions can develop well if strengthened by a sense of responsibility and loyalty from the managers of those institutions. However, the usual challenges in managing da'wah institutions are the lack of social support, funds, and the small number of members in managing the institution.⁶

⁴Abdul Pirol, *Komunikasi Dan Dakwah Islam* (Deepublish, 2017), hlm. 14.

⁵ Novri Hardian, "DAKWAH DALAM PERSPEKTIF AL-QUR'AN DAN HADITS", *Al-*

Hikmah: Jurnal Dakwah dan Ilmu Komunikasi, no. 0 (2018), pp. 42-52.

⁶ Herlina Widiati and Endad Musaddad, "STRATEGI DAKWAH LEMBAGA DAKWAH

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Regarding the first program, FDKI Mengaji natak kampung, this means that the lecturers at the faculty preach in remote areas of Bangka Island with the aim of spreading the message to the community, accompanied by socialization and promotion of IAIN Syaikh Abdurrahman Siddik Bangka Belitung in various regions, especially in villages on Bangka Island. The implementation of this preaching aligns with major themes in Islamic religious studies.

Next, FDKI Mengaji goes to school involves delivering da'wah communication to various schools on Bangka Island, with activities tailored to the characteristics of today's students. Then, the FDKI Mengaji program on campus is a routine study program held weekly every Friday, consisting of materials on tajwid (the science of reciting the Quran) and other acts of worship. After that, FDKI Mengaji Goes to Media, this program serves as a media channel for

da'wah to mass media; any FDKI Mengaji activities will be featured in the mass media.

This FDKI Mengaji da'wah activity has become a hallmark, as it is only available to those with a da'wah program featuring lecturers, whether in the form of verbal da'wah, such as the FDKI Mengaji program at IAIN SAS BABEL. This is because lecturers are highly needed by the community to deliver da'wah. Sometimes, the message of da'wah can be misunderstood or misinterpreted.

Therefore, preachers need to strive to explain religious messages in an easy-to-understand and unambiguous way thru the oral da'wah of FDKI Mengaji. Thru initial observations regarding oral preaching by universities, particularly on Bangka Island, it was found that: (1) The preaching conducted by universities on Bangka Island is only temporary or thematic, for example, only during Ramadan with their Ramadan safari

activities; (2) This temporary preaching is usually only oral and not sustainable; (3) Universities, especially on Bangka Island, do not have a communal enthusiasm to carry out preaching, both oral, systematically and comprehensively. Additionally, thru initial observation of the FDKI Mengaji Natak Kampung activities in Pangkalpinang City, particularly in the Kampak area, the da'wah activities are carried out regularly 3 to 4 times a month. The da'wah activities by FDKI Mengaji are not just about holding events or giving lectures inside the mosque, but also include other activities outside the mosque, such as carrying, mutual aid, working together, and sports activities. This aims to strengthen the bonds of brotherhood among fellow members. Meanwhile, in the West Bangka Regency, particularly in various villages/sub-districts, the implementation of da'wah activities is carried out according to the requests of the mosque management or the community who are currently engaged in Islamic religious activities. Additionally, the FDKI Mengaji

program, which involves reciting the Quran in the village in the Kelapa sub-district of West Bangka Regency, is part of the scheduled service program within the FDKI Mengaji program.

Based on this background, research is needed on Oral Da'wah Communication in the FDKI Mengaji Program at IAIN Syaikh Abdurrahman Siddik Bangka Belitung. It is hoped that this research will strengthen the spirit of preaching, especially within the university environment, whether conducted by academics or students

B. Methodology

This research uses a qualitative method with primary data sources from the program managers of FDKI at IAIN Syaikh Abdurrahman Siddik Bangka Belitung. Data was collected thru interviews, observations, and documentation. Then, the data was analyzed using qualitative data analysis techniques. This research aims to describe oral da'wah communication in the FDKI



mengaji program at IAIN Syaikh
 Abdurrahman Siddik Bangka Belitung

C. Komunikasi Dakwah di Fakultas Dakwah dan Komunikasi Islam IAIN Syaikh Abdurrahman Siddik Bangka Belitung

Communication and
 proselytization are two things that have
 similarities but are still different. Although
 they are different, in the activities of
 community life, especially in
 environments that are predominantly
 religious, such as Islamic boarding
 schools, Muslim or other religious
 communities, and so on. Da'wah and
 communication occur in the same process,
 making it sometimes difficult to
 distinguish between what is called da'wah
 or communication. In the past, people
 often mentioned that da'wah and
 communication are the same thing, a unity
 that is exactly the same. Lately,
 communication experts disagree with that

statement. According to them, da'wah and
 communication within the discipline of
 knowledge are like two different sides of a
 coin that cannot be united.⁷

Da'wah communication is the
 process of conveying information or
 messages sourced from the Quran and
 Hadith from one person or group of people
 to another person or group of people with
 the aim of changing the attitudes,
 opinions, or behavior of others for the
 better, in accordance with Islamic
 teachings, whether directly thru speech or
 indirectly thru media. The media used
 must be able to keep up with existing
 technological developments in order to be
 well-received.⁸

The communication system of
 da'wah in the digital era is a method used
 by preachers that combines several
 elements of da'wah (the preacher, the
 audience, the method, the material, the
 means, and the impact) in order to spread
 goodness (the teachings of Islam) to all of

⁷ Andrian, "KOMUNIKASI DAKWAH
 DALAM TINJAUAN SOSIOLOGI KOMUNIKASI".

⁸ Rini Fitria and Rafinita Aditia, "Urgensi
 Komunikasi Dakwah Di Era Revolusi Industri 4.0,"

DAWUH: Islamic Communication Journal 1, no. 1
 (March 3, 2020): 1–8.



humanity, where the process of delivering the material utilizes the development of information technology as the main means.⁹

According to Ishlahi in Ma'aruf, there are several specific conditions and characteristics that a da'wah communicator must possess, namely:¹⁰ 1) Sincerely and wholeheartedly believe in the truth of religion; 2) Bear witness to the religion they believe in by stating it firmly; 3) Set an example; 4) Islamic preaching must be placed above national and group prejudices; 5) Witnessing must encompass all the truths revealed by God; 6) Be patient, steadfast, and willing to sacrifice even with their souls and bodies. The purpose of da'wah communication is to seek the participation of the communicant (mad'u) in the ideas or messages conveyed by the communicator (da'i), so that the messages delivered by the da'i lead to the desired changes in attitude and behavior. The goal of da'wah

communication is to bring about changes or the formation of attitudes or behavior in accordance with the teachings of the Quran and hadith as the sources of Islamic teachings.

The effectiveness of da'wah communication lies in its ability to direct messages and da'wah activities to influence and persuade the audience (mad'u). The power of persuasion is related to the various components within da'wah communication. Dakwah provides evidence or what the dakwah communicator (da'i) has called for. A persuasive da'wah communication has a different impact on the souls of those being addressed. There is great appeal, but there is also little appeal. No matter how small the appeal of the da'wah, it

⁹ Sunardi Bashri Iman, *SISTEM KOMUNIKASI DAKWAH DI ERA DIGITAL* (2022), <https://jurnal.stitalamin.ac.id/index.php/alaman/article/view/139/86>.

¹⁰ *View of PEMBENTUKAN KONSEP DIRI ANAK MELALUI KOMUNIKASI DAKWAH*, <https://journals.telkomuniversity.ac.id/liski/article/view/51/65>, accessed 30 Apr 2024.

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should be understood as an effect of da'wah communication activities.¹¹

D. Da'wah Bil Lisan In The Program FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung

Dakwah bil lisan is a da'wah activity that uses spoken words to convey the content or message of da'wah. Just as "lisan" means language, speech. Therefore, da'wah bil lisan can be defined as the delivery of the da'wah message thru lectures or communication between the da'i and the mad'u. Where in this verbal preaching, it is often used in society during religious studies or when commemorating certain days because it is considered an efficient method to implement. The oral preaching method is carried out by preachers using methods such as lectures,

discussions, question and answer sessions, counselling, written works, community development, and institutional methods.¹²

Dakwah bil lisan is dakwah delivered by the tongue, which can be done directly. In the sense that the invitee must face the caller at the same time and in the same place without an intermediary. Because if it's recorded and then delivered thru another medium, such as television, an LCD projector, or internet streaming, the medium of preaching changes into another medium. However, the author agrees more with the type of media according to Samsul Munir Amin, because even tho it's thru television or internet streaming, the initial medium for delivery still comes from the preacher's words. Meanwhile, internet streaming is the second medium that still relies on the

¹¹ Aswar Tahir, Hafied Cangara, and Arianto Arianto, "Komunikasi dakwah da'i dalam pembinaan komunitas mualaf di kawasan pegunungan Karomba kabupaten Pinrang", *Jurnal Ilmu Dakwah*, vol. 40, no. 2 (Faculty of Dakwah and Communication, Walisongo State Islamic University, 2020), pp. 155-67.

¹² Muhammad Raqib, Ade Yuliar, and Siti Nuraeni, "Dakwah Bil Lisan Melalui Media Sosial Pada Komunitas Hijrah Di Kota Solo", *Jurnal Dakwah dan Komunikasi*, vol. 7, no. 2 (2022), pp. 129-38.



initial medium thru the preacher's verbal preaching.¹³

E. History of the FDKI Mengaji institution at IAIN Syaikh Abdurrahman Siddik Bangka Belitung

The establishment of the FDKI Mengaji institution began in January 2023 when students had finished taking their final exams for the fall semester. At that time, some lecturers who were at the stone table in the corner of the FDKI building, including Ikrom, Amrullah, Musa, Dodi, and Fakhri, were present. Thru discussion, we then tried to express our concerns. One of our concerns at that time was when lecturers were asked to be examiners for students who were about to defend their theses. Lecturers are faced with the choice of having to pass students even tho their competence in religious education has not yet been met. Finally, at that time, Fakhri mentioned

that in Pontianak, they used to have a program called FU'AD Mengaji (Faculty of Usuluddin, Adab, and Dakwah Mengaji). This program is intended for new students who are intensively assisted with their Quran reading preparation. They have the same background but are taught on Fridays and are fully supported by the faculty. Then, the lecturers agreed to use the program at IAIN Syaikh Abdurrahman Siddik Bangka Belitung under the name FDKI Mengaji.

Why is it called FDKI Mengaji? Because it's easy for people to remember, not because it's the Faculty of Mengaji or a student mengaji program. So, thru the faculty, we are starting this program based on the same spirit. To support this goal, programs need to be designed as concrete efforts to develop all these aspects, including the spiritual aspect of students. The Faculty of Da'wah and Islamic Communication at IAIN Syaikh Abdurrahman Siddik Bangka Belitung has

¹³ Rofiq Hidayat, "Manajemen Dakwah Bil Lisan Perspektif Hadits", *Jurnal Al-Tatwir*, vol. 6, no. 2 (2019), pp. 33-50.

identified areas that are not yet optimal in the development of these aspects. This can be proven by the still-unmaximized competencies possessed by graduates. Especially in the fields of reading and writing the Quran and social and community worship. So, an attempt was made to design a program that could address the problem from the ground up. The program is called "FDKI Mengaji".

The main focus of this program is on first-semester students. From mapping and mentoring to the final exam. This program is expected to encourage students to be more active in improving their reading and memorizing the Quranic competence, thus realizing one of the visions of IAIN Syaikh Abdurrahman Siddik Bangka Belitung, which is to have religious students.

From that incident, it became an initiative to establish an institution named FDKI Mengaji, for easy memorization. Because this program was born from the Faculty of Islamic Da'wah and Communication (FDKI). After that, the program's activities began to expand.

What initially started as a way to address student anxiety and was supported by the leadership of the Faculty of Da'wah and Islamic Communication was later legalized by the rector of IAIN Syaikh Abdurrahman Siddik Bangka Belitung. It will be a great benefit for students, especially, and for the general public. Because it has programs that provide knowledge. Although the main goal of the organizers is not material gain, but rather commitment and consistency in running the FDKI Mengaji program activities

F. Da'wah Communication Bil Lisan FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung

1. Da'wah communication Bil Lisan at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung to obtain feedback from the da'wah target (reciprocity)

Based on the views of several respondents above regarding oral preaching communication at FDKI

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Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung, in order to receive feedback from the target audience, the oral preaching communication style of the FDKI Mengaji program is used to obtain feedback, specifically during the implementation of lecture activities. The activity will have a minimum of two speakers to ensure good feedback from the community. The community was also enthusiastic about coming to see the lecture activity. Then, they also delivered their preaching material according to the requests of the community, what they needed. Thus, the reciprocal benefit of the da'wah target is that they or society have their own enthusiasm to attend the lecture or knowledge gathering activities.

The feedback from the da'wah target has the main goal of achieving a target that benefits the community. A preacher, when communicating, has a calm, friendly, open, and honest attitude.

So that it can attract the sympathy of the community as the target of da'wah.¹⁴

In preaching, there are many techniques that can be used to get feedback from the target of the preaching, such as association techniques, integration, rewards, arrangement, and red herrings. These da'wah techniques are very useful for attracting public sympathy in da'wah.¹⁵

2. Da'wah communication Bil Lisan at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung to always be committed and consistent in its implementation (commitment/consistency)

Based on the views of several respondents above regarding oral da'wah communication at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung, they should always be committed and consistent in its

¹⁴ Wiwin Warliah and Tia Wahyuni, "PROSPEK DAN TANTANGAN DAKWAH BILLISAN SEBAGAI METODE KOMUNIKASI DI SIDOWANGI", *Jurnal Manajemen dan Pendidikan Islam*, vol. 3, no. 4 (2023), pp. 178-90.

¹⁵ Erwan Komara, "Komunikasi Persuasif Dakwah Dr. Zakir Naik", *Buana Komunikasi (Jurnal Penelitian dan Studi Ilmu Komunikasi)*, vol. 2, no. 1 (2021), pp. 27-41.

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implementation. That as fellow managers of FDKI Mengaji, they support each other. Because when our internal communication is good, commitment and consistency will be formed. It is this togetherness that creates commitment and forms a strong bond.

Its initial formation also stemmed from the same concerns and shared the same goals. Also, the FDKI team has a special network for delivering lectures and has become an institution that is consistent in its implementation.

Regarding commitment and consistency in this lecture institution, it becomes a balance of love and obedience as Muslims. Fulfilling the religious vision within an institution, therefore, love and togetherness will always make us committed and consistent in managing the institution.¹⁶

The principle of commitment speaks to the human tendency to stick with what they've already done. Because the power of consistency and commitment is so influential in taking and directing actions to carry out the mission of an FDKI Mengaji institution.¹⁷

3. Da'wah communication Bil Lisan at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung to become a service to the community (social proof)

Based on the views of several respondents above regarding oral da'wah communication at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung, in order for it to become a service to the community (social proof). That the FDKI Mengaji institution is indeed a service to the community, which refers to the three pillars of higher education. Although its implementation,

¹⁶ Munif Solikhan, "Elaborasi Nilai-Nilai Manajemen Organisasi Dalam Al-Qur'an Surat As-Shaff", *Jurnal Manajemen Dakwah*, vol. 1, no. 2 (2015), <https://ejournal.uin-suka.ac.id/dakwah/JMD/article/view/642/579>, accessed 10 Jan 2025.

¹⁷ Anggayuh Gesang Utomo, Kevin Rizki Emilio, and Nabila Sekar Arum Hasanah, "Implementasi Prinsip Persuasif Robert Cialdini dalam Figur Rasulullah SAW", *Warta Ikatan Sarjana Komunikasi Indonesia*, vol. 6, no. 2 (2023), pp. 113–21.

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whether invited or not, must be carried out by the FDKI Mengaji program. Because the purpose of the FDKI Mengaji program is truly sincere for the benefit of the community, this has been demonstrated thru the activities of the FDKI Mengaji program. In delivering the oral da'wah communication of FDKI Mengaji to the community, how can the da'wah message be well-received? By considering the community segment and tailoring the message to each individual.

This community service activity consists of lectures in villages, accompanied by raising awareness of the importance of religious strengthening for the community. Also for the young millennial generation to know how valuable it is to be in gatherings of knowledge to protect themselves from negative environments.¹⁸

Preaching to everyone to convey good things is the responsibility of every Muslim individual. Therefore, serving society is part of the responsibility of every Muslim to convey what is good and forbid what is bad.¹⁹

4. Da'wah communication Bil Lisan at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung can be liked by the target audience (liking)

Based on the views of several respondents above regarding oral da'wah communication at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung, in order for it to be liked by the target audience, that. The communication used by the speaker employs the local language so that the target audience will like what the speaker is saying. The speaker also uses humor to attract the attention of the target audience, and the

¹⁸ Yespa Warinta et al., "PERAN DAKWAH ONLINE SEBAGAI SARANA UNTUK MEMAKMURKAN MASJID", *Jurnal Review Pendidikan dan Pengajaran (JRPP)*, vol. 6, no. 3 (2023), pp. 1052-9.

¹⁹ Devid Dwi Erwahyudin, Katni Katni, and Adib Khusnul Rois, "PENDAMPINGAN DAKWAH DIGITAL MUHAMMADIYAH NGRAYUN TIMUR", *Community Development Journal: Jurnal Pengabdian Masyarakat*, vol. 4, no. 3 (2023), pp. 5953-7.

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themes used by the speaker are naturally easy for the community to understand. This FDKI Quran reading activity is indeed liked by students, the community, and school officials. Because this activity is not only to strengthen spiritual knowledge but also to improve students' attitudes and actions in society. Then, each speaker or preacher in their respective da'wah has 30 minutes, so that the community doesn't get bored listening to the message delivered by the speaker.

There are several techniques in the process of delivering da'wah, one of which is the message, namely language. Language is very important in the process of conveying the message of da'wah because it affects the psychological state of the audience. Because preachers have empathy for their audience, the audience will be receptive and enjoy what the preacher conveys.²⁰

The right da'wah method will attract the sensitivity of the da'wah target and encourage the achievement of a prosperous ummah and societal progress in accepting the message. Because da'wah is not just about studying the Quran, but also relates to the needs of life both in this world and in the hereafter.²¹

5. Da'wah Communication Bil Lisan at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung Can Build Trust as a Strong Institution (Authority)

In order to gain trust as a strong institution, we must be skilled at choosing our words. When we're at school with our students, how should we behave? When we're in the media, how should we behave? When we're speaking in offices filled with working people, how should we behave? When we go into villages, how should we behave? So, looking at that

²⁰ Listia Yuniar Naqiah, "Komunikasi Empati Dakwah Ustadz Fuadh Naim (Analisis Isi Pada Channel Dakwah Ustadz Fuadh Naim)", *JOURNAL OF ISLAMIC SOCIAL SCIENCE AND COMMUNICATION (JISSC) DIKSI*, vol. 3, no. 01 (2024), pp. 69-88.

²¹ Nur Alhidayatillah, "DAKWAH DINAMIS DI ERA MODERN (Pendekatan Manajemen Dakwah)", *An-Nida'*, vol. 41, no. 2 (2018), pp. 265-76.

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segment of society and adjusting to the conditions of each object.

To be trusted as a strong institution, we must strive to do our best. Whether or not we are trusted later is a secondary concern. The important thing is that we do what we believe is right. If there are mistakes, we correct them. If there are evaluations, we need to improve them as a follow-up so that public and student trust in the FDKI Mengaji institution remains. We are doing our utmost to do our best.

Beside that, FDKI Mengaji was indeed born from the Faculty of Da'wah and Islamic Communication, which was then directly decreed by the Rector, so FDKI Mengaji has a structure and a management team. Then, based on that decree, I, as the manager, consider FDKI Mengaji to be an institution or community whose existence is legal, not illegal. FDKI Mengaji has an organizational structure approved by IAIN Syaikh Abdurrahman Siddik Bangka Belitung thru the rector. Additionally, the FDKI Mengaji team

consists of academics or lecturers, which helps build public trust in the FDKI Mengaji institution.

Based on the views of several respondents above regarding oral da'wah communication at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung, in order to gain trust as a strong institution (authority), that. To gain the trust of a strong institution, the managers of FDKI Mengaji have a way of positioning their speech, whether at school, on campus, or in the community. The FDKI Mengaji administrators run the activities to the maximum and as well as possible, and this FDKI Mengaji program is already legal and has an administrator's decree recognized by the IAIN Syaikh Abdurrahman Siddik Bangka Belitung institution. The speakers also have high levels of religious education.

Islamic propagation institutions have a significant positive impact both within schools, universities, and in society. In addition, these institutions will become stronger because they have already made

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a positive impression on both the community and educational levels.²²

There are several ways that must be implemented in an institution to make it strong, namely, administration, networking, and trust. This is because it serves as a form of defense for the institution, both among the community, schools, and on campus.²³

6. Characteristics of Da'wah Communication Bil Lisan in FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung (scarcity)

If the characteristic is what the speaker mentioned earlier, with at least two speakers from different backgrounds, for example, Ustadz Soleh, who gives lectures in his Javanese style, which is interesting, and then he is balanced by Ustadz Amrullah, who lectures in his Bangka style. The variety of different

things is a unique attraction because there is more than one speaker.

The FDKI recitation is led by lecturers who are experienced in delivering lecture materials. Then, what makes it distinctive is that beside using Indonesian, we also use the language of the local region. To make it easily understandable for the audience, even though there are people here who are not native to Bangka, like Ustadz Fakhri, the director of FDKI Mengaji, who is not from Bangka, he still tries to master the local Bangka dialect. The goal is to make it easier for the public to understand and accept it.

The distinctive feature of FDKI Mengaji is that it is the only institution entrusted by IAIN to carry out da'wah activities. Additionally, it is a da'wah institution originating from the campus

²² Musa Musa et al., "Bimbingan Agama Islam bagi Komunitas Muallaf di Bokor Kabupaten Bangka: Islamic Guidance for the Convert Community in Bokor, Bangka Regency", *PengabdianMu: Jurnal Ilmiah Pengabdian kepada Masyarakat*, vol. 9, no. 7 (2024), pp. 1167-76.

²³ Rusydi Sulaiman, "PENDIDIKAN PONDOK PESANTREN: Institusionalisasi Kelembagaan Pendidikan Pesantren THE EDUCATION OF PESANTREN: Institutionalization of Pesantren Education", *Anil Islam*, vol. 9, no. 1 (2016), pp. 148-74.



that is consistent and committed to da'wah across all segments of society.

Based on the views of several respondents above regarding oral proselytization communication at FDKI Mengaji IAIN Syaikh Abdurrahman Siddik Bangka Belitung, specifically concerning the characteristic (scarcity) of oral proselytization communication, it is stated that. A distinctive feature of FDKI Mengaji is that it is the only program entrusted by IAIN Syaikh Abdurrahman Siddik Bangka Belitung to carry out da'wah activities.

A distinctive feature of non-verbal communication at FDKI is using local languages to attract public attention. And also, there should be at least two speakers so it's not too monotonous and doesn't make the community feel bored listening to the da'wah message.

The preservation of *nganggung* is also a characteristic as a vessel for Islamic harmony (*ukhuwwah islamiyah*). Promoting a deeper understanding based on a strong combination of Sharia and inherent local wisdom.²⁴

That something with unique characteristics will be more valuable and more desirable with those characteristics. Scarcity persuades someone with a unique value, making it the sole reason it becomes more attractive.²⁵

G. Conclusion

Da'wah Communication Bil Lisan in the FDKI Mengaji Program at IAIN Syaikh Abdurrahman Siddik Bangka Belitung, thru live lectures with two speakers simultaneously, can attract public enthusiasm to attend da'wah activities. FDKI Mengaji has the support of fellow FDKI Mengaji managers thru camaraderie and strong commitment bonds. This

²⁴ Rusydi Sulaiman et al., "The Symbol of Acculturation and Islamic Unity in *Nganggung* Tradition of Bangka: An Integration of *Maqāṣid asy-Syarī'ah* with Local Wisdom", *AL-IHKAM*:

Jurnal Hukum & Pranata Sosial, vol. 19, no. 2 (2024), pp. 356-83.

²⁵ Utomo, Emilio, and Hasanah, "Implementasi Prinsip Persuasif Robert Cialdini dalam Figur Rasulullah SAW".

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verbal proselytization is also part of community service in every program. The verbal da'wah used is adapted to needs and is the only program entrusted by IAIN Syaikh Abdurrahman Siddik Bangka Belitung in carrying out da'wah activities.

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