



Da'wah and Interpersonal Attraction of Popular Figure in Indonesian Television

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ABSTRACT

The success and perfection of Islamic preaching depends on actions and behavior of da'i, and how they deliver the messages. In the process of preaching, it is needed that da'i have interpersonal attraction or a creativity and ability in impressing the audience with their messages. This paper explains the interpersonal attraction of Ustad Ilyas and Ilyasa or IL and AL, the winner of AKSI ASIA 2018, a television contest of da'i in delivering Islamic da'wah, particularly in their physical attraction, familiarity, and ability in their preaching performance. This study uses qualitative methods with a case study approach. In their preaching, Ustad IL and AL have special art performance in displaying their attractions on the stage. In addition to having physical attraction, they also hold the strength in their style of language, style of voice, style of gesture, style of dress as well as a qualified intellectual ability. After winning the television contest of AKSI ASIA 2018, the popularity of Ustad IL and AL undoubtedly is increasing and many Indonesian muslim are familiar with them. Therefore, their interpersonal attraction contributes in influencing people and attracting audience's interest to their da'wah.

Keywords : Da'wah; Interpersonal Attractions; Da'i; Television

ABSTRAK

Keberhasilan serta kesempurnaan dalam proses berdakwah tergantung dari perbuatan, tingkah laku, serta bagaimana cara da'i menyajikan pesan yang disampaikan. Dalam proses berdakwah, da'i diharuskan memiliki kreatifitas serta kemampuan yang bisa membuat audiens terkesan dengan pesan dakwahnya. Tulisan ini mengungkapkan tentang atraksi interpersonal Ustad Ilyas dan Ilyasa atau IL dan AL, pemenang AKSI ASIA 2018, sebuah kontes pemilihan da'i di televisi terutama dalam daya tarik fisik, familiarity, dan kemampuan mereka dalam berdakwah. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus. Dalam berdakwah, Ustad IL dan AL memiliki kemampuan seni kebusus dalam menampilkan atraksinya di atas panggung. Selain memiliki daya tarik fisik, mereka juga memiliki kekuatan dalam gaya bahasa, gaya suara, gaya gerak tubuh, gaya berpakaian serta kemampuan intelektual yang mumpuni. Setelah meraih juara kontes televisi AKSI ASIA 2018, popularitas Ustad IL dan AL sudah tidak diragukan lagi meningkat pesat dan hampir semua masyarakat mengetahui mereka. Dengan demikian, atraksi interpesonal mereka berkontribusi dalam mempengaruhi jamaah serta menarik perhatian audiens pada dakwahnya.

Kata Kunci : Dakwah, Atraksi Interpersonal, Da'i, Televisi.

INTRODUCTION

Islam is a religion of da'wah. It means that Islam invites people to always be active in delivering Islamic messages. In Etymological definition da'wah has several meanings: (1) calling; (2) inviting; (3) Affirming or defending something; (4) attracting people by Acts or words to something; and (5) asking or begging. According to above definition, da'wah related to the process of transmitting, transformation, and diffusion, as well as internalization of Islamic teachings to human in their all psychological level. So, it is very important for da'i (preachers) to pay their attention and giving consideration in the mental and behavior aspects of people.

Delivering da'wah is an urgent activity and muslim have to pay their attention to it. Da'wah activity put Islam as a religion that is acceptable very well and spreading among people easily. On the contrary, without da'wah activity Islam will be separated from people situation, and alienate Islamic values as *rahmatan lil alamin* (blessing for all humankind). Qur'an explains the methods of da'wah specifically da'wah by *al-bikmah* (wisdom), good advice and *mujadalah* or discussion. (Ibad, 2010). Allah said in Qur'an, Surah An-Nahl: 125.

Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His path, and who receive guidance.

If we observe the above verse, we will understand that the methods of da'wah basicly are wisdom, beautiful preaching, and giving argument in a good way. Then, the methods of da'wah has been developed more operational namely da'wah by verbal, written, art, and deeds. from da'wah methods as mentioned before, da'wah by verbal is the most existing and effective method in delivering Islamic teachings. Before muslim using artificial tools (technology) they expressed their message of da'wah using verbal language. Most muslim understood da'wah as an activity that identically to da'wah on the stage, Islamic lecture activities in majelis ta'lim and mosques, and so forth.

Most of *da'i* in Indonesia are experts in preaching by verbal, such as KH. Zainuddin MZ and KH. Drs. Ahmad Ihsan or Kyai Cepot. KH. Zainuddin MZ, more popular as "a Kyai with million audiences", was an expert in preaching by verbal. His unique and loud voice made people always interested in listening to his preaching. Many people still watch his video lectures on YouTube. Da'wah by verbal delivered by KH. Zainuddin MZ always be inserted with humor as an instrument to release boredom and stress. In reality, this art of preaching by verbal actually is dominant in public, but still using it in reasonable limits (Japarudin, 2017).

The other popular da'i was KH. Drs. Ahmad Ihsan or "Kyai Cepot." He was a popular figure in Indonesia with his uniqueness and special characteristics in delivering of da'wah in Indonesian muslim community. Da'wah delivered by

this leader of Ibadurrahman Modern Islamic Boarding School in Banten, was very loud, decisive, and interesting. He sometimes imitated cepot's sound style, one of Indonesian popular traditional puppets. He imitated not only Cepot in its sound style but also its dress style with a stick that attracted the attention of his audiences and made them smile or laugh. Kyai Cepot even always deliver his preaching with a unique style of language. It is believed that his funny style will not reduce the contents of Islamic messages that delivered by him (Gurnita, 2011).

Observing the above phenomena, we can understand that da'wah by verbal is the only way of da'wah that demands the da'i good at speaking. This ability also must be balanced with the art of rhetoric and good gestures, because a preacher has the great job to convince the ears, eyes and heart of audience as well as their mind and make them constantly listen, follow, and practice the contents of the message delivered by the da'i.

Da'wah will be delivered effectively if da'i pays his attention and considers several important aspects related to da'wah process. One of the important aspects in da'wah is audience. The audience, in certain positions, is not only the subject, but also the object or target of da'wah. The effective time for audience to receive messages in a speech according to Elizabeth Tierney (2003) is about 10 minutes. Listening in longer time will be distracted by personal problems such as sleepiness, daydreaming, remembering works, and so on. These distractions will impact on the audience psyche or having boredom. Such situation might reduce the success of da'wah delivering.

Another Ustad who was effective in conveying da'wah is Ustad Abdul Somad. Da'wah delivered by him, not only da'wah in one-way but also in two-way communication. He gave the audience the opportunity to ask questions by writing questions on a piece of paper that prepared by committee of event. Some questions asked by audience to Ustad Abdul Somad and he answered them seriously and sometimes inserted humorous in it. This preaching style made the audience entertained and made them not to get bored when listening his preaching and answering of questions. In this case, Ustad Abdul Somad not only mastered in the religious teaching, but also a communication expert in delivering messages to his audiences. Therefore, to be a good preacher, a da'i must have adequate religious qualifications and also the ability in inserting humorous content in his messages to make his message better and more interesting.

This study explains da'wah delivered by Ustad Ilyasa Wijaya Kusuma and Alyasa Wijaya Kusuma or popular as Ustad IL and AL. They are twin preachers, teachers or Ustad in Darussalam Islamic Broading School Garut. With their knowledge about Islam that was obtained at pesantren, they both participated in AKSI (Indonesian Sahur Academy) Indosiar, or competition-based reality TV shows in the month of Ramadan, They won second place in competition 2015 and get 1st position in 2018 AKSI ASIA, defeating participants from various countries around Southeast Asia countries. In da'wah performance they often

displayed messages with interesting and funny insert messages, so they get praise from the competition jury as well as audience. As a twin young preacher people consider them like Upin and Ipin, the main characters of kid cartoon film from Malaysia. The humor-inserted messages in da'wah according to Ridwan (2010) have some functions they are sweetener and interpreter of the message as well as connecting the concentration of audiences, because the concentration of audiences decreases when time goes on.

Research on Ustad IL and AL has been conducted previously by Prastiti (2018). She examines the rhetoric style of IL and AL preaching performances in one of his stage acts at the 2018 Asian action on the theme "Jangan Takut Miskin" (Don't Be Afraid of being Poor). But, no research previously discussed on interpersonal attractions of Ustad IL and AL da'wah. So, this research examines interpersonal attraction of da'wah delivered by Ustad IL and AL including physical attractiveness, familiarity, and the ability of preachers in da'wah.

The method used in this research is a qualitative research method with a case study approach. Data of research obtained from personal interview with Ustad IL and AL, their da'wah Videos in several media such as television, Youtube online media, and so on.

RESULT AND DISCUSSION

Da'wah in the meaning of inviting people to obey the teachings of God must provide accurate messages taken from Qur'an and *hadith*. Da'wah also must be delivered in a good way by a preacher. Therefore, da'wah delivered by *da'i* who has a authority in religious knowledge, with good and right techniques. Da'wah attractions conducted the preachers displaying language rhetoric style, body style, and voice intonation, that must be controlled by them. This attraction is a common method performed by the preachers in their da'wah, like in *pengajian* (Islamic sermons), *Tabligh Akbar* (mass religious meeting), and so forth.

A good da'wah must have the power to encourage people to accept it easily. So, da'wah encouraged special approaches to adjust, adapt, and integrate with the audiences. Therefore, the delivery of propaganda messages must use techniques that are appropriate to the situation of the community with careful preparation to be accepted by the audience (Zamzamy, 2018). Da'i who deliver da'wah in the community must be an agent of social change that brings positive change in society.

The preachers are encouraged to perform different attractions and attract people such as having openness, having empathy responses in relationships, having closeness in communication, creating similarities when building interpersonal communication, and making an impression of high attractiveness in front of the community. Therefore, it is very important for da'I to make interesting attractions in their da'wah. Interpersonal attraction in formal or informal

communication in the process of preaching will make it easier for preachers to deliver their preaching. Da'wah with formal communication always pay attention to the audience or always respect other opinions (Mulyo, 2018).

The meaning of attraction in general means something show, a spectacle that attracts the attention and appeal of the audience. Attraction is not only a performance but also attracts people's attention to watch it. For example, the circus attraction that displays something extraordinary like animal intelligence, acrobatics, or magic, it attracts attention and makes the audience curious. Likewise in da'wah, attraction in preaching must be packaged creatively in order to make the audience interested and curious. A quotation explains that the purpose of delivering da'wah is a power that is intended to persuade, convert and even to force the audience. Someone who is an expert on da'wah can make that expertise a power to make changes.

Attraction in da'wah is a positive attitude, attractiveness and joy that is displayed which makes the audience more interested and the greater the tendency to listen to preaching. We can predict what happens in the flow of interpersonal communication. The more the audience is attracted to the communicator, the more likely they are to establish communication. Therefore, attraction in da'wah is another person's favorite, positive attitude and attractiveness that is displayed by a preacher. the presence of this attraction forms (Rakhmat, 2009: 110). In general, someone who we like will be significant for us (Ridlo, 2009: 7).

Perfection and success in delivering da'wah depends on the behavior, deeds, and how to deliver preachers to the listener. This is needed in the mission to create new things that are more creative to impress the listener with the message being conveyed. The insertion of humor attraction messages in sermons serves as a means of interpreting messages as well as connecting muballagh or audience concentration that will disappear over time (Ridwan, 2010).

Baron & Byrne (2004: 262) revealed that interpersonal attraction is a person's attraction towards others which is expressed along dimensions that range from very like to very dislike. Barlund (in Grace, 2009: 110) argues that interpersonal attraction is one's attraction towards others. The more attracted we are to someone, then we will evaluate it positively, tend to move to approach him, and be kind to him.

Physical Attractiveness is often seen as the main cause and way of interpersonal attraction. It is undeniable that good looks and beauty that are attractive and equipped with neat clothes can more easily attract the attention and sympathy of others, are more easily recognized, and more easily liked than vice versa. With the interpersonal attraction, a person can be more excited, can share knowledge with the audience, so as to reduce the burden on the individual (Rahma, 2013).

We tend to like other people who like us and we are always happy about people who praise us. Praise made by a preacher according to social exchange

theory will come as well. Like trade transactions, we tend to continue the next transaction if we get a lot of profit. According to Thibault and Kelley (in Rachmat, 2011), our association can be very pleasant and very beneficial in terms of psychological and economic, we like each other.

Attraction in preaching, especially in language style is a characteristic of lecturers when delivering a message to the Audience. Usually the art of preaching includes hand movements, limb movements, frowning, direction of view, language style with repetition techniques, variations in intonation, and so forth. According to Rachmat (2006) rhetoric is defined as the study of speech skills. Meanwhile, according to Gorys Keraf (1996) Rhetoric is a traditional term given to a technique for using language as art. Two aspects are known in rhetoric, namely knowledge and use of language properly, and knowledge of certain objects that will be conveyed by language (Prastiti, 2018).

J. P. Chaplin (2008) defines Attraction is a skill that has several qualities that can bring behavior that causes a tendency to approach the source. The term attraction can also be used for something related to preaching such as lectures, ta'lim, and so on. The da'wah attraction that gave rise to this great attraction caused great curiosity from the audience. Dale Carnegiel (in Nofrion, 2017) states that there are at least three things that must be considered in a lecture, namely (1) who delivered it, (2) how to convey it, (3) what it delivered.

In ethical standards, attraction in da'wah is always the mainstay of preachers. At least attractions in Da'wah have two criteria that must be given attention, firstly education, namely Da'wah attractions that are displayed must have an educational message that can always bring enlightenment mission to the public. Attraction in da'wah becomes a subtle force but has a strong effect on the preacher and also the audience. Second, attractions in da'wah must not be racist, or may not contain insults, stigmatization, and stigmatic imagery of a person, institution, religion, race, or class.

The subject of da'wah is all Muslims without exception according to their abilities and limitations. But preaching or lecturing, giving speeches, preaching, and the like can only be done by people who have the capacity for it. A preacher must have a good desire to give positive impressions and messages, must have broad intellect, and have good morals. But if it is connected with da'i and mad'u, then the image of a da`i will be the choice for the listeners. Ideally, da'i's popularity determines your interest, and can even be a role model for him (Arifin, 2011: 240). In addition to having good intellectuals, da'i's popularity will also be able to influence audience interest in following the mission. So, in the process of preaching not only the contents of the preaching message that can influence audiences, but also the attraction of a preacher.

Physical Attraction of IL and AL

Attraction is the ability or strength to do something and act on something that will attract the interests and likes of people. Physical attractiveness works well in the process of providing public services including preaching. Good service will influence and determine success in these activities. Factors that influence physical attractiveness include similarity in attitude, competence, physical attractiveness, fun, fulfillment of satisfaction and needs, as well as closeness. Attractiveness in accordance with the theory of social exchange becomes the main capital in the continuity of social relations in society because people's perceptions of human physical characteristics are considered as anesthetic, beautiful and pleasant, good characteristics, and so on.

In the process of da'wah the preachers are required to take an approach that is in line with the interests or tendencies of the people who are the targets of their da'wah activities. In dealing with developments and social changes that occur in society, the process of preaching must be packaged properly in order to be able to read the dynamics that occur in these communities. The da'wah process must also be able to provide solutions to problems that are always faced by the community. Therefore, innovation related to the da'wah process is very important to learn and implemented in the da'wah delivered to the public. A very important factor that can not be avoided by preachers is that their audience must accept and like their da'wah (Sarbini, 2010).

Da'i's appearance also influences very much in increasing the attractiveness of audience towards their da'wah. The attraction at least can be divided into two parts: firstly, the external physical appearance such as clothes, glasses, shoes, etc., and secondly, the internal physical appearance such as beauty or good looking that God has given to someone. This physical appearance can make the da'wah process accepted by audience more easily and influence more effectively (Tajiri, 2010).

It cannot be denied that physical attractiveness has become one of the most important factors. This physical attraction is important not only for women, but also for men. Humans will indirectly see good looks and beauty associated with positive things such as life success, the opportunity to get a high position, many colleagues or friends, happy and so forth. This shows that physical attractiveness for men is highly correlated positively to the frequency of humans in interacting with society. Da'i as a communicator who has high physical attractiveness will look more persuasive compared to communicators who are less attractive. Therefore, the success of Da'wah is greatly influenced by the people's perception that always evaluates attractive communicators who are associated with good appearance, status, self-concept and good personality (Muthohar and Triatmaja, 2013).

Physical attractiveness of a twin born is always a concern of the community.

As twins, they will make a unique way of personal communication as if they could understand one another. Even since they are toddlers and cannot speak, they always use the movements of their hands and the emotions of their faces as if they understand one another. Naturally, twins always support and help one another, due to a very strong inner connection from the womb (Suganda, 2016)

IL and AL are twin da'i who are unique in delivering their da'wah. His da'wah style contains a high degree of cohesiveness from the style of language, intonation of sound, gestures. This makes it different, Ustad IL and AL have different rhetoric techniques compared to preachers and preachers who preach alone or in duets. Not infrequently IL and AL deliver word for word accompanied by a unique gesture. Then the material points are presented in an interesting manner by taking turns to say it. Expressive expressions make his missionary message more lively and easier to remember by the audience.

In the journey of da'wah IL and AL were often attended by many audiences of various ages and circles, even they both performed in front of Ustad and famous Ustadah such as Ustad Al-Habsyi, Ustad Wijayanto, mamah dedeh who became a judge in the 2018 Asia Action event and even many listeners from abroad in Asia. In the da'wah style IL and AL often use a variety of languages although they tend to use the official language more often with a Sundanese accent mixture that is typical of their original place namely Garut, West Java. Ustad IL and AL always present their preaching very attractively which makes the audience with enthusiasm and carefully listening and watching his lectures.

As is generally the case, Ustad IL and AL began their preaching using greetings and muqodimah. But the packaging is unique and compact that makes them both different and attractive to the audience. "Ladies and gentlemen," IL and AL said it in rhythmic tones like singing. Warm greetings to the audience also often IL and AL are used to establish a close relationship between da'i and mad'u. Ustad IL and AL have the same character. When preaching they also often use varying tones so that it is not monotonous when listened to.

The repetition technique that they use is always interesting and always the center of attention because it is pronounced alternately and with melodies that are often repeated, plus alternating movements. posture when speaking whether sitting or standing can determine the success or failure of our appearance when preaching. In addition to posture can lead to various interpretations from the listener, posture can also steal the attention of the audience. For example, raising hands, or foot movements so as not to stay in place, bending, and so forth. Ustad IL and AL in their da'wah always convey an interesting gesture. Starting with an upright body, it is not uncommon for them to bow down to emphasize the message of preaching, and take turns responding word for word to each other as if preaching was delivered with twins with talent who could steal the audience's

attention.

The most important tool used by da'i in da'wah is facial expressions. Smiles, gaze, forehead wrinkles, very funny expressions, laughter, eyebrows moved, and so on can emphasize the purpose of the message of preaching. The facial expressions that Ustad IL and AL have are very expressive and calm. They sometimes play a number of actors who match the illustration of the message they paste in their da'wah. Ustad IL and AL are also cheap to smile in da'wah, besides that smile is Sunnah Rosulullah SAW which should be set as an example by the people, and this is also their capital to attract the attention of the audience, especially if the listener is from women. Then when delivering his da'wah, Ustad IL and AL always suggested that the two of them were looking directly at the audience. Even though the number of audience is very large and dense they always look at the audience as a whole.

Clothing part of us, if clothes are seen or judged to be inappropriate or inappropriate they mean we have not yet appeared in public. the main function of clothing is to cover the genitals, as jewelry and to beautify the body to make it look pleasing to the eye because Allah loves beauty. This is what is pretty much ignored by some preachers. Because proper clothing will increase the authority of a preacher. IL and AL are very confident in delivering their da'wah, coupled with striking clothes, the same pattern, the same design or theme but still with a simple impression depicting a devout and pious santri.

Familiarity of IL and AL

It is a common fact that many preachers gain popularity in the eyes of the public like an artist. The da'wah model delivered by the preachers experienced many innovations and recent changes. The model of preaching now is not just listening to lectures, but occasionally entertainment humor must be inserted into the preachers' attractions. Coupled with technological advances that can not be avoided from the public such as television, YouTube, Instagram, and so on add to the ease of a preacher known and easily favored by the community (Ahmad, 2014). The influence of the mass media is very large on the direction of life and public interest, as we understand it in terms of the understanding of mass media itself, that is, media specifically designed to spread the word to the wider community in various forms (Anwar, 2016). Now the media does not only function as entertainment, the media is now like a market that is often visited by various kinds of people, including preachers who have spread religion through the media.

Like the popularity of an artist who really understands the role of the media for the development of his career, a preacher must understand the role of the media also for the development of his da'wah. A preacher must utilize his popularity to get the spotlight and public interest in his da'wah. Therefore, da'I

must also demand that he always cooperate with the mass media. Mass communication including supporting methods for da'I to be more easily recognized by the community, because the purpose of mass communication is to deliver messages to a relatively large audience, anonym, heterogeneous, and so forth (Pattipeilohy, 2016). In interpreting the popularity of da'I, they have their own patterns related to the needs of the community of the image that exists in a da'I to determine the interests of the community as honey

Many people are already familiar with Ustad IL and AL, who won 1st place in the ASIA ACTION in 2018 and Inspired young Da'i Award from KEMENPORA. A preacher who is known by many people is more interesting to hear than a preacher who is not known to many people. The popularity of someone determines your psychology in the preaching process of a preacher. According to the Big Indonesian Dictionary, popularity means one's fame. Popularity has the same meaning as familiarity. Familiarity means already known or often seen. The principle of familiarity is reflected in the Indonesian proverb, "If you do not know, then do not love". Then there is a sentence in the Communication Science book that says "He doesn't communicate what he says, he communicates what he is" meaning he (the communicator) cannot tell the listener to only pay attention to what he is saying but the listener will also pay attention to who is saying (Trisnawati, 2012).

IL AL is a stage name that is unique and easy to remember by the wider community. No doubt, that your interest in preaching delivered by para - influences pleasure and satisfaction. Da'i's popularity often motivates interest from the mad'u. Popularity is synonymous with fame or already famous by the public. The uniqueness of Ustad IL and AL is in the spotlight of the community, they both always display attractions in their da'wah so that people are happy with their appearance. The twin identities that they always emphasize make them different from other preachers so they are easily known.

As a distraction in preaching, it is very important for us to insert humorous attractions in accordance with the material discussed. Most important in this case, the attraction displayed does not conflict with Islamic values nor does it take up too much of the available time. said IL and AL.

IL and AL besides speaking from stage to stage, they also always post all their activities on YouTube that make it easy for the public to access the funny lecture videos. The popularity of the da'wah content of the IL and AL Ustad spreads through media such as YouTube, Instagram, etc. It makes it easier for people to recognize them as funny twin da'I, then make it easier for people who have limited opportunities and time, or for young preachers who want to learning about da'wah instantly can refer to the videos they upload in the media. And this all refers to sister modernization to the values of Islamic culture in society. In other words, this is a form of acculturation of the modern world with the Islamic

world.

Skills in gaining popularity are the main requirements for creating a good and harmonious relationship between mad'u and da'I, namely the development of familiarity. Familiarity in the relationship with others is needed to make an impression of self-freedom, closeness and kinship, and so forth. The ability to communicate intimately will increase your interest, which will result in a high level of popularity in your eyes. Developing intimacy includes the initial steps to create trust between da'I and mad'u, make people happy with da'I, feel comfortable without threats, and so forth.

The saying goes "The taller a tree is, the stronger the wind will hit it". After Da'i, in addition to gaining popularity, they must also try to maintain the popularity he had formed before. In an effort to endeavor, a preacher must have quality, qualified intellectual abilities related to propaganda material, improving daily morals, and so on. A preacher must realize that the popularity can not come automatically, but through a long process. In addition we can take advantage of all the opportunities and accuracy that exist, but on the other hand we cannot always rely on popularity, because popularity can be said to have a limit. Therefore everything must be managed as good as possible and with proselytizing staff who have high intellectuals, willing to sacrifice and charity to always change the face of Muslims who really need Islamic da'wah to treat the hearts in the body of Muslims (Sa'id, 2016).

Capability and Self-concept of IL and AL

Da'I resources are needed in the continuation of the spread of Islam. Submission of the minutes of da'wah that is always done endlessly from mosque to mosque, majlis taklim to majlis taklim, and so forth. It has been seen and proven that the history of the triumph of Islam has spread to various parts of the world. Islam has the concept of rahmatan lil alamin has expanded its teachings as a whole or kaffah for all humanity. Da'wah has mis invites to the path which is blessed by Allah SWT by carrying out all his commands and avoiding all the prohibitions that mean to get the happiness of life in the world and the hereafter.

The real mission of preaching is to make an improvement in the quality of your life from all aspects, while the mission is that all rhythms in people's lives can be carried out in accordance with the Islamic values conveyed by da'I in the pulpit. In the process of da'wah, it does not only require humor, the beauty of sound, phenomenal clothing, etc. but it takes good intellectual abilities so that the model of preaching delivered does not only revolve around the preaching circle "cuap cuap" which means that the contents of the message only arrive at laughter at lips only, not to the throat especially to the heart which is the vision of preaching itself. The process of da'wah must be able to arouse interest in explorative interest,

creativity, and critical thinking. The process of preaching is often linked to its success measured by the quantity of the number of visitors alone, whereas about the problem of how the community as a target for preaching is rarely revealed (Sarhini, 2010)

Efforts to enlighten religion with this da'wah movement are growing and blooming along with the many human needs in religious-related guidance. Therefore, the reality proves that the effort in the regeneration of da'wah, requires enthusiasm and high struggle in order to carry out its mission mission. One of the main steps in improving the quality of a preacher is the intellectual ability that is qualified from a preacher. A preacher is not only good at giving speeches on stage or pulpit, but the contents of the preaching message delivered must be mastered as well as possible so that the community is not wrong in understanding the followers of the Islamic religion.

Being a preacher is not easy, preaching is a very hard job because preaching is not only required to preach others, but a preacher must be able to preach for himself and also his family. And da'I will not be effective for others if da'I is not effective for itself. Therefore a da'I requires a good personality and intellectual (Mustar, 2015)

A preacher's competence means the skills and abilities that must be possessed by a preacher so that they are able to preach as well as possible in the community. The professionalism of a preacher is seen from at least two forces: first, the intellectual strength (scientific insight) in a preacher becomes a weapon or provision in preaching. Secondly, the ability in morality is also the main capital that must be possessed by a preacher as an Islamic scholar and developer (Munawar, 2017).

In Da'I Intellectual Ability is very necessary self-concept that is formed from the learning process that he traveled since the growth of a preacher. experience, environment, as well as parenting parents also have a very significant influence on the self-concept that is formed. The self concept variable is also a very strong predictor of self confidence. self confidence is an important personal aspect in human life, including a preacher who always appears in front of the public. Self-confidence is the driving force for individuals to achieve success. Self-confidence is also formed through the processes they go through such as learning, the environment, guidance, and so on (Andayani and Afiatin, 1996).

Every Muslim is a preacher in a broad sense, therefore every Muslim has an obligation to convey the teachings of Islam to all humanity. Professionalism in da'wah means that the handling of the da'wah activities is done thoroughly. A professional preacher can be said to be diligent, patient, and have mastery of religious intellectuals who are qualified. One of the miracles that Allah SWT gave to Prophet Muhammad SAW was the Qur'an, but besides the miracles that God

gave, it was also supported by high professionalism (Sayuko, 2014). A preacher is required intellectual insight and high creativity, mature spiritual experience, insight into the teachings of Islamic religion which is kaffah and Integral (Mubasyaroh, 2016).

Ustad IL and AL have not only performed on television, but since at pesantren they have always received awards such as outstanding students, Sundanese poetry champions, speech winners, and so on. His ability in Arabic is also very good, in addition to the pesantren required to always use Arabic and English in their daily conversation, they also always attend language seminars (Dauroh Lughoh). Garut Darussalam Pesantren which enriched by integrating its curriculum with lessons in Arabic, made the students and teachers easily speak and understand the contents of the Qur'an.

A preacher is very much needed to understand Arabic because to understand the Qur'an requires the ability to speak Arabic, and it also makes it easier for the preacher to memorize and understand the contents of the Qur'an. The ability of IL and AL cleric in Arabic also makes it easier for them to explore Knowledge from the scholars directly or to read and understand the work of ulama scholars who have spread to the present.

CONCLUSION

From the results of the study described above it can be concluded that the Attraction in the process of preaching that is always supported by verbal and nonverbal more preferred by the audience. Then the da'wah carried out by twins, and has physical attractiveness, coupled with certain talents can steal people's attention to listen. Then the language style, sound style, gesture style, appearance style, and varied facial expressions can increase the confidence and interest of the audience. Language style and sound style which includes conversational language, simple style, informal style, repetition, and added with a varied tone with Sundanese accent is characteristic of IL and AL. then the gestures contained such as attitude, body, how to dress, facial expressions, and hand movements. Then the eyes are always on the entire audience.

A da's popularity influences his interest in listening to his da'wah. Ustad IL and AL are twin clerics who are well known by the public from their attractions on stage. Ustad IL and AL also did not eliminate their main task in the charge of delivering the contents of the message of preaching. With the intellectual abilities they learned at the Garut Darussalam pesantren it became a capital for them to deliver the material in their da'wah. This is the professionalism shown by Ustadz IL and AL in the process of preaching.

The professionalism of clerics IL and AL who are already attached to themselves can be seen from their maturity in thinking, pleasing appearance in view, being able to build networks between da'I and mad'u, intellectuals,

perseverance, sincerity, seriousness, perseverance in carrying out their duties in preaching should be emulated by all preachers. this earnestness is always done by the clerics IL and AL in their preaching by preparing the contents of the preaching message that becomes stock and preparing to carry out it seriously. The difference between professional and unprofessional preachers lies in the creativity and control of preaching.

Future studies are expected to be able to examine from other aspects or explore information related to the preaching attractions of preachers. because studies like this need to be developed more broadly especially related to the propaganda of attraction in order to become a provision for preachers and preachers in the future. For the preachers and preachers to continue to try to explore their potential and continue to explore the uniqueness and characteristics of each so that later in the future the lady could be a good example of his enthusiasm and could lead to better generations of preachers again.

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