

## Communication Strategy of the Dakwah Istiqomah Hijrah Rantauprapat Group in Growing People's Love for the Mosque

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### Abstract:

The purpose of this research is to find out and analyze the communication strategy of the Dakwah Istiqomah Hijrah Rantauprapat Group in fostering people's love for the mosque. This research method uses qualitative research with a descriptive qualitative approach. The technique for determining informants in this research is key person, namely informants are key figures in providing data such as the general chairman, secretary and Dakwah Istiqomah Hijrah members. Data collection techniques using participant observation, structured and unstructured interviews, documentation in the form of photos and videos. The results obtained from this research indicate that the Dakwah Istiqomah Hijrah Group implemented steps in implementing a communication strategy, namely packaging messages related to the mosque. In religious tourism activities, which involve visiting mosques outside the city, the Dakwah Istiqomah Hijrah Group provides material in the form of messages about mosques in depth to religious tourism participants in the hope that they will not only visit but can get messages about mosques. The communication method used is persuasive communication, which means influencing by inviting and persuading, by inviting or calling on the community to join and enliven the mosque, apart from that, educational communication is also the method used, which means communication by providing a useful and valuable experience. education to the public, by holding weekly studies at the mosque and religious tourism activities held once every two years outside the city. The Dakwah Istiqomah Hijrah Group implements the dissemination of information regarding activities and messages regarding the mosque through social media, namely WhatsApp and Facebook.

**Keywords:** Strategy, Communication, Da'wah Istiqomah Hijrah, Rantauprapat

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### INTRODUCTION

Houses of worship do not only function as places for congregational prayers. For Muslims, mosques have an important role in various aspects of life. As a center of community activity, the mosque is not only a place for worship but also functions as a place for da'wah and other Islamic activities, in accordance with the practice of the Prophet Muhammad. Apart from that, the Prophet also used the mosque as a place to receive guests and envoys from the Arabian Peninsula. During the Abbasid Dynasty, mosques became places for discussion and building public opinion (Iwanebel, 2019, p. 174). By considering the history of the use of this mosque, the mosque is not just an ordinary building or a place for congregational prayer, but also a center for religious activities and world affairs for Muslims. However, currently many mosques are only used to carry out obligatory prayers, and are rarely filled with other Islamic activities. The presence of worshipers at mosques is also only significant at certain times, especially during Friday prayers and holidays, which only occur twice a year. This comparison is very ironic when compared to the practice of using mosques during the time of the Prophet Muhammad.

Prospering a mosque is not an easy thing, although there are many magnificent, beautiful and spacious mosques, there are few (Nurfatmawati, 2020, p. 23). All members of society from various age and gender groups, such as adults, children, teenagers, men and women, have an important role in making the mosque prosperous. Women, for example, can contribute by carrying out activities such as watering plants, cleaning areas, and arranging tables and chairs in mosques. Without regular religious activities, mosques will just be ordinary buildings. However, in reality, the majority of those attending congregational prayers at mosques are generally older people, which indicates that there are challenges that need to be considered in this era.<sup>1</sup>

Mosques are not just ordinary public buildings, but have an important role as places where Muslims gather to carry out worship together, and are even considered the house of Allah SWT. Mosques should not be considered on the same level as other ordinary buildings. Those who are active in making the mosque prosperous are people who show their faith in Allah SWT.

Allah emphasizes the importance for a Muslim to show his love for the mosque by praying in congregation in it. According to Abdul Rahmat in his book "The Art of Prospering Mosques", there are several signs of love for mosques, such as establishing, building, cleaning, purifying, providing perfume, holding congregational prayers, remembering Allah and reading the Koran, and keeping the mosque busy with religious teachings, small group discussions, and other knowledge assemblies. Thus, the prosperity of a mosque is clear evidence of a Muslim's faith in Allah SWT in his heart.

Islam is a religion that teaches da'wah, namely the obligation to spread and disseminate Islam as a blessing for all nature. Every problem in society is a collective responsibility to be corrected and a solution found. The progress and decline of Muslims is closely related to the effectiveness of the da'wah carried out, because da'wah is not only about explaining the afterlife but also world problems. Without enlightening da'wah activities, society will be plunged into darkness. Da'wah plays an important role in solving various problems that occur in society. Islam has ideological ideals to uphold goodness and prevent evil in social life, as a form of faith in Allah SWT. Therefore, da'wah strategies need to be formulated wisely.

In the current context, the application of da'wah must be able to adapt to changing times and people's thinking. Da'wah is not only about teaching religious values, but also about facing actual contemporary challenges so that the message conveyed can be considered relevant. As a transmitter of da'wah, it is important to consider strategies in conveying messages in accordance with the modern mindset of today's people, so that the da'wah message can change patterns of thought and action based on the teachings of the Koran and hadith. The influence of globalization also influences the mindset and behavior of the people, so that those who deliver da'wah messages need to think critically and develop innovative da'wah strategies to convey messages effectively.

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<sup>1</sup> Atik Nurfatmawati, "Strategi Komunikasi Takmir dalam Memakmurkan Masjid Jogokariyan Yogyakarta", *Jurnal Risalah*, Vol. 31, No. 1, Juni 2020, hlm 23.

Along with the times and ongoing regeneration, many Islamic-based organizations and communities that specifically work in the field of da'wah have emerged. One example is the Dakwah Istiqomah Hijrah Group which operates in Labuhanbatu Regency. The efforts of young people in forming this da'wah group are a solution and an effort to remind people to always remember Allah. Active participation in religious groups is very important for the younger generation, because it provides many new opportunities in various aspects, including da'wah (Mg, 2019, p. 113). The Dakwah Istiqomah Hijrah group is based in Rantauprapat City, which is the capital of Labuhan Batu Regency. Founded on May 5 2019, this group was born from the awareness of the younger generation to improve the lives of Muslims in Rantauprapat through the various programs they carry out.<sup>2</sup> One of the programs is Religious Tourism, where they visit various mosques in the surrounding area with the aim of increasing the Rantauprapat community's love for the mosque.

In a group, "communication" has a very important role because it is a way to exchange ideas, information, questions, answers, and establish relationships with other people. Communication in groups cannot be separated from people's daily lives. Starting from primary groups such as family and close friends, and over time, increasingly expanding to secondary groups such as school friends, at institutions, workplaces, and so on. Groups provide identities to individuals, and through this identity, each group member indirectly establishes relationships and exchanges functions. (Prischa. n.d., p. 159)

In the context of a da'wah group, communication is also unavoidable. Da'wah activities are an effort to convey Islamic teachings to other people, which means communication is very important in this process. Although communication in da'wah is similar to general communication, the difference lies in the event and purpose. The goal of general communication is to get participation from listeners in the ideas or messages conveyed, so that the message can change attitudes and behavior according to what is expected by the communicator. Meanwhile, da'wah communication aims to bring about changes in attitudes and behavior that are in accordance with the teachings of the Al-Qur'an and hadith as the main sources of Islam. (Syahril Furqany. n.d., p. 261)

To ensure good relationships are established and the delivery of da'wah messages effectively, it is important to use the right communication style. Creating the right communication style requires a well-planned communication strategy. A communication strategy is a plan established within a group, be it a community or an organization, which is prepared by core leaders. The goal is so that the goals and vision can be achieved effectively. Communication strategy involves organizing communication operations to achieve desired goals, not only as a roadmap but also as an operational tactic.

Thus, in planning communication, communicators must be able to design the right strategy first. Communication strategy can be considered as the essence of planning and management to achieve set goals. This shows that communication strategy is a concrete stage in a series of communication activities that is based on certain techniques to realize communication goals. (Putra, n.d., pp. 56–57)

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<sup>2</sup> Nashrillah Mg, Aktualisasi Dakwah Dai Millennial Diruang Maya: Perspektif Etika Dakwah dengan Studi Kasus di Kota Medan, *Jurnal Ilmiah Islam Futura*. Vol, 18, No. 1, 2019, hlm 113

Choosing a communication strategy is a crucial step that requires careful planning in communication planning, because mistakes in choosing a strategy can have serious impacts. To achieve the desired goals precisely, planning must be done optimally. This involves how a group or organization can build a unified understanding of their goals, thereby creating a positive impact. In an effort to convey messages, ideas and other information, communication can occur in vertical, horizontal and diagonal contexts within the organization. Therefore, good communication planning is needed so that groups can easily organize, organize and design communication that suits their goals (Astuti, n.d., p. 4).

Anwar Arifin in his book "Communication Strategy" explains that to design an effective communication strategy, the steps that must be followed include understanding the audience, compiling the message, and determining the right method. The phenomenon of deserted mosques in Rantauprapat City is not just an ordinary problem, but a serious problem that requires handling. In this context, the communication strategy implemented by the Istiqomah Hijrah Da'wah Group to increase people's love for the mosque is the main key in overcoming the lack of mosque visitors.

Therefore, the author is interested in studying "Communication Strategies of the Istiqomah Hijrah Rantauprapat Da'wah Group in Increasing People's Love for Mosques." The aim of this research is to understand and analyze the communication strategies used by the Istiqomah Hijrah Rantauprapat Da'wah Group in an effort to increase people's love for the mosque.

## **METHOD**

### **Research Approach**

This research is qualitative research, which is based on an inductive approach, based on participatory observation of a social phenomenon. This social phenomenon includes the impact of past, present and future conditions. This research is related to objects of social science, economics, law, culture, history, humanities and other fields of social science.<sup>3</sup>

### **Research Subjects and Objects**

Based on research entitled "Communication Strategy of the Istiqomah Hijrah Rantauprapat Da'wah Group in Increasing People's Love for the Mosque," the subject studied was the DAIH Group, while the object of the research was the communication strategy used by the group.

### **Research Data Source**

Primary data sources are the main sources obtained directly from research subjects using measurement tools or data collection methods directly from subjects as the source of information sought.<sup>4</sup> Primary data sources in this research include:

Tabel 3.2 Primary Research Data Sources

No	Name	Age	Position
1	Muhammmad Khaidir Sinaga	35 years old	Chairman
2	Rahmatika Pohan	24 years old	Secretary
3	Nur Ainun Dalimunthe	23 years old	Member

<sup>3</sup> Hasan Sazali, *Penelitian Kualitatif*, (Medan: Wal Ashri Publishing, 2020), hlm 11.

<sup>4</sup> Saifuddin Azwar, *Metode Penelitian*, (Yogyakarta: Pustaka Belajar, 2014), hlm 91.

In the context of this research, secondary data sources were obtained from books, scientific journals, previous research, as well as information obtained from several informants who were members and participants in the Istiqomah Hijrah and Nadzhir Da'wah Group programs at the Rantauprapat Great Mosque.

Tabel 3.3 Secondary Research Data Sources

No	Name	Age	Work
1	Surya Wiranto	25 years old	Employee
2	Cindy Fransisca	26 years old	Businessman
3	Rahmat Faisal	46 years old	Nadzir Mosque
4	Samidi	55 years old	Nadzir Mosque

### **Informant Determination Technique**

The author uses a technique for determining informants that is commonly used in qualitative research, namely the purposive procedure. The purposive procedure is a sampling technique that considers special characteristics in sampling.<sup>5</sup> This technique is a strategy for determining informants by selecting groups that match certain criteria that are relevant to the research objectives.<sup>6</sup>

In this research, the author uses a key person approach as a technique for determining informants. Key person refers to an individual who has a key role in providing data for research, such as administrators in the Istiqomah Hijrah Dakwah Group, participants in the group's activities, and parties who directly witness the Dakwah Istiqomah Hijrah group's activities.

### **Data Collection Technique**

The data collection techniques in this research are:

#### 1. Observation

The observation used in this research is participant observation, in which the author is directly involved in going into the field, and witnesses and participates where the symptoms occur.

#### 2. Interview

In this research, the author applies a structured interview method where the author has prepared a list of questions in advance. Apart from that, the author also combines unstructured interview methods to explore more in-depth information.

#### 3. Dokumentation

In this research, the documentation used includes photos or videos of the activities of the Istiqomah Hijrah Dakwah Group. This documentation was obtained either through the social media of the Istiqomah Hijrah Da'wah Group or through photos or videos taken directly by the author in the field.

### **Data Analysis Technique**

Data analysis in this research was carried out by following the procedures described by Lexy J. Moleong, which included data classification, data reduction, data description,

<sup>5</sup> A. Muri Yusuf, *Metode Penelitian*, (Jakarta: Kencana, 2016), hlm 369.

<sup>6</sup> Lexy J Moeleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2018), hlm 30.

and drawing conclusions.<sup>7</sup>

1. Data classification

Sorting data into categories to collect, filter and store it for future use is carried out in this research. This data classification covers several aspects, such as providing a general description of the Daih Group, including its history, vision, mission and management structure. Next, the data was sorted to explore one of the main activities of the Dakwah Istiqomah Hijrah Group, namely religious tourism which aims to increase love for mosques.

Apart from that, this research also covers the types of communication strategies used by the Dakwah Istiqomah Hijrah Group, as well as how love for mosques is measured using benchmarks that serve as a reference for someone in loving mosques. Finally, this research also evaluates the responses of the community who have participated in and witnessed the Dakwah Istiqomah Hijrah Group activities.

2. Data reduction

Checking data adequacy to identify deficiencies and eliminate less relevant data. In this research, the author carried out a strict selection of the data obtained, compiled the data concisely, and grouped it into more general patterns.

3. Data description

Explain regularly according to the topic of discussion. At this stage, the researcher describes the data by outlining communication strategies starting from the general description to the types. The author also describes love for mosques by outlining the factors that are benchmarks for loving mosques.

4. Conclusion

### **Data Validity Techniques**

Data validation techniques are carried out by re-checking the data before and after the data is analyzed. This examination uses a triangulation approach to increase the level of confidence and accuracy of the data. Triangulation consists of three types, namely source triangulation, where the more sources used will increase the validity of the data; method triangulation, where more than one method is used in data analysis; and temporal triangulation, where data is examined at different times or occasions.<sup>8</sup>

1. Source triangulation

In this research, the methods used include direct observation in the field, interviews, and literature studies which involve reviewing previous research on communication strategies.

2. Method triangulation

In this research, the author participated in activities carried out by the Dakwah Istiqomah Hijrah Group, conducted interviews with participants who took part in the

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<sup>7</sup> Lexy J Moeleong, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2018), hlm 30.

<sup>8</sup> Helaluddin, *Analisis Data Kualitatif*, (Makassar: Sekolah Tinggi Theologia Jaffray, 2019), hlm 124.

group's activities, and analyzed documents in the form of brochures and activities uploaded on social media by the Dakwah Istiqomah Hijrah Group.

### 3. Time triangulation

In this research, interviews were conducted at the beginning, middle and end of the research period to verify accurate interview results.

## **RESULT**

Dakwah Istiqomah Hijrah is a da'wah group based in Rantauprapat City, Labuhanbatu Regency, North Sumatra Province. This group also has branches in several other areas such as Medan City, Ajamu, Negeri Lama, and others. Even though it does not have official status like other organizations, Da'wah Istiqomah Hijrah has a vision to create da'wah fighters who are istiqomah and beneficial to others, with the aim of inviting goodness and preventing evil.

The Istiqomah Hijrah Dakwah mission includes instilling religious, social, ethical and mental values to create warriors who are ready to make real contributions. They are determined to foster people's love for the religion of Allah, increase obedience and a sense of muhasabah towards Islamic rules, and be active in providing benefits in accordance with Islamic religious values. Apart from that, they teach the importance of maintaining friendship and strengthening the Islamic brotherhood. The aims and functions of Istiqomah Hijrah Da'wah include being a forum for spreading da'wah values among the community, reminding fellow Muslims of goodness, spreading religious values in daily life, increasing enthusiasm for religious learning, as well as Islamic activities to advance the life of the nation.<sup>9</sup>

Dakwah Istiqomah Hijrah was founded on May 5 2019 by Muhammad Khaidir Sinaga. Muhammad Khaidir Sinaga realized that the condition of Muslims in Rantauprapat City needed assistance in improving a deeper understanding of Islam. He feels there is a need for awareness among young people to take a role in providing solutions by forming missionary groups that play an active role in society. Khaidir was also concerned to see that many young people preferred playing and hanging out rather than being active in the mosque, so he invited them to join this da'wah group. The aim is for young people to be involved in useful activities to spread goodness among Muslims in Rantauprapat City.

The first program held by the Dakwah Istiqomah Hijrah Group was holding a study by inviting scholars from Rantauprapat, one of whom was Ustadz Juanda. The first material discussed in the study was how to increase obedience to Allah SWT. The Dakwah Istiqomah Hijrah group has various other programs, such as Al-Qur'an tahfidz, regular studies, caring for orphans, Friday meals, aid to the poor, mobile da'wah every Saturday night, peaceful rallies, maintaining the cleanliness of mosques, donation assistance, fast

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<sup>9</sup> Muhamad Khaidir Sinaga, Ketua Umum Dakwah Istiqomah Hijrah, wawancara pada 28 Januari 2024 pukul 14.15 WIB.

assistance in disasters , sharing hijabs, distribution of 2.5 tons of rice, house renovations, annual youth development program, religious tourism, the Sholeh Children festival, and so on. Apart from that, they are also committed to playing an active role in supporting Islamic events organized by the government.

Istiqomah Hijrah Dakwah is not only present in Rantauprapat City, Labuhanbatu Regency, but has also been formed in several sub-districts such as Panai Hulu, Bilah Hilir, Bilah Hulu, Bilah Barat, and other areas. This made the Istiqomah Hijrah Da'wah spread widely throughout Labuhanbatu Regency. The programs they run are not only limited to Rantauprapat City, but are also extended to various sub-districts in the district. One of the programs they hold in various regions is missionary safaris. Istiqomah Hijrah Dakwah programs are not implemented every day. There are several programs that are only held once a year, such as Youth Development and the Sholeh Children's Festival. Other programs are held once a week, such as Friday Meals, Mobile Dakwah, and Caring for Orphans. Tahfidz Qur'an, Routine Study, Donation Assistance and Mosque Cleaning programs are carried out almost every day. Meanwhile, programs such as House Renovation and Religious Tourism are carried out conditionally, depending on existing needs and opportunities.

Religious tourism is one of the Istiqomah Hijrah Da'wah programs which aims to increase people's love for mosques. The concept of religious tourism refers to the tourism sector which aims to fulfill human spiritual needs and to strengthen faith and piety by visiting places, buildings or tombs that have religious and historical value. Examples of religious tourism include Umrah and Hajj trips to Mecca, as well as visits to buildings and tombs that have religious value. Most regions in Indonesia have popular religious tourist spots or attractions, and this shows great attraction because of the strong cultural roots in society. (Noviyanti, 2019, p. 93)<sup>10</sup>

Religious Tourism is one of the programs of the Dakwah Istiqomah Hijrah Group. In the context of this group, religious tourism is an activity that visits various mosques in several areas. Since its founding, the Daih Group has held religious tourism three times. The destinations visited include the provinces of North Sumatra, West Sumatra and Aceh. The Dakwah Istiqomah Hijrah Group uses social media to disseminate information about religious tourism, such as posters containing information about participant registration, costs required, locations to be visited, activity agenda and departure schedule. To facilitate participants who experience financial constraints, this group allows payment in installments if they register well before departure.

The main aim of this religious tourism is to obtain blessings and increase people's love for the mosque and make the mosque prosperous. This activity also aims to invite

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<sup>10</sup> Devi Noviyanti, Strategi Promosi Wisata Religi Makam Syekh Surgi Mufti, *Jurnal Alhadharah*. Vol, 17, No. 34, 2019, hlm 93.



other people to appreciate the beauty of Allah SWT's house and realize that mosques are not just ordinary buildings, but places of worship that must be maintained and prospered as a form of love for Muslims towards their places of worship.

## **DISCUSSION**

The Istiqomah Hijrah Dakwah Group is a youth community that plays a role in spreading religious values as a response to various religious problems, especially the current decline in interest in visiting and love of mosques in the city of Rantauprapat. They took the initiative to form a strategy aimed at increasing people's love for the mosque.

According to Anwar Arifin, there are four important elements in designing a communication strategy, namely understanding the audience, compiling the message, determining the method, and choosing the right media.<sup>11</sup> The Dakwah Istiqomah Hijrah group implemented these elements after carrying out an observation and interview process. The communication strategy implemented by this group includes three of the four important elements mentioned, namely:

### **1. Compose the Message**

Dakwah Istiqomah Hijrah seeks to increase people's love for the mosque by compiling messages that suit its objectives. They package the messages conveyed to the public about mosques, equipped with arguments and examples of the application of love for mosques during the time of the Prophet. According to an interview with Muhammad Khaidir Sinaga, general chairman of the Dakwah Istiqomah Hijrah Group, the preparation of the message was carried out taking into account their main goal, namely developing love for the mosque, so that the content of the message was in-depth about the mosque.

The same concept is applied to religious tourism activities held by the Dakwah Istiqomah Hijrah Group to foster people's love for mosques. Apart from visiting mosques outside the city, this group has held three religious tourism activities. One example of the locations visited was the Grand Mosque of West Sumatra and the Baiturrahman Mosque in Aceh, with the number of participants reaching 45 people. In this activity, transportation in the form of a tour bus is provided by the group to facilitate travel.

Based on an interview with Rahmatika Pohan, secretary of Istiqomah Hijrah Da'wah, in this religious tourism activity, the group provided in-depth material about mosques to participants. The aim of this presentation is not only to make a visit, but also to provide a deeper understanding of the mosque. Religious tourism participants are also given the opportunity to discuss the content of the messages conveyed, especially regarding mosques. During the visit, participants are guided by members of the Istiqomah Hijrah Da'wah and mosque administrators, so they can ask questions about the history of the building, which will be explained by the mosque administrators.<sup>12</sup>

### **2. Establish Methods**

Dakwah Istiqomah Hijrah uses educational techniques in its communication

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<sup>11</sup> Anwar Arifin, *Strategi Komunikasi*, (Bandung: Armico, 1984), hlm 72.

<sup>12</sup> Rahmatika Pohan, Anggota kelompok Dakwah Istiqomah Hijrah, pada 2 Februari 2024 pukul 11.00 WIB.

strategy by holding regular studies every week at various mosques in Rantauprapat City. This study aims to convey religious messages to the people present, as an effort to get them used to actively participating in the mosque and increase their love for the mosque. Previously, the Dakwah Istiqomah Hijrah Group had provided information regarding the location and schedule of activities to the community.

According to an interview with Rahmatika Pohan, the Dakwah Istiqomah Hijrah Group held religious activities at several mosques in Rantauprapat, including the Great Mosque of Rantauprapat, Al-Ikhlâs Grand Mosque, Al-Akmal Mosque of Rantauprapat, Nur-Jannah Mosque of Rantauprapat, Baitul Muhsinin Mosque of Rantauprapat, Baiturrahman Mosque, and others -other. This shows the group's commitment to carrying out da'wah at the mosque as part of their efforts to promote love for the mosque. It is hoped that the activities carried out at this mosque will invite the congregation to take part in Dakwah Istiqomah Hijrah Group activities

Rahmat Faisal, Nadzhir of the Rantauprapat Grand Mosque, also confirmed that the Dakwah Istiqomah Hijrah Group implemented the same communication strategy, namely educational communication, which was proven by the routine weekly studies at the Rantauprapat Grand Mosque.

Based on the author's direct observations, the Dakwah Istiqomah Hijrah Group conducted routine studies at various mosques in Rantauprapat, for example at the Al-Ikhlâs Rantauprapat Grand Mosque on March 3 2024, which was held in an open discussion format for the local community. This study discusses preparations for welcoming the month of Ramadan and how to increase productivity in carrying out worship and activities at the mosque.<sup>13</sup> Apart from routine dakwah activities, the Dakwah Istiqomah Hijrah Group also organizes other activities such as donations for orphans, fundraising, and pious child development programs at mosques.<sup>14</sup>

It is hoped that this activity which is centered at the mosque can make the mosque a center of productive activities for Muslims, in accordance with the aim of the Istiqomah Hijrah Dakwah Group in increasing love for the mosque. After making observations, the author concluded that the Daih Group used educational communication techniques in their efforts to promote love for the mosque.

Apart from routine activities at the mosque, the Dakwah Istiqomah Hijrah Group also holds religious tourism activities with the aim of increasing people's love for the mosque. In this activity, after participants had the opportunity to see and visit various mosques, the Dakwah Istiqomah Hijrah Group provided teaching materials about mosques to the participants. This was done after they gave participants time to explore the mosques. The material presented includes the virtues of loving and prospering mosques as well as verses from the Koran that describe the importance of mosques in Islam.

Muhammad Khaidir Sinaga, General Chair of the Istiqomah Hijrah Da'wah, explained that in the Religious Tourism activity, participants were given the opportunity to see worship buildings and then get instructions about mosques, including the virtues of

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<sup>13</sup> Observasi pada Masjid Raya Al-Ikhlâs, Rantauprapat, 3 Maret 2024.

<sup>14</sup> Observasi pada akun facebook Kelompok Dakwah Istiqomah Hijrah, 3 Maret 2024.

loving and prospering mosques and related verses. During this activity, participants were also involved in discussions to deepen their understanding of Islamic values related to mosques. The aim is not only to visit, but also to provide in-depth understanding so that participants can love the mosque more deeply.

The positive effect of this activity is an increase in the number of visitors to the mosque, because the activities carried out by the Dakwah Istiqomah Hijrah Group at the mosque, such as routine studies and other activities, make the mosque busier compared to other mosques in Rantauprapat, such as the Great Mosque of Rantauprapat and the Al-Ikhlas Mosque of Rantauprapat.<sup>15</sup>

Based on the author's analysis of the method applied by Dakwah Istiqomah Hijrah, it can be stated that this method is very in accordance with the educational communication techniques described by Anwar Arifin. According to Anwar Arifin, educational communication techniques are a way to convey directions and experiences that are useful and have educational value to the audience with the aim of influencing their behavior according to expectations. This educational process refers to ideas conveyed based on facts, opinions and experiences that can be justified in truth, carried out deliberately, structured and planned.

Apart from using an educational approach, Dakwah Istiqomah Hijrah also applies persuasive methods. In organizing religious activities at mosques and Religious Tourism programs to increase people's love for mosques, this group first invites people to join through invitations via social media and outreach during regular study meetings.

According to an interview with Rahmatica Pohan as secretary of the Istiqomah Hijrah Dakwah, apart from conveying messages, this group also routinely invites the public to love the mosque by providing examples of active activities in the mosque. In their efforts to instill a love of the mosque, the Istiqomah Hijrah Da'wah uses persuasive communication techniques, where they influence other people by inviting them to love and prosper the mosque. This approach is in accordance with the definition of persuasiveness according to Anwar Arifin, which describes communication techniques to influence the audience by persuading them. This approach aims to influence the attitudes, opinions and behavior of the audience by inviting them to engage with their thoughts and feelings.

In this context, it is important to note that situations that allow persuasive influence are determined by the ability to suggest or provide advice to the communicant, as well as by their readiness to accept such influence. This communication technique is implemented with the aim of influencing the attitudes, opinions and behavior of the audience in the context of increasing love for the mosque.

### 3. Selecting Media Use

Da'wah Istiqomah Hijrah carries out media selection to convey messages more precisely and according to the specified targets. They use several social media platforms, such as WhatsApp and Facebook (DA'IH Dakwah Istiqomah Hijrah), to spread information about existing and upcoming activities. The aim is to invite the audience to take part in the

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<sup>15</sup> Observasi di Rantauprapat, 3 Maret 2024.

activity.

The use of social media is also a crucial element in the Dakwah Istiqomah Hijrah Group's communication strategy to foster love for the mosque. The impact of this communication strategy is very positive, as can be seen from the active participation of Muslims in activities at the Great Mosque of Rantauprapat City, the Al-Ikhlas Rantauprapat Mosque, and other mosques. Dakwah activities focused on mosques not only provide knowledge and invite people to consider the importance of mosques, but also encourage them to actively participate in mosques, outside prayer times.

According to Rahmat Faisal, nadzhir of the Great Mosque of Rantauprapat City, Istiqomah Hijrah Dakwah activities play a role in increasing the productivity of Muslims in the mosque, making it a place not only for worship, but also for various other activities.<sup>16</sup> Apart from that, the religious tourism activities they organize also have a big positive impact in increasing people's love for mosques. In the midst of high public interest in world tourism, this religious tourism activity provides significant innovation by visiting mosques outside the city and providing da'wah about the importance of mosques. This approach prioritizes both real and spiritual understanding of the virtues of loving mosques, so that people become increasingly aware of this.

Based on the results of interviews with Religious Tourism participants, it can be concluded that this activity, which used educational and persuasive communication techniques, succeeded in developing participants' knowledge and understanding of mosques, as well as the importance of loving and protecting mosques in everyday life.<sup>17</sup> Based on the author's observations, the advantages of the strategy implemented by the Dakwah Istiqomah Hijrah Group are innovative structure and planning. Muhammad Khaidir Sinaga, as General Chair of the Daih group, designed a series of Religious Tourism activities systematically, giving participants clear directions to love mosques.

This strategy allows participants to first see and feel the atmosphere of the mosque directly before continuing with discussions and explanations by Muhammad Khaidir Sinaga. In this discussion, participants were given an understanding of the virtues of loving mosques and the importance of playing an active role in prospering mosques. This approach not only invites participants to appreciate the physical beauty of mosques, but also encourages them to reflect on and apply these values in their daily lives.

## **CONCLUSION**

From the results of the discussion of this research, it can be concluded that the Dakwah Istiqomah Hijrah Group's communication strategy to increase people's love for mosques uses two main approaches. First, they compose the message with the main aim of fostering love for the mosque, so that the content of the message focuses in depth on the mosque. Second, in implementing its communication strategy, the Dakwah Istiqomah Hijrah Group applies educational techniques by holding regular studies in mosques every week, which focus on religious messages. This dakwah activity at the mosque also aims to

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<sup>16</sup> Rahmat Faisal, Nadzhir Masjid Agung Rantauprapat, wawancara pada 3 Maret 2024 pukul 11.30 WIB.

<sup>17</sup> Cindy Fransisca, Peserta Wisata Religi, pada 22 Februari 2024 pukul 12.26 WIB.

invite people to actively participate in the mosque as part of efforts to increase love for the mosque.

Furthermore, to strengthen love for the mosque, the Dakwah Istiqomah Hijrah Group uses persuasive communication techniques by inviting and influencing other people to love and support the mosque. They also use social media and outreach during regular study meetings to invite the public to join in religious activities at the mosque and in the religious tourism they organize.

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